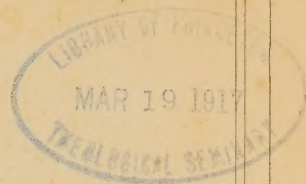




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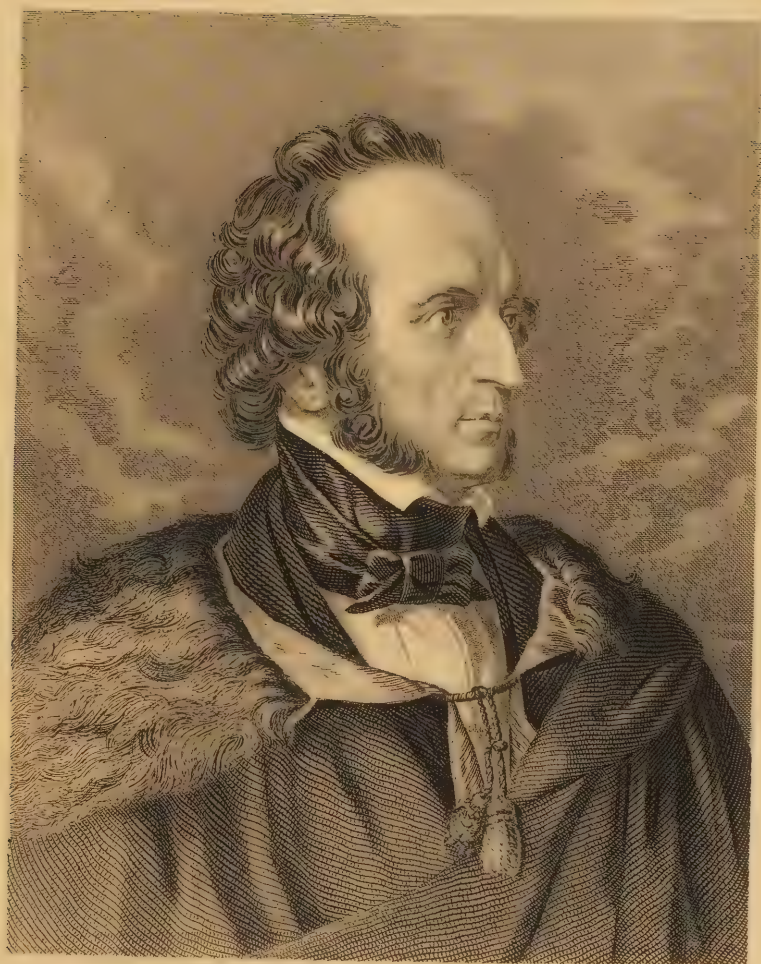
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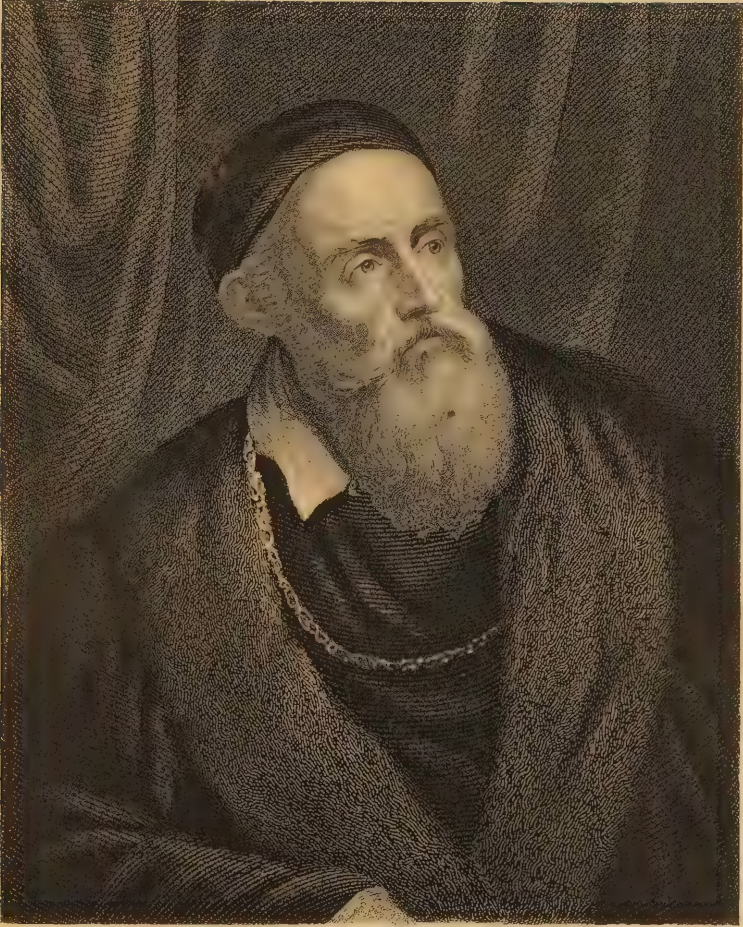
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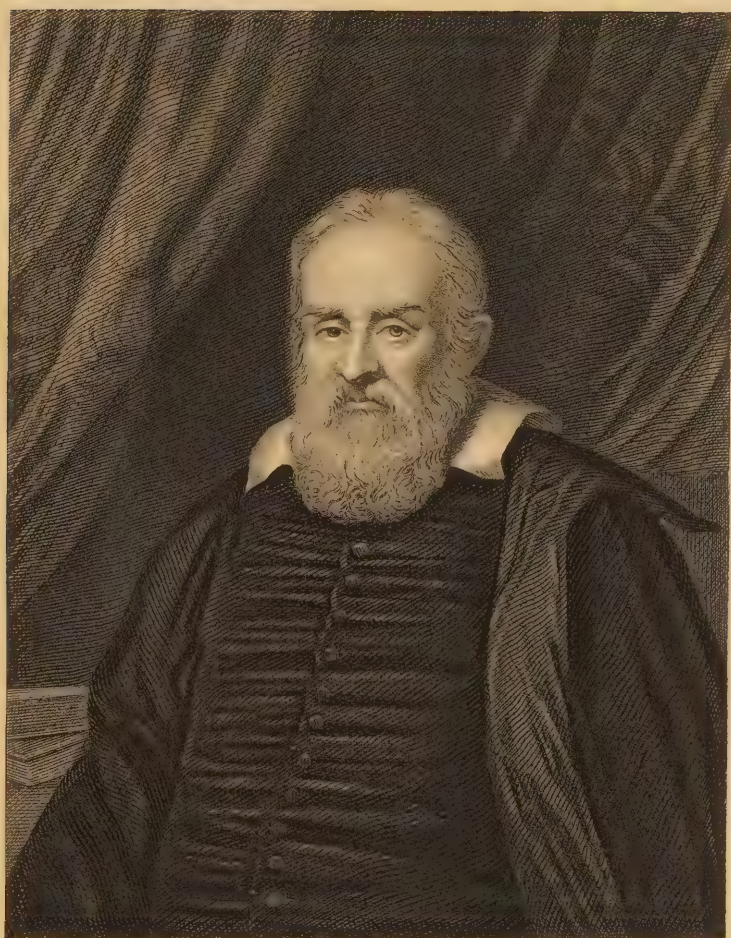


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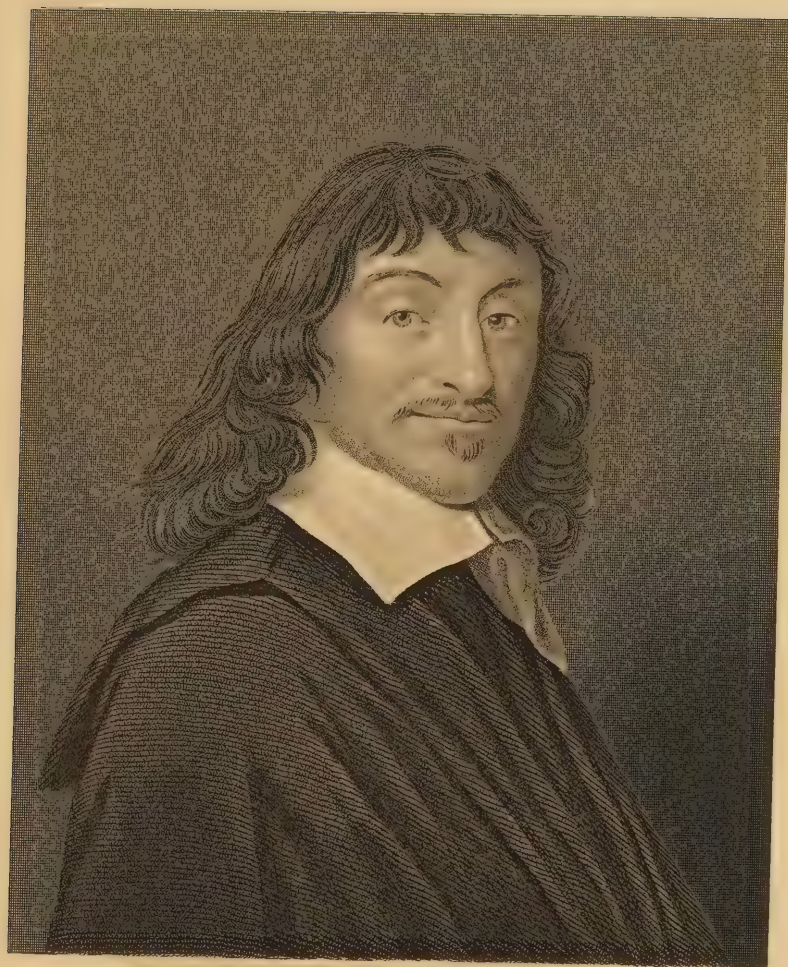
LORD MACAULAY.











EACHARD, JOHN, a divine of the Church of England, was born about 1636, and died in 1697. He was educated at Cambridge, and in 1670 published his first work, entitled "The Grounds and Reasons of the Contempt of the Clergy and Religion Enquired into, in a letter to R. L." This book, like most of Eachard's, was characterized by an exquisite facetiousness, and acquired an immediate popularity. It called forth several answers, one of which was by the celebrated John Owen. To the first of these Eachard replied in "a second letter to R. L." In 1671 appeared the first of his two dialogues on Hobbes' theory on the "state of nature"—a subject which few will deny to have been excellently well suited to his admirable powers of raillery and humour. It has, however, been remarked by Swift, who seems to have studied his works, that he signally failed in serious writing. On the death of the learned Lightfoot, Eachard was chosen master of Catherine hall, Cambridge.—R. M., A.

EACHARD. See **ECHARD**.

* **EADIE, JOHN, D.D., LL.D.**, an eminent biblical critic, born at Alva in Stirlingshire in 1814. He manifested, under the care of his first preceptor, Rev. Mr. Browning of Tillicoultry, those extraordinary powers of acquiring knowledge, which, with his superior gifts as a preacher and a writer, have rendered his whole career in an eminent degree prosperous and useful. After completing his curriculum at the university of Glasgow, he prepared for the ministry in the divinity hall of the Secession Church (now united with the Relief under the name of the United Presbyterian Church), and in 1835 at the early age of twenty-one was appointed pastor of the congregation in Glasgow, among whom he still labours. In 1843 he was nominated, in succession to one of his own teachers (Dr. Mitchell), professor of biblical literature in the divinity hall of the United Presbyterian Church; the synod of that denomination marking in this striking way their appreciation of the talents and scholarship of the young preacher. In 1844 he was made LL.D. of Glasgow, and in 1850 D.D. of St. Andrews. Twice, during this period, he was offered an important charge in Edinburgh. His merits as a professor are attested by the unbounded popularity which he enjoys among the young men who have attended his lectures; and his faithfulness and talents as a preacher, by the flourishing condition of his congregation, and the frequency with which he is requested to further the interests of the church by preaching at the opening of churches in rural districts. Dr. Eadie's works are of two classes—popular and scientific. Of the former class the best known are "Cruden's Concordance," "Biblical Cyclopædia," "Early Oriental History," "Divine Love," "Paul the Preacher," "Life of Dr. Kitto." In the latter class rank his commentaries on Ephesians, Colossians, and Philipians. His style as a commentator unites, in a high degree, the patient research and laborious criticism of the German school, with the weighty practical wisdom and ample range of argument of a school, at the head of which are the old divines of the Church of England whom Dr. Eadie has so profoundly and reverently studied. Dr. Eadie has enriched the pages of this Dictionary with numerous contributions of high merit; and the theological department of the work has had the benefit throughout of his careful supervision.—J. B.

EADMER or **EDMER**, monk of Canterbury, probably a native of England, and born about the middle of the eleventh century, but we have no precise information respecting his birth or parentage. He was appointed by the pope spiritual director to Anselm, who had been raised to the see of Canterbury in 1093, and he was the friend, disciple, and biographer of that distinguished prelate. In 1120 Eadmer was appointed archbishop of St. Andrews at the desire of Alexander I. of Scotland; but a mis-

understanding having occurred between him and the king relative to his consecration, he resigned his preferment, and returned to the monastery of Canterbury, where he died, according to Wharton, in 1124. The published works of Eadmer are "A History of his own Times," lives of St. Anselm, St. Wilfrid, St. Oswald, St. Dunstan; and tracts on the "Excellency of the Virgin Mary," and on the "Happiness of the Heavenly Country." They are written in Latin, and have been highly commended by no less competent a judge than Selden, who edited the history. There are several unpublished manuscripts of Eadmer in Corpus Christi college, Cambridge. He was a man of learning, and deeply imbued with the liberal christian spirit of Anselm.—J. B. J.

EAGLES, JOHN, the Rev., the well-known author of the "Sketcher" in *Blackwood's Magazine*, was the son of Thomas Eagles, Esq., comptroller of the customs at Bristol, where he was born in 1784. He received his early education at Sayer's school at Bristol, whence he was removed first to Winchester, and afterwards to Wadham college, Oxford, where he took his degree of B.A. in 1812. Soon afterwards he was ordained by the bishop of Salisbury to a Wiltshire curacy. Having had for a time the lectureship of St. Nicholas, Bristol, in 1819 he accepted the curacy of Hatherton in Devonshire, which he retained under Sydney Smith till 1834, from which year till 1838 he was curate of Winford, near Bristol. In the latter year he accepted the rectory of Kennersley, Herefordshire, but resigned that preferment in 1842. From that date till his death he was a constant contributor to the best of periodical literature. He was a graceful, easy, and pointed writer, and when local politics ran high, his epigrammatic pen was frequently employed in the war of parties, though his wit was always tempered with good-nature and good taste. He was an accomplished artist himself, as well as a critic on art; and dividing his time between his studies and his books, he continued down to his death to be a constant contributor to the pages of *Blackwood*. His papers entitled the "Sketcher," have recently been collected and republished in a separate form. He died at Clifton, near Bristol, November 9, 1855.—E. W.

EAGLESFIELD. See **EGGLESFIELD**.

EALRED. See **AILRED**.

EAMES, JOHN, F.R.S., was a native of London, where he received his education at Merchant Taylors' school. He afterwards studied for the ministry among the dissenters; but a defect in his utterance, combined with extreme diffidence, prevented his ever entering on that work. He became classical and mathematical tutor in a dissenting college in London, and devoted his spare time to scientific pursuits. He was intimate with Sir Isaac Newton, and sometimes worked for him. The Royal Society employed him, along with another, to draw up an abridgment of their Transactions, which appeared in 1719-33, in two vols. 4to. He died in 1744. Dr. Watts calls him the most learned man he ever knew.—W. L. A.

EARLE, JOHN, was born at York, it is supposed about the year 1601. He went to Oxford, and was first a commoner at Christ church, and afterwards in 1620 entered as a fellow of Merton college. He took the degrees of master of arts and doctor in divinity respectively in 1624 and 1642. Through the influence of Philip, earl of Pembroke, he was advanced to be chaplain and tutor to Prince Charles, and chancellor of Salisbury cathedral; but on the breaking out of the civil wars he was stripped of his preferments, and when the battle of Worcester sent Charles II. back to his exile, Earle fled also, and became his chaplain at Rouen. When the wheel of fortune turned once more, he came in the king's train to England, and was immediately made dean of Westminster, then bishop of Worcester, and in 1662 he was translated to the see of Salisbury. We

have it on the high authority of Baxter that, though a firm cavalier and a determined high churchman, Earle was of a moderate and kindly temperament. When the plague burst upon London, scattering the terrified people, he accompanied the court to Oxford, and there he died on 17th November, 1665. He is author of a work entitled "Microcosmography, or a Piece of the World Discovered in Essays and Characters," of which an eleventh edition, by Dr. Bliss, was published in 1811. It is good in itself as being a true and popular picture of the manners of his day, and it is remarkable as being the germ from which were developed the Spectator, and other periodicals. He also published a Latin translation of the "Eikon Basilike," and several minor pieces less known.—J. B. J.

EARL OM, RICHARD, the engraver of Claude's *Liber Veritatis*, was the most distinguished of the English artists in mezzotinto at the close of the last century. He is said to have been a native of Somersetshire. The year of his birth is not known, but he died at an advanced age in 1822. The dates on his works range from about 1760 to 1795. Some of his prints, which embrace all subjects and various styles of execution, are among the triumphs of the art of engraving in England. Among his masterpieces of the higher class is his "Lord Heathfield," after Reynolds; and some fruit and flower pieces, after Van Os and Van Huysum, are of exquisite beauty of effect. Earlom was almost exclusively employed by Boydell. A list of his principal works is given in Bryan's Dictionary.—R. N. W.

EARNULPH. See **ARNULF.**

EAST, SIR EDWARD HYDE, son of Edward East, Esq., of Jamaica, by his first wife, Amy, daughter of James Hall, Esq., of Hyde Hall in the same island (a descendant of Robert Hyde, uncle of Edward Hyde, lord chancellor of England), was born in 1764. He was called to the bar, and in early life he sat in parliament for the disfranchised borough of Great Bedwin, and in conjunction with the late Mr. Durnford, he was the author of the celebrated "Term Reports," and of "East's Reports," as well as of another legal work entitled "Pleas of the Crown." He received the honour of knighthood in 1813, upon the occasion of his being appointed chief justice of the supreme court of judicature at Calcutta, and held that post until his return from India, in or about 1822. In that year he was elected M.P. for Winchester, which he continued to represent in parliament, down to his final retirement from public life in 1830. In India his name will be long remembered and respected as the founder of the Hindoo college at Calcutta. He died January 8, 1847. The noted *Hortus Eastensis*, of which Bryan Edwards gives a catalogue in his history of Jamaica, was founded by a member of the East family, and was purchased from Sir E. H. East by the assembly of Jamaica for a public horticultural institution.—E. W.

* **EASTLAKE, SIR CHARLES LOCK, P.R.A.**, was born at Plymouth in 1793; his father was solicitor to the admiralty there. He was educated at Plymouth and Plympton grammar-schools, and studied also for a short time at the Charter-house, London. He early decided upon following painting as his profession, partly through the example and influence of his fellow-townsmen, Haydon, then, in 1808, engaged at his picture of Dentatus; and after working a few years at the Royal Academy, when Fuseli was keeper, he visited Paris, in order to make some copies in the Louvre. The return of Napoleon from Elba caused the young painter to leave Paris, and he returned to his native town, and there commenced practising as a portrait painter. When the *Bellerophon* visited Plymouth, with Napoleon on board, Mr. Eastlake made some careful sketches of the emperor, as he stood at the gangway of the ship, and from these painted the last portrait of Napoleon that was executed in Europe. In 1817 Mr. Eastlake went to Italy; he was one of the first English artists to visit Rome after the peace. In 1819 he visited Greece, then returned to Rome by way of Sicily the following year. From this time he took up his residence at Rome for many years, and painted a series of characteristic pictures from the life of the Greek and Italian peasantry, and occasionally poetical and historical subjects: his favourite pictures, however, were banditti scenes. He appeared as an exhibitor in London, in the British institution, as early as 1820, and at the Royal Academy in 1823, where he exhibited three views in Rome. The first picture by which he attracted much public notice was "The Spartan Isadas," a large and ambitious work, exhibited at the Royal Academy in 1827, and at Paris in 1855, for which the painter was elected an associate of the academy;

this was followed the next year by the well-known beautiful picture of an Italian scene in the Anno Santo, "Pilgrims Arriving in Sight of Rome and St. Peter's: Evening," repeated in 1835 and 1836, with some variations; and in 1829 by "Lord Byron's Dream," a poetical landscape. In December of this year Mr. Eastlake was elected a full member of the academy. In 1833 was exhibited "Greek Fugitives; an English ship sending its boats to rescue them;" in 1834, "The Escape of Francesco di Carrara, last Lord of Padua, and Taddea d'Este, his wife, from Galeazzo Visconti, duke of Milan," of which there is a repetition in the Vernon collection; in 1837, "An Arab Chief Selling Captives, monks endeavouring to ransom them;" in 1838, "Gaston de Foix before the Battle of Ravenna," in which he was killed. In 1839 Mr. Eastlake commenced a series of religious subjects. In this year's exhibition was the picture of "Christ Blessing Little Children;" in 1841, "Christ Weeping over Jerusalem," of which a repetition is now in the Vernon collection; and in 1843 the exquisite composition of "Hagar and Ishmael," one of the masterpieces of the English school of painting. From this time Sir Charles Eastlake's name appeared rarely in the exhibition catalogues. He was much occupied by the royal commission for decorating the new palace of Westminster, to which he was appointed secretary in 1841—an office he still holds; and he was engaged also in considerable literary labours. He contributed a few articles to the *Penny Cyclopaedia*, and in 1840 published a translation of Göthe's Theory of Colours; and in 1842 he edited a translation of Kügler's Italian Schools of Painting, by a lady. The papers or appendices accompanying the reports of the commissioners on the fine arts, collected, or written and edited by the secretary, are most valuable contributions to the practical literature of art; though Sir Charles Eastlake's chief labour for this commission is the very learned work on the "Materials for a History of Oil Painting," 8vo, 1847, dedicated to the late Sir Robert Peel, and which, perhaps, exhausts the subject of vehicles and methods of painting, more particularly as regards the Flemish schools. In 1843, on the death of the original keeper of the National Gallery, Mr. Seguier, Sir Robert Peel gave the appointment to Mr. Eastlake, which, however, he resigned after a troubled tenure of the office for four years only. An exceeding outcry was made about the purchase of a spurious Holbein; but during this short time, though the government was little disposed to spend funds over this institution, four of the most valuable pictures in the collection were added—the Doge Loredano by Bellini; the Judgment of Paris by Rubens; the Boar Hunt by Velazquez; and the Vision of a Knight by Raphael. And for the first time an elaborate catalogue of the collection was prepared—Descriptive and Historical Catalogue of the Pictures in the National Gallery; with Biographical Notices of the Painters, by Ralph N. Wornum: Revised by C. L. Eastlake, R.A., 8vo, 1847.

In 1850 Mr. Eastlake succeeded Sir Martin Archer Shee as president of the Royal Academy, and he was then, as is usual on that occasion, knighted by the queen. In 1855, on the reorganization of the National Gallery management, Sir Charles Eastlake accepted the post of director, an office giving greater responsibility and far greater power than the previous office of keeper; and, as the government now provides a liberal fund for the growth of the collection, the opportunities of increase are limited only by the market of fine works. During the last four years, in consequence of these powers and advantages, the additions to the gallery have been comparatively enormous, exceeding the purchases of the whole previous period since the foundation of the institution in 1824. Of the seventy-three purchases so added, chiefly of the earlier Italian schools, many are among the best and most renowned pictures in Europe, or of the utmost historical importance—as the Mantegna, Benozzo Gozzoli, Perugino, Pollajuolo, Filippino Lippi, Paul Veronese, Ghirlandajo, Romanino, Orcagna, Paolo Uccello, Fra Filippo Lippi, Marco Basaiti, Zoppo, Girolamo da Treviso, Giulio Romano, Moretto, Borgognone, and two Ruysdaels. In 1849 Sir Charles Eastlake married the daughter of the late Dr. Rigby of Norwich, who is also distinguished for her literary attainments. In 1853 he received the honorary degree of D.C.L. from Oxford, and was made knight of the legion of honour in 1855. He is also member of several foreign academies.

* **EASTWICK, EDWARD BACKHOUSE**, a member of a family long and honourably connected with India, was born in the early

part of the present century. His name is well known as an oriental scholar of considerable attainments. He is the author of a copious grammar of the Hindustani language, published in 1847, and of an admirable guide to India, and has translated Francis Bopp's (see, BOPP F.) elaborate work—*A Comparative Grammar of the Sanscrit and Indo-European Languages*, edited by Professor Wilson.—E. W.

EATON, JOHN, an English divine, was born in Kent in 1575, and died in 1641. He studied at Trinity college, Oxford, and after serving a curacy for several years, became "minister and preacher" at Wickham-Market in Suffolk. He was the author of two works—"The Discovery of a most Dangerous Dead Faith," and "The Honeycomb of Free Justification"—for the latter of which he was imprisoned in the Gate House, Westminster. He seems to have held extreme views in the article of free grace, and is by some regarded as the founder of antinomianism, which, however, existed prior to his times.—R. M., A.

EBBO, Archbishop of Rheims, was librarian to Louis le Debonnaire. Commissioned by Pope Paschal I, he became a missionary to the Danes, and preached among them with much success. He was raised to the see of Rheims in 816. When Lothaire and Pepin, sons of Louis, revolted against their father in 830, Ebbo joined in the revolt and was deposed in consequence; but at the council of Ingelheim he was restored. He was again driven away with Lothaire, when the latter was overpowered by his brothers in 844. There are some remains of the writings of Ebbo in D'Achery's "Spicilegium Scriptorum Gallie," and "Canisii Lectiones Antiquæ."—J. B. J.

EBDON, JOHN, was appointed organist of the cathedral of Durham in 1763, in which situation he remained until the period of his death in 1811. He published two volumes of "Sacred Music for the use of the Choir of Durham," and has long enjoyed the reputation of being the composer of a double chant in C, which chant, however, has recently been found in a rare volume of anthems and chants by Dr. Richard Woodward, organist of St. Patrick's cathedral, Dublin, published in 1767, when Ebdon was four years old.—E. F., R.

EBED-JESU, a Syrian bishop and writer, surnamed BAR BRICHA, born of Chaldean parentage; died in 1318. He was for some years bishop of Sigara and Arabia, and became in 1290 metropolitan of Soba and Armenia. He left fourteen works, some of which have of late years occupied the attention of distinguished European scholars. His "Collection of the Canons of Councils," translated by one of the Assemanis, has been published by Mai in his *Scriptorum Veterum Nova Collectio*, 1825-38. A catalogue of ecclesiastical writers in Syriac verse; a poem, "The Paradise of Eden;" and a dogmatical work entitled "The Book of the Pearl," also bear the name of Ebed-Jesu.—J. S., G.

EBED-JESU, a Syrian bishop and writer of the sixteenth century, successively bishop of Djezirat and patriarch of the Chaldeans, i.e. Nestorian christians, who had returned to the communion of the Church of Rome. He had his election to the latter dignity ratified at Rome in 1562. He was a man of remarkable erudition. He wrote a poem on his journey to Rome, and one in praise of Pius IV. His profession of faith was read at one of the Trentine councils.—J. S., G.

EBEL, JOHANN GOTTFRIED, a distinguished German writer on geology. He was born at Züllichau in Neumark, on the 6th of October, 1764. He commenced the study of medicine at Frankfort-on-the-Oder, and afterwards proceeded to Vienna and Switzerland. In 1792 he proceeded to Frankfort-on-the-Main, where he settled as a medical practitioner; and in 1796 he went to Paris, and became acquainted with the Abbe Sieyes and many of the men of the Revolution in France, and translated the abbe's works into German. Wearied with the political turmoil of France, he retreated to Zurich in Switzerland, in 1801, having obtained the citizenship of the Helvetic republic. He now devoted himself to his favourite science of geology, and wrote several works explanatory of the geology of Switzerland and its natural products. He wrote a work on "The People of Switzerland." He is most popularly known by his "Guide to Travellers in Switzerland." He died at Zurich on the 8th of October, 1830.—E. L.

EBELING, CHRISTOPH DANIEL, born at Garmissen, near Hildesheim, in 1741; studied theology at Göttingen; was fond of the study of languages; learned English, and set up a commercial school at Hamburg; wrote reviews of musical works in the Hamburg and Hanoverian journals; translated Chas-

tellaux's Essay on the Union of Poetry and Music, and Burney's Travels; in conjunction with Klopstock brought out a translation of Handel's Messiah in 1782; in 1784 obtained a professorship of history and Greek at Hamburg, and was appointed librarian of the stadtbibliothek. Ebeling was a man of great erudition and unceasing industry. Of his numerous contributions to literature the "Geography and History of the United States of North America" is the most important. He received a vote of thanks for it from congress. He died outworn with literary work in 1817. He was for the last ten years of his life quite deaf.—J. A. D.

EBELMEN, JACQUES JOSEPH, an eminent French chemist, born at Beaume-les-Dames in 1814; died in 1852. In the école des mines which he entered in 1833, after going through a preparatory course of study at the colleges Henri IV. and Besançon, and the école polytechnique, he very soon attracted attention as a youth of great promise; in 1840 he was appointed assistant, and in 1845 chief professor of analysis in this institution, and in 1847 was nominated to the office of director of the manufacture royale of Sevres, with which his name and fame were thenceforth to be most closely connected. To the duties of this responsible situation M. Ebelmen brought, not only scientific resources of the most remarkable kind, but also rare abilities in the way of managing a large number of workmen, and of systematizing a multitude of dissimilar, but connected operations. He was a member of the commission sent by the French government to the Great Exhibition, London. He died a few days after his appointment to the post of engineer-in-chief of mines. His contributions to the scientific journals of Paris have been collected in 2 vols., 8vo, Paris, 1825.—J. S., G.

EBERHARD OF WURTEMBERG. See WURTEMBERG.

EBERHARD, CHRISTIAN AUGUST GOTTLÖB, a prolific German writer, was born in 1769 at Belzig, near Brandenburg, and died at Dresden, May 13, 1845. Among the great number of his tales, sketches, essays, and poems, only his graceful epic, "Hannchen und die Kuchlein," deserves to be mentioned, which will bring its author down to posterity, and has been translated into English by James Cochrane: Edinburgh, 1854.—K. E.

EBERHARD, CONRAD, and his brother FRANZ, natives of Hindelang in Algau, two celebrated German artists. Conrad was born in 1768, but the date of his death is not verified. Franz, his elder brother, died of cholera in 1836. They were both painters and sculptors, and studied first at Munich, then at Rome, under the patronage of Clement Wenzel, elector of Treves. They generally worked together, so that it is difficult to say to whom is due the credit of the different productions bearing their name. Amongst them are noted—in painting, the "Development," and the "Triumph of Christianity;" in sculpture, a "Muse," a "Faun," a "Leda," and a "Diana"—some of which are now in the Munich glyptotheka; and several monuments, the two in the cathedral of Regensburg especially. Conrad was also a proficient engraver in aquafortis, and from 1816 held the office of professor in the academy of Munich.—R. M.

EBERHARD, JOHANN AUGUST, a voluminous philosophical writer, born in 1739. He studied at the university of Halle, which he left for Berlin on being appointed tutor in the family of Baron von der Horst. While thus employed he prosecuted with ardour the study of theology, and adopting the views of Semler, speedily became involved in controversy with Calvinistic churchmen. In reply to one of his opponents who had asserted that the virtues of the heathen were only splendid vices, Eberhard published at Berlin in 1772 his "Apology for Socrates; or an examination respecting the doctrine relating to the salvation of the heathen." This work gave him a high reputation among philosophers, but it hindered his advancement in the church, and gave rise to a controversy in which Ernesti and Lessing took part against the author. A second part of the "Apology," which appeared in 1778, still further embittered his relations with the Calvinistic party; and in the same year his connection with the ministry, much to his relief, was severed by his being appointed to the chair of philosophy in the university of Halle. His philosophical works are very numerous, and, considered with reference to the object he had in view, viz., to popularize the science of mind, and to apply its principles to the illustration of history and religion, are all remarkable and brilliant productions. Among the most important of them are his "Theorie des Denkens und Empfindens," 1786; "Kürzer Abriss der Metaphysik," 1794; and "Sittenlehre der Ver-

nunft," 1786. His "Dictionary of Synonyms of the German Language," to which Guizot has directed the attention of many readers, and his "Amyntor," are also well-known works. Eberhard, a staunch supporter of Leibnitz, wrote much and warmly against the doctrines of Kant.—J. S., G.

EBERHARD DE BETHUNE. This writer's name is variously spelled—Ebrard and Everard. The dates of his birth and death are unknown. He was born at the town of Bethune in Artois. He taught grammar, as all polite literature was then called, at Rotterdam, and published a Latin grammar in hexameter verses. Arnold of Rotterdam thought he was communicating to all after ages the date at which Eberhard flourished, but unluckily the lines intended to commemorate the information are of doubtful interpretation, and may be translated so as to express either the year 1124 or 1212. His Latin grammar he called *Græcismus*, his object being to exhibit the resemblances between the Greek and Latin languages. Other books have been ascribed to him, of which one entitled "Antihæresis" attracted some attention. Some works of his are said to exist in manuscript.—J. A. D.

EBERLIN, DANIEL, a musician, was born at Nürnberg about 1630, and died at Cassel in 1691. He went to Rome to study his art, and there enlisted in the army of the pope, in which he served during a war against the Turks. Quitting his military occupation, he returned to Nürnberg, where he obtained an appointment as librarian. This he resigned, to accept the office of kapellmeister at Cassel, which also he soon relinquished; and he went to Eisenach, to fill successively the functions of master of the pages, kapellmeister, private secretary, and inspector of the mint. His versatile career took him next to Hamburg, where he spent some years as a banker; but returned to Cassel to resume his musical appointment, and to fill also that of captain of the local militia. Eberlin had considerable fame as a violinist, and published some compositions of merit, besides writing much which is preserved in MS. in different libraries.—G. A. M.

EBERSTEIN, WILHELM LUDWIG, Baron von, a German philosopher, born at Mohrangen in 1762; died in 1805. He wrote several works upon the history of logic and philosophy which gained him considerable reputation, not only in Germany, but generally on the continent, and also in England.—J. S., G.

EBERT, FRIEDRICH ADOLF, an eminent German bibliographer, was born at Taucha, near Leipzig, 9th July, 1791, and died at Dresden, November 13, 1834. In 1814 he was appointed secretary to the royal library at Dresden, whence in 1823 he was called to Wolfenbüttel, but returned two years after to Dresden in the capacity of principal librarian. His General Bibliographical Dictionary stands first among his works. His catalogue of the Greek and Latin manuscripts in the Wolfenbüttel library, and his "History and Description of the Dresden Library," also take a high rank in bibliographical literature.—K. E.

EBERT, JOHANN ARNOLD, a German poet and translator, was born at Hamburg, February 8, 1723, and died at Brunswick, as professor in the Carolinum and canon of St. Cyriacus, March 19, 1795. He was a friend of Klopstock, Gellert, and other poets of his time. His original poetry—"Epistles and miscellaneous poems"—have little merit; but his translations from the English bear the true classical stamp. We note the translations of Glover's *Leonidas*, and Young's *Night Thoughts*.—K. E.

***EBERT, KARL EGON,** a German poet, born at Prague in 1801, was for a long time librarian to the prince of Fürstenberg. Besides some volumes of lyrics, he has written several epics and plays, mostly on Bohemian subjects.—K. E.

EBERUS, PAUL, an eminent German reformer, and closely associated with Luther and Melancthon, was born at Kitzingen in Franconia in 1511. In 1526 he was sent to the new gymnasium of Nürnberg, where he enjoyed the instruction of the celebrated masters Eoban, Hess, and Joachim Camerarius. His proficiency was so promising, that the senate of that city and one of its highest families joined in supporting him at the university of Wittenberg, to which he repaired in 1532. Attaching himself there with peculiar affection to the person and teaching of Melancthon, he made rapid progress in classical and philosophical studies, and was admitted as an academic teacher into the philosophical faculty as early as 1537. In 1541 he married, Melancthon having a hand in making up the match. In 1554 he was made professor of Latin literature. After the death of John Forster in 1536, he was appointed preacher in

the church attached to the electoral castle of Wittenberg, and professor of Hebrew in the university; and upon the death of Bugenhagen in 1559, he was made rector of the city church, and general superintendent of the principality of electoral Saxony, without, however, ceasing to take an active share in the business of the theological faculty. In these highly important offices, in all of which he displayed a high degree of talent and fidelity, he continued till his death on the 10th December, 1569. He took a prominent part in the controversies raised by the Leipzig Interim, and shared largely in the odium which the strict Lutherans cast upon Melancthon and his adherents in the course of the adiaphoristic and crypto-Calvinistic disputes. During Melancthon's life, Eberus was often jocularly called *Reperitorium Philippi*, as Melancthon never did anything without first consulting him; and he continued till the end of his career to be the faithful representative of his great master's spirit and views. His writings, both in philosophy and theology, were numerous, but need not be here enumerated, as they are no longer of importance. He was also the author of several excellent hymns, some of which are still sung in the churches of Germany, and breathe a warm and lively spirit of faith.—P. L.

EBION is popularly supposed to have been the founder of the Ebionites, a heretical sect which arose in the first century. The whole question, however, touching the origin of this sect, is involved in an obscurity which will probably never be cleared up. It is at least still an unsolved historical problem whether such a person as Ebion ever existed, or whether that name may not have belonged to Cerinthus. By some the term Ebion is reckoned equivalent to the Hebrew word signifying *poor people*; but amongst those who hold this opinion, it is not a settled point why these early heretics were so designated. They regarded Jesus Christ as a mere man, and formed a sort of jumble of Christian and Jewish practices. Mosheim maintains that they took their origin in the second century.—R. M., A.

EBKO, ECCO, or EYKE DE REPKOW, a Saxon nobleman and native of Anhalt. He lived in the first half of the thirteenth century, and employed himself in the useful labour of collecting the Saxon laws. His collection, which was called "*Sachsenspiegel*, or the Mirror of the Saxons," was adopted by the northern Germans, and by several of the Slavonian nations. It has been very frequently printed, and is extremely valuable to students of mediæval history. Ebko was also the author of the "*Saxon Feudal Law*" which was published at Strasburg in 1696, and of a short chronicle of universal history.—R. M., A.

EBLÉ, JEAN BAPTISTE, a French officer of artillery, was born in Lorraine in 1758. His father being in the army, he was familiarized with military service from his earliest years; and at the age of twenty-seven accompanied Pommereul to Naples, to discipline the artillery of that kingdom on the French model. He was then a lieutenant; but he rose rapidly under Pichegru and Jourdan, attaining the rank of brigadier-general in 1793. He fought in the army of the Rhine under Moreau, distinguished himself by the defence of Kehl against the Archduke Charles, and after the peace of Luneville served in Holland and in Hanover. Latterly he held a command under Napoleon in the expedition to Russia, and died at Königsberg, worn out by the toils of the disastrous retreat.—W. B.

EBLES I., Count of Poitou, succeeded his brother Ranulph II., about the year 890. He claimed also the dukedom of Guienne, in opposition to Aymar, the nominee of Eudes, and held in addition several ecclesiastical lordships; but his tenure of these dignities was brief. He died in 893, when besieging the castle of Brillac.—W. B.

EBLES II., nephew and heir of the preceding, was the only son of Ranulph II. Being a child at his father's death in 890, he was educated by his cousin, the count d'Auvergne, who held in his name the duchy of Guienne. He distinguished himself in the struggles of Charles the Simple against the Normans, and at the death of Aymar, the protégé of Eudes, he obtained his heritage as count of Poitou, having previously succeeded Auvergne and Guienne. He was married to a daughter of the Anglo-Saxon king, Edward I., and died in 935.—W. B.

EBOLI, ANNE DE MENDOZA Y LA CERDA, Princess of, born in 1540 (though most authorities say 1535), was the daughter of Diego Hurtado de Mendoza, viceroy of Peru, and was married in 1553 to Ray Gomez de Silva, first prince of Eboli, minister of Philip II., and tutor of the unhappy Don Carlos. Her beauty, and still more her genius for intrigue, gave her an ascendancy,

which only partially declined on the marriage of the king in 1559 with Elizabeth of Valois. It seems probable that she became the mistress of Philip, but finding her influence with him not sufficient to satisfy her ambition, she attempted to open an intrigue with the prince. Being unsuccessful, she entered into a plot with Don Juan of Austria (a natural son of Charles V.), the duke of Alva, and, later, Antonio Perez, the king's private secretary. The suspicions of the king were directed to an intrigue, which seems to have been wholly imaginary, between the prince and the queen, who had been betrothed to each other before Elizabeth's marriage with the king. One result of this combination was, that the Princess Eboli became the first lady-in-waiting on the queen. Another consequence was that alienation of the king's mind from his son, which, in all probability, would have brought the latter to the scaffold, had not his mysterious death anticipated the fate reserved for him. The death of the prince and the queen left the intriguers to follow out other designs, in which Escovedo, the secretary of Don Juan of Austria, who was now stadtholder of the Netherlands, was involved. There seems little doubt (although Ranke questions the fact) that a criminal connection subsisted between the princess and Perez, and that Escovedo had become aware of it. According to one account, he revealed what he knew to the king, who resolved to rid himself of the two men he had most reason to fear, by inducing Perez to cause the assassination of Escovedo. Another is, that the king was urged on to sanction the crime, which he undoubtedly did, by the princess and Perez, in order that Escovedo might not reveal their secret. Perez was arrested, and remained long in prison on the charge of murder. The princess was also implicated in the charge, and though she obtained her liberty, she fell into such complete contempt that the time of her death is unknown. The princess is, perhaps, best known to ordinary readers by Schiller's Don Carlos, and although she there serves only as a foil to the character of his hero, yet the portraiture is in the main quite as historical as any we possess. A monogram by M. Mignet—Antonio Perez et Philippe II.—is the most accessible source for all the facts relating to the later events of her life.—F. M. W.

* EBRARD, JOHANN HEINRICH AUGUST, an eminent theologian of the reformed branch of the protestant church of Germany. His present position is that of first preacher and member of the consistory of Speier, in Rhenish Bavaria; but before 1853, when he was appointed to this post, he had been eleven years engaged as a professor of theology in several universities. He speaks of the late Professor Olshausen of Königsberg as his master, and several of his latest exegetical writings have been undertaken with the view of completing, along with similar contributions from Wiesinger, the excellent commentary on the New Testament of that lamented author. His first professorship was at Zurich, upon which he entered in October, 1844, on which occasion he delivered an inaugural lecture, which was published, in which he announced his conviction that the idea, peculiar to christianity, of the union of the divine and the human—of God and man—is the key to the solution of the most important problems of modern theology. In 1847 he removed to Erlangen in Bavaria, where the theological faculty, properly so-called, is exclusively Lutheran, the chair provided for "Reformed" theology being *extra facultatem*. Here he found himself associated with colleagues of much eminence—Höfling, Thomasius, Hofmann, and Delitzsch—all of them men of kindred christian spirit to his own, though differing from him on the few points which separate the Lutheran from the German Reformed or Melancthonian church. His principal works are "Wissenschaftliche Kritik der Evangelischen Geschichte," a work on the gospels, intended to counteract the infidelity of Strauss' *Leben Jesu*, and which has obtained much success among the young theologians of Germany; "Das Dogma von Heiligen Abendmahl und seine Geschichte," an important contribution to the history of doctrines, especially of the sacramentarian controversy; "Christliche Dogmatik;" "Vorlesungen über Praktische Theologie," a course of lectures delivered at Erlangen; besides extensive commentaries on the epistle to the Hebrews, the Apocalypse, and the epistles of John. Ebrard, in the judgment of his countryman, Professor Schaff, "is one of the most gifted, learned, and zealous of the younger theologians of Germany. In an authorship of such uncommon productiveness, it was almost unavoidable that there should be many instances of hasty and immature judgment. But his works are by no

means on that account to be thought slight and superficial. On the contrary they all contain evidence of well-directed studies and restless intellectual life and activity, and they are almost always of a stimulating and instructive character." If he seems to have written in too many departments of theology, Ebrard excuses himself in his latest work—his commentary on the epistles of John—on the plea that his duties at Zurich and Erlangen did not suffer him to confine himself to one or two branches; and that science has something to gain from the more comprehensive view which a theologian is thus enabled to take of the whole field of theological knowledge.—P. L.

EBREMAR or EVERMER, third patriarch of Jerusalem, lived in the thirteenth century. He was educated by Lambert, bishop of Arras, accompanied the first crusade, and on the deposition of Daimbert was raised to the patriarchate of Jerusalem. He showed much courage and vigour during the invasion of the caliph of Egypt. On his return from a journey to Rome, for the purpose of having his election confirmed by the pope, Pascal II., he found Baldwin, too, amongst the number of his opponents, and had to content himself with the see of Caesarea.—R. M., A.

EBROÏN or EBERWEIN, mayor of the Neustrian palace under Clotaire III. in the seventh century, was compelled to restrain his restless ambitious temper as long as the queen-mother, Bathilda, administered the kingdom. He attempted, on the death of Clotaire, to place his youngest brother, Theodoric III., on the throne, but was baffled by the partisans of Childeric II., and forced to seek the shelter of a monastery. When Theodoric at length obtained the Neustrian crown, Ebroïn became his mayor of the palace, and formed designs on Austrasia. He was opposed by Pepin of Heristal, and in the course of the struggle was assassinated by Hermenfried in 681.—W. B.

ECCARD. See ECKHART.

ECCELINO DA ROMANO. See ROMANO.

ECCEHELLENSIS, ABRAHAM, a learned Maronite of the seventeenth century. He studied at Rome, whence he went to Paris to fill the chair of Syriac and Arabic in the royal college, and to assist Le Jay in preparing his polyglott bible. His biblical labours brought upon him the censures of Flavigny—a consequent dispute with whom caused his return to Rome, where he died in 1664. He was the author of several learned works; amongst others of "Eutychieus Vindicatus, sive Responso ad Seldeni Origines."—R. M., A.

ECCLES, JOHN, a musician, was the son of Solomon Eccles, a performer on the violin, and the composer of some pieces printed in Playford's Division Violin, 1693. He was instructed by his father in music, and became a composer of some repute for the theatre. Amongst his theatrical compositions we may enumerate the music, consisting of incidental songs, act-tunes and dance-tunes to the following plays—The Mad Lover; the Fair Penitent; the Lancashire Witches; the City Lady; the Spanish Friar; Justice Busy; the Chances; the Way of the World; the Provoked Wife; the Richmond Heiress; Love for Love; &c. He also wrote the music to a tragedy called Rinaldo and Armida, and to Congreve's Ode on St. Cecilia's Day, performed in 1701; and was one of the successful competitors for the prize given by "several of the nobility," for the best music to Congreve's masque of the Judgment of Paris. The names of Congreve and Eccles so frequently appear in conjunction as poet and composer, as to lead to the supposition of a close intimacy between them. Eccles was appointed "master of her majesty's (Queen Anne's) musick," which situation he held to the period of his death, the date of which is not known. A good idea of Eccles' melodious style of composition may be gleaned from a perusal of his "Collection of Songs for one, two, and three voices," published at the beginning of the last century, and dedicated to his royal mistress.—E. F., R.

ECHARD, JACQUES, a learned dominican monk, was born at Rouen in 1644, and died in 1724. He was admitted amongst the followers of St. Dominic in 1660. Echard is the author of a work entitled "S. Thomæ Summa suo auctori vindicata," 1708; and of another on the writers belonging to his own order—"Scriptores ordinis Predicatorum recensiti," 1719. Part of the latter work, which is in many places too eulogistic, was written by Jacques Quetif.—R. M., A.

ECHARD, LAWRENCE, an English divine and historian, born in Suffolk, probably in 1671. He was educated for the church at Christ's college, Cambridge; was presented to the livings of Welton and Elkinton in Lincolnshire; in 1712 became arch-

deacon of Stowe, and in 1722 received from George II. several livings in Suffolk. He died in 1780. He wrote much, and in his time with much credit; but the best of his historical works, as well as the worst of his translations from the classics, are now all but completely forgotten. His "History of Rome to the settlement by Augustus," passed through a considerable number of editions in the author's lifetime. It was followed by the "History of Rome, from the settlement by Augustus to the removal of the Imperial Seat of Constantine the Great." "A General Ecclesiastical History to A.D. 313," by Echard, was published in 1702. This work was very highly commended by Bishop Watson, and pronounced by Prideaux to be the best of the kind in the English tongue. The "History of England, from the time of Julius Cæsar to the Revolution of 1688," obtained a large circulation, the methodical and sprightly character of the work attracting many readers, on whose credulity, as Calamy and Oldmixon averred, the historian drew largely in some divisions of the narrative, without being at much pains to insure the accuracy of the remainder. In this work we find Lindsey's story of the conference and compact between Cromwell and the devil on the morning of the battle of Worcester, dismissed with the remark—"How far Lindsey is to be believed, and how far the story is to be accounted credible, is left to the reader's faith and judgment, and not to any determination of our own." Besides these works, a classical gazetteer, and some other educational works, Echard published a translation of three plays of Plautus and a translation of Terence, both exceedingly rapid performances.—J. S., G.

ECHION, a celebrated Greek painter, the contemporary of Alexander the Great, and classed by Pliny with the sculptor Polycletus. Pliny's description of a "Bride," by this painter, as "remarkable for her expression of modesty," has led some to assume that the celebrated ancient wall-painting now in the Vatican, known as the "Aldobrandini Marriage," may be a copy of the "Bride" of Echion. The bride is seated on a bed with another female, who is addressing her, and her manner certainly expresses great modesty. The bridegroom, crowned with ivy, is seated on a stool at the foot of the bed, looking towards his bride. On one side are attendants preparing a bath, and on the other musicians, singing the epithalamium, or wedding song—in all a composition of ten small figures, slightly executed, and grouped much after the style of a bas-relief. (There is a print of it by P. S. Bartoli.) It was discovered at Rome on a ruined wall, near the arch of Gallienus, in the time of Clement VIII., and preserved in the Aldobrandini villa, whence its name. Pius VII. purchased it for the Vatican museum in 1818, for the large sum of 10,000 scudi, above 2000 guineas.—R. N. W.

ECHIUS. See ECKIUS.

ECK, JOHN, the celebrated antagonist of Luther, was born 18th November, 1486, in the village of Eck in Suabia. His family name was MAIER. He commenced his studies in Heidelberg, and took his master's degree at Tübingen, where he enjoyed the instructions of Reuchlin and Agricola. He then applied himself to theology, which he boasts of having studied under nine different professors in Tübingen, Cologne, and Freiburg. He was early distinguished by his skill in disputation upon questions of scholastic theology, and to this he owed his appointment by Duke William of Bavaria to a theological chair in the university of Ingolstadt, where he began to teach in 1510. From this time his publications became numerous in theology, morals, logic, and physics; but were of little value. His only aim was to attract admiration by the variety of his knowledge, and to promote the ends of his ambition—not to add anything original to the stock of science. When Luther published his Theses in 1517, Eck was the first man of mark to attack them, which he did in his "Obelisci," which were at first only circulated in manuscript, but were intended, under a show of moderation, to bring Luther under suspicion of heresy and of diffusing "the Bohemian poison." Luther devolved upon Carlstadt the task of answering the "Obelisci," who came out in May, 1518, with four hundred and twenty theses, in which he defended from the charge of heresy the "biblical," as distinguished from the "Romish" orthodoxy of the Wittenberg professors; and in which Carlstadt also declared his readiness to hold a public disputation with Eck, whom he styles that "disputator," or rather "clamator inexpugnabilis." Eck eagerly accepted the challenge, and it was announced that the disputation should take place at Leipzig in the following year. Before that time, however, Luther became directly involved in

the controversy himself; and when the disputation took place in 1519—it began on the 27th June—Luther and Carlstadt stood side by side on the field of conflict against Eck. After a contest of three weeks, both parties claimed the victory, and Eck had at least the majority of voices in his favour, whatever might be thought of the worth of his arguments. The disputation only served to increase the hatred of Eck against the reformers, and to stir him up to measures of the greatest violence. First he wrote to the Elector Frederick of Saxony, to excite him against Luther, as a heretic, and to obtain from him an order that his writings should be publicly burned. Failing in this he attempted to get them burnt in the market-place of Ingolstadt, but was thwarted by Reuchlin. Then he applied to the universities of Cologne and Louvain, and succeeded in procuring from both a solemn condemnation of the reformer's writings; and finally, setting off to Rome in January, 1520, he succeeded in obtaining from the papal chancery the celebrated bull of 15th June, 1520, in which forty-one articles of Luther's writings were condemned as "heretical, erroneous, seductive, offensive, and intolerable to christian ears." It was Eck also who first applied the party name of Lutheranism to the new opinions. After these successes Eck was regarded throughout Germany as one of the chief pillars of the Church of Rome, and he continued to take a very prominent part against the Reformation till his death. At Augsburg in 1530, and in the theological conferences of Worms in 1540, and Ratisbon in 1541, he took a leading part. His polemical pieces against the Lutherans were very numerous; but even in his own church they were never regarded as of any permanent value. His knowledge of Greek and Hebrew was small, his Latin style bad, and his theology, the scholasticism of the sixteenth century, without any of the intellectual power of the earlier scholastics. He published, along with Emser, a German translation of the scriptures, as a rival antidote to that of Luther, but it was a total failure. He died at Ingolstadt in 1548.—P. L.

ECK. See VAN ECK.

ECKARTSHAUSEN, KARL VON, natural son of the Count Karl von Haimbhausen, was born in 1752, and died in 1803. He was keeper of the archives of the electoral house of Bavaria, and one of the most popular authors of his time. His work entitled "God is the Purest Love," which, under a thin veil of christian doctrine conceals purely deistic sentiments, attained an eminent popularity. Germany alone has absorbed sixty editions, and it has been translated into many languages.—R. M., A.

ECKERMAN, JOHANN PETER, a German litterateur, was born at Winsen, Hanover, in 1792, and died at Weimar on 3rd December, 1854. In 1823 he became secretary to Göthe, whom he materially assisted in the publication of his complete works, and whose son he accompanied to Italy. After the death of Göthe, he was appointed librarian to the grand duchess of Weimar. He is widely known by his "Gesprache mit Göthe," which have been translated into English by Fuller, Boston, 1839; and by Oxenford, London, 1850.—K. E.

ECKERSBERG, CHRISTOPH WILHELM, a celebrated Danish painter, born on January 2, 1783, in the neighbourhood of Aabenraa. He came to Copenhagen in 1803, studied in the academy, and won the lesser and large gold medal. In 1810 he went to Paris, where, under the influence of the school of David, he greatly improved. He spent about seven years in Italy, studying the antique, and producing many fine pictures, which, being sent to Denmark, increased his reputation and honours. On his return in 1821 he devoted himself to the painting of sea-pieces, and thus became the greatest marine painter of his time. He was very industrious in his profession, so that the number of his pictures is unusually large. Besides historical and sea-pictures, he painted genre pictures, landscapes, and battle-pieces from the war of 1807-14, some of which were engraved by Lahde. His distinguishing characteristic is the accuracy with which he represents nature. High as he stands as a painter, he conferred no less benefit on art as a teacher; so that the whole race of artists from his time, however dissimilar their paths in art, are more or less indebted to him. A great number of his pictures painted by royal command are contained in the gallery of Christiansborg. He was twice married to daughters of Juel the painter. He died of cholera on July 22, 1853.—M. H.

ECKHARD, JOHN, commonly called Meister Eckhard, was one of the most distinguished pantheistical thinkers of the middle ages. He belonged to the fourteenth century; but both the

year and the place of his birth are unknown. He first appeared in Paris as a dominican, and academic teacher in the college of St. Jacques. He afterwards obtained the degree of doctor of theology in Rome, and was elected provincial of his order for Saxony. Three years later he was appointed by a chapter of the order, assembled at Strasburg, vicar-general of Bohemia, with full powers to reform the dominican convents of that country. Soon after he appears again in Strasburg preaching in the convents of the nuns, and then in Frankfort-on-the-Maine as prior of the Blackfriars of that city. But his doctrines had now aroused against him a suspicion of heresy; and he was accused of being in communication and sympathy with "The Brethren of the Free Spirit." At a chapter held in Venice in 1325, Gervasius, prior of Angers, was commissioned to inquire into these accusations; and in the following year, at a chapter assembled in Paris, Eckhard was deposed from his office and dignity as provincial prior of Germany. His doctrines having spread widely among the German dominicans, and especially among those of the diocese of Cologne, Henry, the archbishop of that see, brought an accusation of heresy against the whole order, and summoned Eckhard to appear before the inquisition on the 14th January, 1327. Eckhard, believing that he had taught nothing contrary to the doctrines of the church, submitted himself to the tribunal, and declared himself ready to recall whatever in his opinions should be proved heretical. The inquisitors, however, demanded from him an unlimited recantation, and failing in this, he was condemned as a heretic. He appealed to the pope, and was cited to appear at Avignon, where out of twenty-eight articles alleged against him out of his writings, seventeen were pronounced heretical, and the rest were condemned as suspicious. The bull of condemnation was published 27th March, 1329; but before its publication Eckhard had died. This censure, however, did not prevent his opinions from being propagated after his death by many zealous disciples. They spread widely through the convents of Germany, Switzerland, Tyrol, and Bohemia, and required to be condemned a second time, in 1480, by the university of Heidelberg. His system, so far as ascertained, was a combination of pantheistic speculation with mystical asceticism, and presents many points of resemblance, or even identity, to the pantheistic philosophy of modern Germany. This has occasioned a revival of interest in Meister Eckhard's long-forgotten writings; and Professor Franz Pfeiffer, author of the *German Mystics of the Fourteenth Century*, has been successful in bringing together a large collection of his pieces, including many never before printed. The second volume of that work contains one hundred and ten sermons, of Eckhard, eighteen tracts, seventy single sayings, and his "*Liber Positionum*." What the exact principles of his system were, is still under discussion, and he is claimed by speculative philosophers and orthodox theologians, by protestants and Roman catholics.—P. L.

ECKHARD, M. TOBIAS, the Younger, a member of a German family distinguished for their literary attainments, was born at Jüterbock on the 1st of November, 1662. After studying for a time at Halle, he went to Wittenberg, where he completed his education. He distinguished himself in general literature, theology, and logic, and was finally appointed rector of the university there. While here he published his work "*On the Immutability of God*." It was not, however, till after his removal to the rectorship of the university at Quedlinburg that he undertook his principal works. They are chiefly upon theology, logic, and philosophy, besides several in biography and history. He died on the 13th December, 1737.—J. F. W.

ECKHART, JOHANN GEORG VON, born at Duingen, 1674; died 1730. He wrote verses, and for a while made out life as a corrector of the press at Leipzig; became secretary to Field-marshal Fleming, with whom he went to Poland; fell in with Leibnitz, through whose recommendation he obtained a professorship of history at Helmstädt in 1706. In 1713 he was appointed historiographer of Hanover, and succeeded Leibnitz as librarian. Eckhart was perpetually in difficulties, and having turned Roman catholic, he lived for a while among the Benedictines at the abbey of Corvey. We next meet with him as a pensioner of the bishop of Wartzburg. He published several volumes of German antiquities and mediæval history.—J. A. D.

ECKHEL, JOSEPH HILARY, a German antiquary and numismatist, was born at Entersfeld in Austria in 1737, and died in 1798. He studied in the Jesuits' college, Vienna, and there, at an early age, exhibited those antiquarian tastes which were to

enrich the literature of the period with many learned works. The superiors of the college found out the predilection of the young jesuit, and made him keeper of their collection of medals and coins. After a visit to Italy in 1772, for the purpose of arranging the antiquarian collection of the grand duke of Tuscany, Eckhel became director of the imperial cabinet of medals and professor of antiquities at Vienna. He had published in his younger years an ode or two and an oration, but it was not till 1775 that any work connected with his favourite studies appeared from his pen. The first was entitled "*Nummi veteres anecdoti, ex museis Cæsareo Vindobonensi, Florentino magni ducis Etrusciæ*," &c. In the year following, there appeared "*Catalogus musæ Cæsareæ Vindobonensis nummorum veterum*," &c. In 1786 the indefatigable antiquary published two important works—"*Sylloge I. nummorum anecdotorum thesauri Cæsarei*;" and "*Descriptio nummorum Antiochiæ Syriæ, sive specimen artis criticæ nummariæ*." In 1787 he compiled a small work on coins, for the use of schools; and the following year published "*Choix de pierres gravées du cabinet imperial des antiques*." In 1792 appeared the first volume of the work which established the fame of Eckhel as the first writer of his time upon the subject of numismatics—viz., his "*Doctrina nummorum veterum*." The eighth and last volume of this work was published in 1798. A supplement to it appeared in 1826.—J. S., G.

ECKIUS, LEONARD, a famous lawyer of the sixteenth century. During his lifetime and for some time after his death, his reputation was prodigious. Nothing—so it was popularly affirmed—could be well settled without the advice of Eckius. He enjoyed the confidence of the Emperor Charles V., and was on several occasions employed by him in the settlement of difficult questions. His death occurred in 1550.—R. M., A.

ECKIUS. See ECK, JOHN.

* ECKSTEIN, FERDINAND, Baron of, born either at Copenhagen or Altona in 1790; embraced the catholic faith during a residence in Rome in his seventeenth year. He served in Lützow's free corps against France in 1813–14, after which he entered the Dutch service, and held military and civil power in Ghent, when Louis XVIII., during the Hundred Days, sought refuge there. His attention to the fugitive monarch led to his receiving, on his reinstatement, various appointments, and finally he became minister of foreign affairs. After the revolution of 1830 he devoted himself exclusively to literature. In a great variety of articles and treatises, as well as in his periodical, *Le Catholique*, and his work, "*De l'Espagne*," he advocates catholicism in its ultramontane character. He is deeply read in oriental literature, and is said to be engaged on a history of mankind.—M. H.

ECLUSE. See CLUSIUS.

EDEBALY, a Mahometan sage, was born in Caramania in 1210, and died in 1326. He was principal of a monastery which he had himself founded, and enjoyed an unrivalled reputation for piety throughout the Mahometan world. It was during one of his frequent visits to Edebal that Othman his son-in-law, and the founder of the Turkish empire, dreamed the well-known dream which the sage interpreted as betokening his future greatness.—R. M., A.

EDELCRANTZ, ABRAHAM NIKLAS, a Swedish man of letters, born in 1754. In 1778, as adjunct of philosophy at the university of Abo, he attracted the attention of Gustav III., who appointed him director of the theatre, and his private secretary; in 1805 he was made superintendent of the museum, and president of the college of commerce; and in 1815 he was raised to the rank of the nobility as Friherre. He was employed on various foreign missions, both public and on the king's private business, and thus became member of many foreign academies and societies. He was a great promoter and supporter of the natural sciences and the progress of industry. He introduced into Sweden the English steam-engine, and was the manager for many years of the Swedish telegraphs, and the inventor of a corn-drying machine, &c. Amidst all his varied activity he found time for literature. He produced three plays, and translated into Swedish and Finnish the English national anthem of God save the King. He died in 1821.—M. H.

EDELINCK, GERARD, the reformer of the art of engraving, was born at Antwerp in 1640, and died in Paris in 1707. It is impossible to do justice in writing to the immense improvement which this artist succeeded in introducing. All the stiffness inherent in the then existing style of line-engraving, was by his

appliance of the diagonal line entirely removed. It is justly said that Edelinck was the first to reproduce in print the colour, as well as the form, of a picture. He learned his art first under Galle, then in Paris under Poilly. By his print of a "Holy Family," by Raphael, he secured universal attention. The generous friendship of Le Brun provided him with ample scope for exertion, obtaining for him numerous and important orders from Louis XIV. Edelinck, who was as kind a relative as he was a great artist, taught his art to his brothers Jean and Gaspard, and gave them a share of his engagements. The number of his works surpasses four hundred. Amongst them he valued most the portrait of the painter, Philip de Champagne. Those held in greatest esteem now-a-days are, besides the above-named "Holy Family," the portrait of Bogaert the sculptor; the "Visit of Alexander the Great to the Family of Darius;" the "Magdalene;" and the "Christ"—all three after Le Brun; the "Combat of the Four Horsemen," after Leonardo Da Vinci; the portraits of Louis XIV., Colbert, Hozier, Blanchard, Crispin, Mignard, &c. His "Madonna," after Guido, is also much admired. Edelinck was knighted, and made a professor of the academy of the Gobelins in Paris.—R. M.

EDELMANN, JOHANN CHRISTIAN, a noted controversial writer of Germany, was born at Weissenfels in 1698, and died in 1767. After studying at Altenburg and Jena, he commenced preaching; but with that inconstancy of character which made him afterwards take up all sorts of opinions, and adhere to none, he now and again exchanged the clerical functions for those of chamberlain, tutor, or some other lay personage. He joined the *Herrnhutters*, a sect of the Moravian Brothers, headed by the famous Zinzendorf. He separated from them, and published his "Christus und Belial," in which they and their principles were mercilessly reprobated. He was for some time a leading member of a theological coterie at Berleburg, presided over by Johann Friedrich Haug. The members of this society he castigated in two works, one of which promised in the title hard knocks ("Breite Schläge auf des Narren Rücken"), and amply redeemed the promise in the text. With every change of opinion, Edelmann changed the place of his abode, until, finding his way to Berlin, he was introduced to Steinburg, who gave him a shelter for his old age, on condition that, while he stayed with him, he should write no more books.—J. S., G.

EDELMAN, JOHANN FRIEDRICH, a pianist and composer for his instrument, was born at Strasburg in 1749, and died there in 1794. He was educated in the family of the mayor Dieterich, and formed a close intimacy with the son of his patron. With him he went to Paris, where he obtained considerable artistic distinction, and besides publishing many light compositions for the pianoforte, produced some small dramatic works with success. On the death of the mayor, his son returned to Strasburg to succeed him in his office; and thither Edelman went with his friend, where he increased the reputation he had made at Paris. On the breaking out of the Revolution, he entered actively into public affairs, joined the party of the jacobins, and basely betrayed his constant friend, the son of his foster-father. The vicissitudes of that eventful period brought him in turn under the power of the despots of the moment, and he expiated his ingratitude by the guillotine.—G. A. M.

EDEMA, GERARD, a Dutch painter, supposed to have been born in Friesland about the year 1652. Like his master, Everdingen, he painted landscapes, abounding in rocks and waterfalls. He especially delighted in the rugged scenes of Norway and Newfoundland; and his pictures of this kind he sold to advantage in London, which he visited in 1670. He died in 1700.—R. M.

EDEN, SIR FREDERICK MORTON, an able statish, whose work—"The State of the Poor, or an History of the Labouring Classes in England from the Conquest to the Present Period, 1797," is pronounced by McCulloch to be the "grand storehouse of information" on the subject. He was director of the Globe Insurance Company, and wrote on the subject of granting insurance charters, on friendly societies; and on the maritime rights of Great Britain.—J. S., G.

EDEN, GEORGE, Earl of Auckland, governor-general of India under Lord Melbourne's second premiership, was born at Eden farm, near Beckenham, Kent, on the 20th August, 1784. He was the second son of the first Baron Auckland (who had received a peerage for his diplomatic services) by a sister of the first earl of Minto—the latter fact partly accounting for his subsequent

official elevations. He was educated with a view to the bar, taking his degree at Christ Church, Oxford, and in 1809 he was admitted a member of Lincoln's inn. Next year, however, he became, by the death of his elder brother, heir-apparent to the peerage, and in 1814, on the decease of his father, he took his seat in the house of peers as Baron Auckland. He had sat for a year or two previously as member for Woodstock in the house of commons; but neither there nor in the upper house did he shine as a speaker or legislator, though much esteemed and respected for the amiability and probity of his disposition. In politics he was a sound and consistent whig. On the formation of Earl Grey's first ministry, he was appointed accordingly president of the board of trade and master of the mint, with a seat in the cabinet; and on the resignation of Sir James Graham in 1834, he became first lord of the admiralty in his place. Soon afterwards the whig ministry was dismissed by William IV., but returned to office after a brief interval; and then Lord Auckland was appointed governor-general of India. India was at peace, and Lord Auckland's disposition was thought to be peculiarly fitted for a *régime* of general conciliation, and mild, social, and educational reform. He quitted England in July, 1834. Three years only had elapsed, when the Anglo-Indian government was entangled in the Afghan war, and the famous Simlah manifesto (1st October, 1838) was issued by the pacific governor-general. It is difficult to adjust the burden of responsibility for that unhappy contest between the home authorities and the governor-general; but Lord Auckland's share in it must be pronounced by history to have been considerable, although mitigated by the circumstance that he was incited to the invasion of Afghanistan, by public opinion both at home and in India, alarmed at the progress of Russia in the east, and by the influence of rash advisers. When the terrible news of the outbreak in Cabul in November, 1841, and afterwards of the sad retreat of the British army in Afghanistan in January, 1842, reached the governor-general in Calcutta, he was approaching the term of his power; for in the autumn of 1841 Sir Robert Peel had become premier, and Lord Ellenborough was nominated to India. Disappointment, regret, the fear of fettering his successor, and the irresolution of a nature never meant to cope with a great disaster, made Lord Auckland's policy by no means worthy of the crisis. In February, 1842, Lord Ellenborough arrived in Calcutta, and Lord Auckland was on his way home. He returned to the house of lords, and steadily supported his party with his vote, speaking seldom. On the reaccession of the whigs to power, after the repeal of the corn-laws, Lord Auckland was reappointed first lord of the admiralty, an office which he retained until his sudden death on the 1st of January, 1849, the result of a paralytic stroke. After the successful occupation of Cabul in 1839, Lord Auckland had been created an earl. He never married, and was succeeded by his brother Robert, bishop of Sodor and Man.—F. E.

EDEN, RICHARD, author of several valuable works relating to maritime discovery. He was the first Englishman who attempted to give an account of the numerous maritime enterprises that followed the discovery of America—his "Treatise of the New India, translated from the Latin of Sebastian Munster" having been published in the year (1553) in which, according to most accounts, the more celebrated Hakluyt was born. Eden was not a mere compiler, but in several treatises gave evidence of original research, and in all his works exhibited great learning, accuracy, and integrity. Two of his works treat of the art of navigation; the rest, including the work above noted, are histories of voyages and travels.—J. S., G.

EDGAR THE PEACEABLE was the younger son of the Anglo-Saxon king, Edmund I., and succeeded his brother Edwy in 959. He had previously governed the northern provinces of the kingdom, first as viceroy, and then as an independent sovereign, the Mercians and Northumbrians having risen in revolt at the instigation of the primate Odo, on account of the quarrel between Dunstan and Edwy. The latter had been compelled to give up all the country beyond the Thames to his brother, whom the insurgents proclaimed king; and on the death of Edwy the divided sovereignty was reunited in Edgar. Ecclesiastical affairs engaged his immediate attention, and his zealous support of the Benedictines forms the principal feature of his reign. Dunstan was made bishop of Worcester, then transferred to the see of London, and ere long invested with the primacy, although the preceding monarch, at the death of Odo, had given this dignity to the humble and pious Byrhtelm, whose

virtues ought to have shielded him from the insult of a compulsory abdication. Oswald and Ethelwold, two subservient friends of the new primate, shared his prosperity, the former being appointed bishop of Worcester, while the latter was promoted to the see of Winchester; and with their assistance the extension of the Benedictine system was vigorously prosecuted under the royal patronage. At a public synod the king himself made a speech in its favour; the married clergy were everywhere deprived of their preferments; not fewer than forty or fifty new monasteries were established, in all of which there was a rigid enforcement of celibacy, and the stern discipline of the monks of Monte Casino. An ecclesiastical reformation was certainly needed, and though the changes introduced by Edgar did not strike at the roots of the existing evils, it cannot be denied that they drew the church into more beneficial contact with the cause of literature, education, and industry. "Whoever will consult the *Historia Rei Litterariæ Ordinis S. Benedicti*," says a recent essayist, "may rapidly accumulate conclusive proofs that by their order were either laid or preserved the foundations of all the eminent schools of learning in modern Europe." It is to be feared, however, that selfish ends had their influence on the primate, who bore the less vigorous character of the king into the religious movement; and in all likelihood the able administration of the state by the former, did more than the amiable dispositions of the latter to give his reign the reputation commemorated in his surname. At all events Edgar was guilty of actions which showed little of the peaceful and pious temper. The provocation received by him from Athelwold, one of his nobles, who had married the beautiful Elfrida, after his false report respecting her attractions, cannot excuse the monarch who caused him to be assassinated, and united himself to the widow during the lifetime of his first queen. Other profligacies, to which he had no provocation but the impulse of his own passions, are related of him in the *Chronicle of Malmesbury*; and the same record mentions that Kenneth of Scotland and seven other princes, who met him at Chester to honour him with their homage, were compelled to seat themselves at the oars of his barge and row him in state down the river Dee. Dunstan is said to have inflicted on the royal delinquent no severe penances; but meanwhile the affairs of the kingdom were vigorously administered, and many of the measures adopted were promotive of its prosperity. The improvement of the coinage, the exaction of three hundred wolves' heads as the tribute from Wales, the regular visitation of the provinces, the encouragement of the foreign trade, and the maintenance of a large fleet for the defence of the coasts, had the effect of producing a period of tranquillity, which one of the monastic historians lauds as a kind of golden age, in which the sky assumed a more serene aspect, the sea a calmer flow, and the earth a more abundant fruitfulness. Edgar died in 975, leaving the throne to Edward, his eldest son by his first wife Elfrida.—W. B.

EDGAR, King of Scotland, was one of the sons of Malcolm Canmore. When his father and his eldest brother fell at Alnwick, he was compelled to take refuge in England, till his uncle, Edgar Atheling, succeeded, with the help of an English army, in placing him upon the throne, by the overthrow of the usurper, Donald Bane, in 1097. He reigned twenty years, undisturbed by foreign invasion or intestine quarrel; but his life furnishes little material for history, and when he died he left the reputation of a good-hearted man and a benignant ruler.—W. B.

EDGAR ATHELING received his surname, which signifies prince royal, from the circumstance that he was heir to the Anglo-Saxon throne at the death of Edward the Confessor. Edmund Ironside, the elder brother of the Confessor, had a son named Edward, who was sent by the usurper, Canute, into Sweden to be put to death; but the Swedish monarch spared his life and sent him to the Hungarian court, where he was educated. He subsequently married Agatha, a relative of the Emperor Henry, and from that union sprang Edgar Atheling and two daughters, with whom the Outlaw returned to England at the invitation of Edward the Confessor. This monarch died in 1066; and Edgar, whose father had died some years earlier, stood next in descent and in the rights of inheritance. His youth, however, and the delicacy of his constitution, combined with a weakness of character which frequently results from the want of physical energy, induced two rival claimants to come forward, Harold, the son of Earl Godwin, and William, duke of Normandy, both of whom were distantly related to the deceased monarch. Harold, being in England at the time, immediately

possessed himself of the crown; but in the course of the same year lost it and his life at the battle of Hastings. Edgar, to whom he had given the earldom of Oxford, was then proclaimed king by the city of London, and some of the barons made preparations to support him. But the influence of Rome, and the success of the Norman arms, bore down all opposition, and before the year closed William was crowned in Westminster abbey. The Saxon prince tendered his submission; and the conqueror, with a policy which was as generous as wise, not only spared his life but confirmed him in his earldom, kept him near his own person, and included him in the train of nobles with which he proceeded to visit his dominions in Normandy. In 1068 some of the discontented northern barons accompanied or carried off Edgar to Scotland, along with his mother and his sister Margaret. The latter became the wife of Malcolm Canmore; and in the course of the following year the refugees invaded England, stormed the castle of York, and again proclaimed Edgar; but he was speedily compelled to retreat beyond the border. Another attempt in 1073, undertaken at the suggestion of the French king, had no better issue; the small fleet with which Edgar set sail was overtaken by a storm, and he was shipwrecked on the Northumbrian coast, whence he effected his escape into Scotland, though not without difficulty. His schemes being thus a second time baffled, hope deserted the unfortunate prince, and by the advice of Malcolm he again tendered his submission to William, who frankly accepted it, assigning him a residence and a pension at the English court. When William Rufus succeeded the Conqueror Edgar was in Normandy, whence he once more passed into Scotland; and in 1091, when the English and Scottish armies had met for battle, an amicable adjustment of the quarrel was effected, and the descendant of the Saxon kings, having cordially promoted the pacification, became again a resident and a pensioner in the palace of the Norman. At a later period he crossed to the continent with the disappointed and discontented Duke Robert; but after the death of Malcolm Canmore, and his eldest son Edward at the siege of Alnwick, he was permitted to raise a body of troops in England, with which he established his nephew and namesake Edgar on the Scottish throne. Afterwards he accompanied Robert of Normandy to the Holy Land, took part with him in his invasion of England against Henry I., and was taken prisoner at the battle of Tinchebrai. Little is known of his subsequent life, but he seems to have been kindly treated by Henry, who married his niece Matilda of Scotland; and as Edgar died without issue, she carried into England an important element of union between the Saxon and Norman races.—W. B.

EDGEWORTH, MARIA, a celebrated writer, was the eldest child of Richard Lovell Edgeworth, and Anna Maria Elers, born January 1, 1767, at Black Bourton in Oxfordshire. Her father's family, which was established in the county of Longford, Ireland, during the reign of Elizabeth, was one of the most powerful in the district, and had its full share in the perils and vicissitudes of that stormy period which ended with the victories of William III. Mr. Edgeworth's love of practical science induced him to undertake the direction of some hydraulic works at Lyons, which detained him in France for several years; during which Maria was left in the charge of her maternal relations, who, however, seem to have done little to cultivate her mind, or form her character. After her father's return, when at nine years of age she was sent to a school at Derby, she had to learn the common rudiments of education; and neither there, nor when after three years she was removed to a London establishment of higher pretensions, did she attract the special notice of her teachers, or give any sign of superior abilities. She duly learned her appointed tasks, but had no taste for the showy accomplishments which then, even more than now, were the chief part of female education; yet she excelled in needle work. Her appearance too was not striking, and for a time it was feared she would lose her sight. She was of course of small account; yet it may be believed that this retarded development of her mind, and her self-training, were far better than the system of premature, but superficial instruction, which crowds the memory of the child with knowledge that belongs rather to the understanding of the man. Even then she felt conscious of her powers, for several of her school-fellows long afterwards remembered the stories with which she charmed them; and she told in after life how her mind was awakened and excited when her holidays were spent in the house of Mr. Day, the author of *Sandford and Merton*; eccentric, but a scholar, and of rare eloquence and genius. At last her failing

health made it necessary to remove her from school, and she was brought to Edgeworthstown in 1782 by her father, from whom she was inseparable for the rest of his life. It was like coming to a new world, for the Ireland of that day resembled nothing of which she had heard, and she seems to have scanned it keenly. The habits, the feelings, the follies of the gentry of that day, now live only in her works; those of the peasantry are less changed, and them she studied with peculiar interest. Her father, whose views of the relation between landlord and tenant were far in advance of his time, was his own agent; and availing himself of this to train her to accurate habits of business and a knowledge of the people among whom she was to live, he made her assist him in his office and keep his accounts. Thus brought into contact with his numerous tenantry, she became familiar with their modes of expression, their impulses, their craft, their wit, and learned to feel and value their good qualities, while not blind to their evil ones. Her father alone understood her; their neighbours considered her shy and reserved. She did not come forward in company, and read much. At this time, however, she wrote the "Letters for Literary Ladies," though they were not published for several years, and she formed the plan of that delightful set of stories which, beginning with the "Parent's Assistant," and continued by "Early Lessons," concluded with "Harry and Lucy,"—stories which delight the old as well as the young. In "Castle Rackrent," which appeared without her name at the beginning of the nineteenth century, she was still more successful; its delineations are as sharp and true as photographs, and as carefully worked as a highly finished picture; so that, like Defoe's *Plague* or Scott's *Waverley*, it may almost claim to be a work of history rather than fiction. To its author, the best reward was its immediate effect in reforming the miserable state of society which it exposed; for love of Ireland, and intense desire for its improvement and happiness, were ruling principles of her life. The two series of moral and popular tales which followed it, may fairly rank with it as unrivalled in their kind, and her novels, from "Belinda" to "Helen," did not diminish the fame she had acquired. Of two others this can scarcely be asserted. The first—the "Essay on Practical Education"—treats of a subject which ranges far beyond her experience, or indeed that of any one person; even still it is the most difficult question of the day. The work is, however, full of instructive matter, and may be studied with advantage. The other, the "Memoirs" of her father, would not have been written by her, but at his express request. A child, especially one so devoted as she was, is not a fit biographer of a parent; restrained from doing full justice to his virtues by the dread of exaggeration, from bringing to light his faults or errors by filial duty and affection. The difficulty is increased when, as in the present instance, the subject of the narrative is himself the writer of its most eventful and interesting portion, for in this case the editor is precluded from applying to it the severe criticism which he would exert on his own work.

Mr. Edgeworth's death in 1817 broke up for a time the happy course of her existence; she felt his loss intensely, and during a few years, found it painful to resume her pursuits in which he had taken so deep an interest. Those years were passed in the society of friends whom her worth had won in England, Scotland, and France; among whom were many illustrious from intellect, many high in rank. Among the former may be named, not only Scott, Joanna Baillie, Rogers, Moore, and Dumont, but also such as Davy, Wollaston, Herschel, Playfair, Biot, Cuvier; for one of her remarkable characteristics was her love of science, and the sagacity and precision with which she caught up its results. The literary labours which even during this period she had never totally neglected, were fully resumed in 1823; but in the course of a few years they were again interrupted and disturbed by domestic cares and sorrows. Of these it is only possible to say, that they brought out in full light her noblest qualities, clear judgment, sound common sense, and devotion to duties, unclouded by any shadow of selfishness. Besides what she published, she had designed, and in some cases far advanced other works which, unfinished as they were, gave high promise; but in compliance with her wish, they were destroyed after her death. At the same time all her correspondence was returned to its authors, for she regarded as a breach of trust the practice which is now too general of publishing letters written in confiding friendship and open heart. Her health was always feeble, and more so with advancing years;

but her conversation was as attractive as ever, and her mind as bright, till she was called away, May 22, 1849.

In the brief limits of this notice it is impossible to enter on any critical examination of her works, and they are too well known to make it necessary; but there are two points on which a few words may be permitted. It has been supposed that some of her characters are portraits of individuals; this is not the case, and she considered such a practice unfair and mischievous. The peculiar traits were collected from real life; but the form on which they were grouped was *always* imaginary. It may be added that the incidents in her tales which have been most sharply censured as improbable, are those which had a real existence. She has been severely arraigned for not introducing into her stories religious sentiments and phraseology, and it has even been inferred from this that she was not a christian. The last *the writer knows to be untrue*. She was a christian, if to believe in the divinity of Christ, to hope in him, and to regulate life according to his commands, give a title to that name. But she thought it irreverent and unseemly to make christianity the staple of a work of fiction; and she felt that the way in which our highest hopes and holiest aspirations are exhibited in religious novels, is far more likely to excite disgust or affectation than real piety. In this, no doubt, those who patronize such works will think she was mistaken; but this is certain, that while hundreds have acknowledged that they were turned from idleness and vice by her writings, not one instance can be produced where they even tended to evil.—T. R. R.

EDGEWORTH, RICHARD LOVELL, was born in Bath in 1744. He was educated at Warwick, and entered Dublin university; but in 1761 left it for Oxford. He was a good classical scholar, but the bent of his mind was towards mechanics; to which was added educational science, when, after his father's death in 1770, he devoted himself to the improvement of his tenantry, and saw the gross deficiencies of the great mass of his countrymen. During a long life he was conspicuous as an admirable landlord, a just and fearless magistrate, ever active for the true interests of Ireland, but regarding with contempt the mock patriotism that looks only to popularity. He was four times married, and died on June 13, 1817. Mr. Edgeworth was a remarkable personage, excelling in all the accomplishments which belonged to a gentleman of the eighteenth century, but possessing with them the unusual gifts of a refined literary taste, and great mechanical talent. If not a "century" of his inventions, it would not be difficult to reckon decades of them; and some of them are in frequent use, though their origin is almost forgotten. We shall notice only a few of his inventions. 1. He not merely contrived, but worked a telegraph in 1767, long before the French. His instrument and his system of denoting words by numbers, and these by signs, was not improved on till electricity came into play. (*Trans. R. I. Acad.*, vi., 1795.) 2. The "Cotton Counter," wheels of one hundred and one hundred and one driven by the same screw; contrived to record an aerial way-wiser, shown by his son to Dr. Wollaston, to whom it is often attributed. 3. An odometer, which *steps* the distance instead of rolling over it. (*Society of Arts*, 1768.) 4. A carriage which transports and lays its own way; he used it in reclaiming bog, and it would have been as successful in ordinary travelling had the locomotive then existed. 5. Measuring the resistance of air to different solids by attaching them to a revolving arm. (*Phil. Trans.* 1783.) 6. A door lock of remarkable simplicity and free action, in which sliding action is replaced by that of centres. 7. A clock whose train is a single wheel. In that of his observatory the scape-ment acted once a minute, in a turret clock every seven and a half minutes; both went extremely well and with scarcely any friction. 8. A dynamometer for carriages and ploughs. (*Soc. Arts*, 1771.) 9. An integrating one, which gives the *mean* effect of a variable draught; it has connected with the spring a small sluice which delivers water under a constant head. The quantity gives the mean aperture, 1816. 10. A cheap church spire, put together in the tower, then raised to its place. To these may be added his discovery of the power of springs to ease the draught of carriages. This was a favourite object of investigation through his whole life; and its prevalence now is owing to his writings and experiments. Besides various essays in scientific periodicals, and those works in which his daughter Maria shared, he published "Poetry Explained;" "Readings in Poetry and Primer;" "Professional Education;" "Application des Ressorts aux Charettes;" "Roads and Wheel Carriages."—T. R. R.

EDGEWORTH, ROGER, residentiary and chancellor of Wells, was born at Holcastle towards the end of the fifteenth century. Educated at Oxford, he afterwards took orders, and was in considerable repute as a preacher, both in the university and elsewhere. After the accession of Queen Mary he threw off the mask of moderation which he had formerly worn, and appeared in his true colours as an intolerant Romanist. He published a volume of sermons, some curious extracts from which are to be found in Dibdin. His "Resolutions concerning the Sacrament," &c., are inserted amongst the records which Burnet has printed in his History of the Reformation.—R. M., A.

EDGEWORTH DE FIRMONT, HENRY ESSEX, l'Abbé, was born at Edgeworthstown in 1745. His father became a convert to Romanism, and removed to Toulouse, where the son was placed under the care of the jesuits, and completed his education at the Sorbonne. In time he became the confessor of the Princess Elizabeth; and he must have given proofs of courage and ability, for, when the archbishop of Paris fled from the Reign of Terror, he intrusted the abbé with the charge of his diocese. This was a service of no common peril, and he had many narrow escapes; but the peril did not prevent him from obtaining access to Louis XVI. in his prison, and from attending him to the scaffold. In his manuscript account of this event (now in the British museum), he makes no mention of his celebrated exclamation. He became now doubly odious to the Terrorists, and was eagerly pursued, so that he was not able to escape from France till 1796. In London he was received with honour and offered a pension, but he preferred to join the exiled Bourbons at Blankenburg, and then at Mittau, where, in 1807, he died from fever caught in attending French prisoners. To him at least Louis XVIII. was not ungrateful, revering and cherishing him while living, and writing his epitaph when dead.—(*Memoir of Abbé Edgeworth* by C. S. Edgeworth.)—T. R. R.

EDGIVA, EDGIVE, or OGIVE, one of the numerous offspring left by Edward, son of Alfred the Great, was married in the year 920 to Charles the Simple, king of France. Three years after the marriage, Charles being worsted in a struggle with some of his vassals, was seized and imprisoned by Heribert, count of Vermandois; but Edgiva escaped, and with her infant son, Louis, sought refuge at the court of her father Edward. After an exile of thirteen years, the young prince and his mother were recalled to France. Athelstan had succeeded his father Edward, and through his influence with the great French vassals, an august embassy, headed by the archbishop of Sens, crossed the channel in 936, and demanded from the English king the rightful descendant of Charlemagne. Edgiva accompanied Louis, surnamed D'Outremer, from his long sojourn beyond sea, to France, and for some time bore a distinguished part in his councils. But in the maturity of her life she became enamoured of the count of Meaux, the son of the man who had imprisoned her husband, and suffered him to carry her off and marry her. Louis, indignant at her conduct, caused her to be arrested, and committed her to the custody of his queen Herberge. She died shortly after.—T. A.

EDITH, SAINT, was the daughter of King Edgar, who died in 975. She passed nearly the whole of her life in the nunnery of Wilton. When reproved one day by Bishop Ethelwold for wearing more costly apparel than the other nuns, she replied with great quickness—"Pride may exist even under the garb of wretchedness; and I think that a mind may be as pure beneath these vestments as beneath your tattered furs." The bishop owned the force and aptness of the rejoinder. Her early death, at the age of twenty-three, is said to have been foretold by St. Dunstan. She was buried at Wilton.—T. A.

EDITH, Queen of England, daughter of the powerful Earl Godwin, was the wife of Edward the Confessor, to whom she was married in 1044. According to contemporary writers, Edith's person was beautiful, her manners graceful, and her disposition cheerful. She was modest, pious, prudent, and generous, without any taint of the pride and arrogance of her father and brother. Ingulphus, the monk of Croyland, says she sprang from Earl Godwin as the rose springs from the thorn. Her mental attainments were greatly in advance of her age, and she was possessed of every accomplishment fitted to render her esteemed and beloved. But Edward had strong antipathies to her family, and his monkish piety led him to treat his beautiful queen with neglect. When Earl Godwin quarrelled with the king, and was obliged to take refuge in Flanders,

Edward wreaked his vengeance on his virgin wife, seized her dower, took from her the whole of her jewels and money, and confined her in the monastery of Wherwell, of which one of her sisters was lady abbess. A reconciliation afterwards took place between her husband and her father, on which Edith was released from her monastic prison, and restored to all her honours as queen. Her name disappears from history after the death of Edward.—J. T.

EDMER. See EADMER.

EDMONDS, SIR CLEMENT, was born in 1566, and died in 1622. He was educated at Oxford, and held some posts about court. He wrote several volumes of "Observations" on the Commentaries of Cæsar.—J. T.

EDMONDS, SIR THOMAS, a distinguished English diplomatist, was born at Plymouth in 1563, and was the youngest son of Thomas Edmonds, customer of that port and of Fowey in Cornwall. He was a protegé of Sir Francis Walsingham, from whom he received the rudiments of his political education. In 1592 he was sent by Queen Elizabeth as ambassador to the court of Henry IV. In 1596 he was appointed by Elizabeth her secretary for the French tongue. In 1600 he was nominated English resident at Brussels, and a commissioner at the treaty of Boulogne. In 1601 he was appointed one of the clerks of the privy council, and was directed to arrange the terms of a treaty with the Archduke Albert, governor of the Low Countries. He was knighted by James I. in 1603, and in the following year was sent ambassador to the emperor, and assisted to bring about an accommodation between the king of Spain and the states general of Holland. In 1610, after the assassination of Henry IV., he was again sent ambassador to the French court, and took an active part in the negotiations respecting the marriage of Prince Charles to Henrietta, the sister of Louis XIII. In 1616 he was appointed comptroller, and two years later, treasurer of the royal household. He was for some time member for the borough of Wilton, and represented the university of Oxford in the first parliament of Charles I. In 1629 he was sent for the last time to Paris to exchange the ratifications of the treaty of peace between the two countries. On his return home he retired from public life, and died in 1639, having acquired great reputation as an able diplomatist. His letters and papers in twelve volumes folio were successively in the possession of Thurloe, Somers, and the duke of Buckingham.—J. T.

EDMONDSON, JOSEPH, a heraldic artist and writer on heraldry, died at London in 1786. He obtained the post of Mowbray herald-extraordinary in 1764. He was the author of several works, the most famous of which is his "Complete Body of Heraldry," London, 1780, 2 vols. fol.—R. M., A.

EDMUND, King of the East Angles, saint and martyr, was born in 840, of royal Saxon descent, and having approved himself in his boyhood extremely wise and pious, was chosen as his successor by Offa, king of the East Angles, when this monarch laid down his crown and retired to penitential privacy at Rome. The youth of fifteen proved an excellent king in all religious, and most secular respects; but his lot was cast in times too stormy for one more adapted to be a martyr than a warrior. There appears to be no truth in the striking historical novellette which Matthew of Westminster has inserted in his history, and which connects with King Edmund indirectly the death of the terrible viking Ragnar Lodbrog, of warlike and lyrical memory. But wherever and however Ragnar died, King Edmund was one of the victims sacrificed to the vengeance of the ruthless sea-king's ruthless sons. In their devastating march southwards they entered King Edmund's dominions, and proposed to him to divide with him his treasures, and to become a pagan. He refused; but partly from religious scruples, partly from the fear of bringing calamities on his subjects, he seems to have wavered in a course of active and martial resistance. He was taken prisoner near the present Hoxne on the Waveney, and subjected to horrible tortures; finally his head was cut off, and thrown into the wood where he had been discovered. The head was found, and over it was erected a rude church of logs and mud, which in the course of years grew to be one of the stateliest of English abbeys—the famous monastery of St. Edmundsbury, or Bury St. Edmunds. King Edmund's life was written by Abbo of Fleury, and he relates that he had the details from St. Dunstan himself, who was wont to narrate them with tears; and had, moreover, heard the story of Edmund's tortures and death from the lips of an eye-witness, a veteran soldier of the martyr's.—F. E.

EDMUND I., ATHELING, succeeded his brother Athelstan in the year 941, being then about eighteen years of age. Emboldened by hearing of the death of the great Athelstan, the savage, half-pagan Northumbrians threw off their allegiance, and brought over from Ireland their native prince Anlaf or Olave to be their king. Landing in the Humber, the Dane led the Northumbrian forces without delay into Mercia, and assaulted and took Tamworth. Edmund, who had just been crowned at Kingston-upon-Thames, advanced to meet him. The details of the campaign which followed are obscurely related by the chroniclers; but the terms of the treaty by which it was ended leave no doubt that its advantages remained chiefly with Anlaf. Edmund agreed to cede to Anlaf all the country north of Watling Street, and that the survivor of the two should succeed to the undisturbed possession of the territories of the other. It is true that Edmund was much the younger of the two; but to contemplate even the possibility of a Danish barbarian occupying the throne of Athelstan involved a great humiliation. However, after Anlaf's death, Edmund proceeded with great tact and ability to repossess himself of the northern kingdom. From the "five burghs" of Mercia—Leicester, Derby, Nottingham, Stamford, and Lincoln—which, being occupied by Danes, could not be depended upon during an invasion of the country by their brethren of the north, he expelled the Danish inhabitants, and repopled them with English colonists. Then marching northwards, he easily made himself master of Northumbria, receiving the submission of two petty kings. Turning westward, he chastised the restless turbulence of the Britons of Cumbria or Cumberland, whose king, Dunmail, had been the constant ally of his enemies. The British army was overthrown while defending the picturesque pass, or raise, which divides Westmoreland from Cumberland. Dunmail fell in the battle; and the traveller from Ambleside to Keswick may still gaze at the grey, moss-grown

"heap of stones,
That covers o'er King Dunmail's bones."

Edmund bestowed Cumbria on Malcolm the Scottish king, on condition that he should become his vassal and co-operator both by sea and land. In the sixth year of his reign, Edmund met with an untimely death. While celebrating at Pucklekirk, in Gloucestershire, the festival of St. Augustin the apostle of the Anglo-Saxons, the king saw one Leof, a noted outlaw, enter the hall. Indignant at his audacity, Edmund, who was flushed with wine, strode up to him, and while attempting to turn him out by force, received a mortal wound in the breast from a dagger which the outlaw had concealed under his clothes. He expired almost immediately. The murderer was cut in pieces by the royal attendants. By his wife, Elfiva, Edmund left two young children, Edwy and Edgar. He was buried in the monastery of Glastonbury, for whose abbot, St. Dunstan, he had a singular regard, and to which he had by charter granted very ample privileges.—T. A.

EDMUND II., commonly called EDMUND IRONSIDE, was the eldest son of Ethelred the Unready, by his first wife Elfleda. No particulars are recorded of his early life. We first hear of him after the treacherous assassination of the Danish chieftains, Sigferth and Morcar, by the contrivance of Ethelred in 1015. Edmund, who was then about twenty-seven years of age, demanded from his father the possessions of the two earls. Ethelred refused, whereupon Edmund went to Malmesbury, where Algiwa the widow of Sigferth was confined, and induced her to marry him; then passing into Northumbria, he succeeded through her influence in prevailing upon the subjects of her late husband to receive him as their chieftain. Towards the close of the year, Canute, who claimed the crown in right of his father Sweyne, landed at Sandwich in Kent, and led his army into Wessex. Edmund raised an army in the north to oppose him. Early in the following year, both armies went through the country in all directions, plundering and destroying. Canute, after reducing a great part of Northumbria, returned before Easter to his ships which were lying in the Severn. He at once set sail, intending to besiege London. Ethelred, who, after being prostrated by a lingering illness at Corsham in Wiltshire, had lately been removed to London, died on the 23d of April, shortly before the Danish fleet entered the Thames. Edmund, who was in London at the time, was immediately proclaimed king by the citizens. A better choice could not have been made; and if the courage and energy of an individual could have prevented the subjugation of England, that catastrophe would have been averted by the exertions

of Edmund. Canute, with a fleet of three hundred and forty sail, soon appeared on the Thames, and laid siege to London. The fortifications of the bridge at first arrested the progress of his vessels; but the indefatigable Dane caused a canal to be cut on the Surrey side, through which his ships were dragged, and launched on the river above the bridge, thus cutting off all communication between the city and the country. Perceiving that the only chance of saving London was by a diversion from without, Edmund with his brother escaped by night through the Danish lines, and hastened to Wessex. He had no difficulty in raising an army, with which he defeated a Danish force, probably a party of marauders, in Gillingham forest in Dorsetshire. Canute was forced to turn the siege of London into a blockade, and lead the bulk of his army against Edmund. At Sherston in Wiltshire the armies met. The traitor Edrie, ealdorman of Mercia, who was serving under Canute, cut off the head of a fallen thane in the heat of the battle, and holding it up, cried, "The head of Edmund! fly, English, fly!" Edmund, who perceived the act, hurled his spear at the traitor, and uncovering his face dispelled the panic which had begun to spread among his troops. After a desperate contest, the advantage remained with the English. Canute retreated towards London, followed by Edmund, who was again victorious in two sharp rencontres, at Oxford, and at Brentford. After concentrating his forces at the isle of Sheppey, Canute passed over to Essex. At Assington took place the final struggle, which resulted in the complete defeat of Edmund, the chief of the Saxon nobility being left among the slain. After in vain challenging his crafty opponent to decide their rival claims by single combat, Edmund consented to a pacification, by which he retained possession of the southern districts; Mercia and Northumbria being assigned to Canute. Within a month afterwards, on St. Andrew's day, Edmund died, and was buried at Glastonbury. Canute then took undisputed possession of the whole kingdom.—T. A.

EDMUND, SAINT, Archbishop of Canterbury, was born in the latter half of the twelfth century, the son of a tradesman of Abingdon. He commenced his studies at Oxford, and finished them at Paris, and his piety was of so ascetic a kind that, we are told, "for thirty years he never undressed himself to sleep." After teaching the arts and mathematics at Paris, and becoming a doctor of theology, he returned to England, and is said to have been the first person who taught Aristotle's logic at Oxford, where he remained from 1219 to 1226. He preached here and there extensively, and was made a canon and treasurer of the cathedral of Salisbury. At the bidding of the pope, he preached the crusade against the Saracens, and, more difficult task, he converted from the error of his ways that undevout nobleman William Longspear, earl of Salisbury. On the death of Richard Weathered, archbishop of Canterbury, in 1231, the primacy remained vacant for several years, the king, the pope, and the monks of Canterbury never agreeing as to a suitable successor. At last, in 1233, much against his will, the future saint was selected with the approbation of all three, and consecrated archbishop of Canterbury in the April of 1234. He was a very strict and just archbishop; his archiepiscopal "Constitutions in thirty-six canons," for the reformation of abuses, are to be found in several collections. At last he fell into a controversy with the king, on that frequent subject of quarrel between the early Norman monarchs and their ecclesiastics—the appointment to vacant benefices. Henry III. wished to keep them in his own hands and enjoy their revenues; the primate insisted that they should be filled within six months after they had become vacant, and procured a bull from the pope to that effect. Eventually the pope gave way, but St. Edmund would not. He retired into France, where he was well received by St. Louis, and died in 1242 at the convent of Soissac, on the 16th of November, the day consecrated to his memory in the calendars. His life was written by his brother Robert.—F. E.

EDMUND DE LANGLEY, fourth son of Edward III., duke of York and earl of Cambridge, administered, in concert with his brother the duke of Lancaster, the government of the kingdom during the minority of his nephew, Richard II. In 1399, while Richard was absent in Ireland, the duke, afterwards Henry IV., invaded England, and Edmund de Langley, as regent, mustered considerable forces in opposition to this invasion. He finally espoused the cause which it was his duty to resist, and so the duke's party prevailed. He died in 1402.—T. J.

EDMUND PLANTAGENET or WOODSTOCK, Earl of

Kent, was one of the weak-minded princes whom Edward I. left as a trouble to the realm of England. He was engaged by his sister-in-law, Isabella, the wife of Edward II., and by Charles le Bel, her brother, king of France, to assist in the invasion of England, believing that the sole object of the expedition was the overthrow of the Despensers, the friends and advisers of Edward of Caernarvon. In company with John of Hainault and two thousand adventurers, who were led by the enterprising but unscrupulous Roger Mortimer, he landed on the Orwell in Suffolk, September 24th, 1326, and pursued Edward II., who fled to Bristol with a few retainers. After the horrible death of Edward in Berkeley castle, Mortimer, jealous of the earl of Kent, who detested his insolent ambition and his criminal intrigue with the queen, artfully persuaded that prince that Edward had not been murdered, but was alive in Corfe Castle. He fell into the snare; set up the standard of his brother; was convicted of a curious crime, that of plotting to place a dead man on the throne; was carried to a spot outside Winchester; and after waiting four hours at the block, because no one could be found to slay the son of the great Edward, was beheaded by a felon, March 11th, 1330.—T. J.

EDRED, one of the Anglo-Saxon kings, succeeded to the throne in 946, on the death of his brother, Edmund I., whose sons were still in their childhood. The new monarch was of a feeble and unhealthy constitution, but he displayed notwithstanding great energy against the turbulent Eric of Northumbria, whose frequent piracies called for a stern chastisement. Edred twice invaded his territory, and the struggle was brought to a close by a fiercely-contested battle, in which Eric fell. Northumbria was then incorporated with the Anglo-Saxon kingdom. Edred died in 955.—W. B.

EDRIC, Duke of Mercia, was of obscure birth, and won his way, by his crafty, insinuating address, to the wealth and influence which he enjoyed at the court of the Anglo-Saxon king, Ethelred II. Being employed as envoy to the Danish invader Sweyne, he incurred suspicions of treachery, and in the subsequent struggle with Canute deserted to the enemy. After the death of Ethelred in 1016, he fought under the Danish standard against his successor, Edmund Ironside, and has been charged with the assassination of this prince. Not long afterwards, Canute caused him to be put to death.—W. B.

EDRIS, or IDRIS I., an Arab sovereign of the district of Africa called the Maghreb (comprising Morocco, Algeria, Tunis, Tripoli, &c.), reigned from 789 to 792. Driven out of the territory of the Caliph El Hadi, by whom he was defeated in a battle fought near Mecca, he went into Egypt, and thence into Africa, where he rapidly acquired sovereign power among the Berbers, and, at the point of the sword, propagated the Islam faith among the surrounding peoples. He was assassinated by an agent of the caliph who succeeded El Hadi.—J. S., G.

EDRIS or IDRIS II., son of the preceding, was proclaimed sovereign of the Berbers in 804, and died in 828-29. His reign was disturbed by frequent conspiracies, arising out of the hatred of his subjects to foreign domination; but, through the loyal attachment of one of the tribes, he was enabled to maintain his authority, and even to extend his dominions.—J. S., G.

EDRISI or ABU-ABDALLAH MOHAMMED BEN MOHAMMED BEN ABDALLAH BEN EDRIS, an Arabian writer on geography who flourished about the middle of the twelfth century. The descendants of the Edrisides, who for upwards of a century ruled over Northern Africa, had been settled in Sicily for upwards of two centuries, and there Edrisi, who, as his name betokens, belonged to this regal family, was born about the commencement of the twelfth century. Edrisi's great work, the famous "Nuzhat al-mishṭāk fi iktirāk al-afāk," was completed, according to the preface, in the year 1158-54, and was designed to illustrate a large terrestrial globe which had been constructed for his sovereign, Roger II. of Sicily. There are at least four MS. copies of this work extant, viz., two in the royal library at Paris, and two in the Bodleian at Oxford. A Latin translation of an abridgment of it, executed by G. Sionita and J. Hesronita, was published in 1619, and contained the curious intimation, that the author, whose name the translator did not know, was a native of Nubia. Geographus Nubiensis was the name, in consequence of this, by which for a long time Edrisi was universally known. Sionita and his fellow-translator had been misled, by the only MS. in their possession, into a false reading of a passage referring to the Nile. Besides this trans-

lation of an abridgment of Edrisi's great work, the student of ancient geography now possesses a French version of it by M. Amedee Jaubert, which appeared under the auspices of the French Geographical Society, forming the fifth and sixth volumes of the *Recueil de Voyages et de Memoires*. M. Jaubert's work has also been issued separately in 4to, Paris, 1836, 1840. Edrisi, it would appear from his work, had travelled both in Spain and Italy. His description of the former of these countries was translated into Spanish, and annotated by Don J. A. Conde, Madrid, 1799. The globe which the Arabian geographer illustrated in his treatise has been lost, a subject of deep regret, when it is considered that for three centuries it was the original of all the representations of the earth's surface constructed by geographers. Edrisi, like all the other Arabian geographers, distributed the known world into seven climates, and seventy regions. Hence the translation of Sionita and Hesronita bears the title "Geographia Nubiensis, id est, accuratissima totius orbis in septem climata divisi descriptio." Edrisi is said to have studied at Cordova, and to have been well versed in cosmography, philosophy, medicine, and astrology.—J. S., G.

EDRYCUS, GEORGE. See ETHERIDGE.

EDWARD (I.), the son of Alfred, succeeded to the throne in 901, and proved himself not unworthy to inherit the name and power of the greatest of the Anglo-Saxons. The early part of his reign was disturbed by his cousin Ethelwold, who belonged to an elder branch of the royal family. With the assistance of the Danes, the latter prolonged the contest, till his death in battle, in 906, confirmed the sceptre in the hand of Edward. No better fortune attended a subsequent attempt of the Danish Northumbrians on Mercia, which was then under the government of Ethelfleda, widow of Earl Ethelred, and sister to the king. The invaders were defeated at Wodensfield with great loss; two of their princes, sons of Ragnar Lodbrog, being slain in the battle. As the disaffected and turbulent spirit of the northern provinces was checked rather than quelled by these victories, Edward proceeded to secure the frontiers with a chain of strong fortresses, among which Bridgenorth, Stafford, Manchester, Warwick, Tamworth, and others, have been enumerated by the chroniclers to the number of twenty-one. His sister zealously seconded his efforts; and, at her death in 920, Mercia was incorporated with his other dominions. Latterly he pushed his arms so vigorously among the remaining tribes who still maintained their independence, that not only the East-Angles and Northumbrians, but the Britons of Wales and Strathclyd acknowledged his supremacy; and he was the first to assume the title of King of England. Another trait of his father's spirit appears in the careful education which he gave not only to his sons but to his daughters; three of the former occupied the throne in succession, and several of the latter were married to continental princes. His death occurred in 924.—W. B.

EDWARD (II.), surnamed THE MARTYR, great-grandson of the preceding, inherited the Anglo-Saxon throne at the death of his father Edgar in 975. His stepmother Elfrida, Edgar's second wife, attempted to place her son Ethelred in the sovereignty; but the influence of Dunstan, added to Edward's superior claim, triumphed. The disappointed dowager retired to Corfe Castle, to take her revenge in thwarting the schemes of the prelate; and she ultimately accomplished the destruction of the king, causing him to be assassinated in 978 at the gate of her residence, where he had stopped to ask refreshment during the chase.—W. B.

EDWARD (III.), surnamed THE CONFESSOR, ascended the Anglo-Saxon throne at the death of Hardicanute in 1042. He was the only surviving son of King Ethelred, by Emma, daughter of Richard, duke of Normandy. She took refuge there at the death of her husband, and there Edward continued to reside after her marriage with the usurper Canute. He was invited to return to his native country by Hardicanute; and on the death of the latter the affection of the people for the line of their former sovereigns secured the crown to him. The powerful Earl Godwin, though stained with the blood of his younger brother Alfred, promoted his accession, and the king was married to the earl's daughter Edith. A rival claimant of the throne appeared in Magnus, king of Norway; but, in the course of the same year, his pretensions were extinguished by his death, and by the friendly disposition of his successor, Harold Hardrada, against whom Godwin in vain counselled an armed intervention in favour of the Danish monarch, Sweyne, a competitor for the Norwegian sovereignty. The kindness of Edward's disposition, his reputa-

tion for piety, and the cordial recognition of his rights throughout the country, gave promise of a peaceful and prosperous reign; nor was the hope thus awakened altogether disappointed. Though the king's deficiency in strength of character unfitted him for great enterprises, and the turbulent Welsh were but feebly checked in their incursions, the period was one of improvement. A digest of the laws was prepared; the remission of the tax called Danegelt removed a heavy burden from the community; there was no foreign war, except the honourable and successful expedition of the renowned Northumbrian, Earl Siward, into Scotland, for the support of Malcolm Canmore against Macbeth; and the frequent intercourse with Normandy, whose ruler, Duke William, on one occasion, paid a friendly visit to the English court, infused more refinement into the national customs and manners. The only serious interruption to tranquillity and progress arose out of the rebellion of Godwin. The favour shown to the Normans, who repaired in considerable numbers to Edward's court, was ranking in his bosom, when the count of Boulogne, on landing at Dover, came to blows with the citizens; and, after a furious assault, in which many of them were slain, took refuge with the king at Gloucester. Godwin and his two sons immediately raised a large force, and marched into Gloucestershire, demanding the surrender of the count, who was married to the king's sister. But meanwhile Siward and the wise Leofric, earl of Mercia, had been summoned to the aid of their sovereign; and Godwin consented to have the case referred to the witenagemote or national council; its decision was adverse to him, and he deemed it prudent to retire with his family to Flanders. It was at this time, in 1051, that William of Normandy paid his visit to England; but, in the following year, the sons of Godwin invaded the country with a strong band of Irish rovers; and the earl himself speedily followed at the head of a force collected on the continent. The impending struggle was likely to be fierce; and the resources of the sovereign at that period were not such as to exclude uncertainty respecting its issue. Accordingly, Stigand, the primate, counselled a compromise, which was accepted on both sides: a decree was passed for the banishment of the Normans, and the insurgent earl was reinstated in his former dignities. He died, however, in the following year, having been struck down by some sudden and fatal malady at the royal table, where the conversation had turned on the murder of Prince Alfred. His son Sweyne, stained with the blood of his cousin Beorn, sought relief in a pilgrimage to Jerusalem, from which he never returned; and the family influence fell to Harold and Tostig. Their subsequent quarrels with the rival house of Leofric troubled the country for many years, occasioning battle and bloodshed in Northumbria and on the Welsh borders. But these feudal conflicts, while they indicated the weakness of the government, were not directly adverse to the stability of Edward's throne; and he died in peace in 1066, with that reputation for temperance and devotion which procured his canonization and his surname of the Confessor.—W. B.

EDWARD I., King of England, born in 1238, was the eldest son of Henry III., and of Eleanor his queen. He gave early indications of the great ability and energy by which he was characterized; and during the war between his father and the barons, headed by the famous Simon Montfort, earl of Leicester, Prince Edward was the life and soul of the royal party; but his impetuosity in attacking the Londoners at the great battle of Lewes (14th May, 1264), and his eagerness in pursuing them when they fled from the field, contributed mainly to the total defeat of the royalists, and the capture of the king and his brother and of the prince himself. In the following year, however, Edward by a stratagem regained his liberty, and raised a powerful army with which he attacked and defeated Leicester at Evesham, and completely broke the power of the barons' party. The prince followed up his victory with great energy, but so desperate was the resistance of the defeated party, that, after the lapse of two years, he was fain to relax the severity of his first measures, and to make peace with them on moderate terms. As soon as the country was tranquilized, Prince Edward took the cross, and, with his wife and a powerful train of barons and knights, set out for the Holy Land in July, 1270. Louis IV. of France, who had preceded him in the crusade, instead of sailing for Syria, had turned aside to attack the bey of Tunis, and Edward resolved to join his forces to those of the French monarch. But on his arrival he found that Louis, along with half of his army, had already perished from the heat of the climate, the

scarcity of provisions, and the pestilential atmosphere of the place. Undiscouraged by this disaster, the prince, after passing the winter in Sicily, proceeded to the Holy Land, where he signalized himself by many gallant feats of arms, but tarnished his glory by the cruel massacre of the Turks when Nazareth was taken by storm. His valour rendered him so formidable to the enemy, that the emir of Jaffa employed an assassin to murder him; but, though wounded with a poisoned dagger, the prince ultimately recovered through the skill of his physician, assisted by the grand master of the Templars. There appears to be no truth, however, in the common story that his wife, Eleanor, sucked the poison from her husband's wound. Meanwhile his presence was urgently required in England, where, under the feeble rule of his father, disorders of every kind prevailed. Feeling himself totally unequal to the burden of public affairs, Henry entreated his son to return home, and Edward, apparently tired of waging a profitless war, gladly accepted the proposals of peace made at this juncture by the sultan. A truce was concluded for two years, and the prince quitted Palestine for Sicily, where he first received the news of his father's death. He remained, however, for some time in Italy, and visited Rome, Milan, and other towns, where his reputation as the champion of the cross obtained for him an enthusiastic welcome. He then crossed the Alps, and spent nearly a year in France. It was not until the 2nd August, 1274, that he at length landed at Dover, after an absence of more than four years, and was welcomed with the most joyful acclamations. On the 19th of the same month he was crowned at Westminster abbey along with his queen. The new king immediately set himself to remedy the disorders which during his absence had crept into the various departments of government, and to protect the people from the oppression of the great barons. His measures, however, were not unfrequently both cruel and unjust, and his treatment of the Jews, especially, is a deep stain on his memory.

Not content with robbing and banishing the Jews, Edward sought to improve his resources by a strict inquiry into the value of escheated forfeitures and wardships, and by attempting to remove what he chose to regard as encroachments upon the royal domains; but on questioning the titles by which some of the great barons held their estates, he roused a spirit of resistance which compelled him to desist. The powerful Earl Warren, on being asked to show his titles, drew his sword, and said—"By this instrument do I hold my lands, and by the same do I intend to defend them." The activity and ambition of Edward now took a new direction. A mutual jealousy had long existed between the king of England and the princes of Wales; and Llewellyn, the reigning sovereign of the principality, had been a firm supporter of Simon de Montfort and the barons, in their struggles with the crown. Edward, who had long meditated the subjugation of Wales, intrigued with the subjects of Llewellyn seized and detained his bride, the daughter of the deceased earl of Leicester, and having by these measures excited the suspicion and wrath of the Welsh prince, required him to come to the English court and do homage for his crown. Llewellyn, asked for hostages and for the previous liberation of his bride. His demands were of course refused, and Edward having thus obtained a plausible pretext for the step he had previously resolved to take, invaded Wales at the head of a powerful army in the summer of 1277. The Welsh prince took refuge in the fastnesses of his native mountains, where, on the approach of winter, he was ultimately compelled by famine to submit to the terms of the invader. The insolence and oppression of the conquerors, however, roused the indignation of the Welsh, and in spite of their inferiority in numbers and resources, they again flew to arms. The struggle lasted longer than might have been expected from the disparity of force on the part of the combatants. The Welsh fought with the utmost desperation, and worsted their enemies in several encounters; but in the end Llewellyn was surprised and slain by the earl of Mortimer, along with two thousand of his followers. His brother David, who continued the hopeless contest for several months longer, was chased from one place of refuge to another, and at length betrayed into the hands of his enemies. He was tried at Shrewsbury in September, 1283, before the peers of England, and condemned to be hanged, drawn, and quartered, as a traitor; and the sentence was executed to the letter. The principality of Wales was then annexed to the English crown, and thenceforth conferred upon the king's eldest son.

After the subjugation of Wales, Edward proceeded to the continent, where he remained upwards of three years, and acted as umpire in a dispute which had arisen between Alphonso, king of Arragon, and Philip the Fair of France, respecting the island of Sicily. On his return home he found that the affairs of his own kingdom had fallen into confusion, and that corrupt judges had taken advantage of his absence to poison the fountains of justice. He had scarcely remedied these evils when his ambition led him to intermeddle with the affairs of Scotland, with the view of adding that country to his hereditary dominions. The greater part of the measures which he adopted were as nefarious as the end was unjust. He first proposed a marriage between the princess Margaret, the infant heir to the Scottish throne, and his son Edward, prince of Wales. When that project was frustrated by the death of the princess, he succeeded in inducing the competitors for the crown, and a large proportion of the Scottish nobility, to accept of his mediation, and to acknowledge his claim to give judgment in the character of feudal superior of Scotland—a claim which both he and they knew to be utterly untenable upon any ground of truth or justice. His award in favour of John Baliol, and the mode in which he speedily contrived to quarrel with his vassal king and to goad him into resistance, have already been noticed in the life of BALIOL. On the surrender of the kingdom by that well-meaning but weak-minded monarch, Edward placed garrisons in the fortresses, received the submission of the Scottish barons and prelates, and concluded what he deemed the complete conquest of Scotland, by removing to Westminster the Scottish crown and sceptre, together with the famous stone on which the kings of Scotland from time immemorial had been crowned.

But Scotland, though cast down, was not destroyed. The great body of the nobility had in the most base and selfish manner submitted to the usurpation of the English monarch, but the middle and lower classes, animated by an ardent spirit of patriotism, burned with impatience to throw off the English yoke, and led on by the illustrious William Wallace, flew to arms in the defence of the liberty and independence of their country. For a time the efforts of this noble patriot were attended with success. (See WALLACE, SIR WILLIAM.) The English were speedily expelled from the country, and the victorious Scotsmen ventured to cross the border, and laid waste Northumberland and Cumberland. Edward, in the meanwhile, was absent in Flanders, but on hearing of these disasters he hurried home, and once more invaded Scotland at the head of eighty thousand infantry and seven thousand cavalry. The battle of Falkirk—in which fifteen hundred Scots fell—the betrayal and death of Wallace, and the submission of nearly the whole country rapidly ensued.

Believing that the conquest of Scotland was at length completed, Edward proceeded to frame a system of government for the country, which, as he fondly hoped, was now indissolubly united with the English crown, and revised the laws and statutes of the kingdom so as to secure the complete control of all its affairs. But while he was flattering himself that he was at length about to reap the fruit of fifteen years' incessant labours, the system which he had reared at a vast expense of blood and treasure was entirely overthrown by a new insurrection of the Scottish nation led on by Robert Bruce.—(See ROBERT BRUCE.) Enraged at the defeat of his forces under Pembroke, whom he had in all haste despatched into Scotland, Edward resolved to march in person against the Scots, and to take signal vengeance upon them for their insubordination. He was detained, however, at Lanercost and Carlisle during the whole winter and spring by the wasting effects of a dysentery; but, flattering himself that the virulence of his malady was abated, he proceeded towards Scotland, though he was so weak that he required to be supported on the saddle. On reaching the small village of Burgh-upon-Sands, on the shores of the Solway Frith, he expired on the 7th of July, 1307, in the sixty-ninth year of his age, and the thirty-fifth of his reign. In his last moments his thoughts were entirely occupied with the subjugation of Scotland; and his dying injunctions to his son were, that he should prosecute the war without truce or breathing-space, and that his bones should be carried at the head of the invading army, and never be committed to the tomb till Scotland was entirely subdued. His son, however, carried his body to London, and interred it in Westminster abbey, where his tomb is still to be seen, bearing the appropriate inscription in Latin—"HERE LIES EDWARD THE FIRST, THE HAMMER OF THE SCOTTISH NATION."

Edward I. was twice married. By his first wife, Eleanor, daughter of Ferdinand III., king of Castile and Leon, he had four sons and nine daughters. His second wife, Margaret, daughter of Philip, king of France, bore him two sons. Edward was undoubtedly one of the ablest sovereigns who have occupied the English throne. He possessed a sound judgment, vigour, decision, industry, and great military talents. But he was, irascible, vindictive, cruel, and unprincipled. His ambition was insatiable, and his treatment of the Welsh prince and his chieftains, his crusade against the liberties and independence of Scotland, and the shocking cruelties which he inflicted upon Wallace and his fellow-patriots, have left an indelible blot upon his memory.—J. T.

EDWARD II., King of England, was the only surviving son of Edward I., and Eleanor of Castile, his queen. He was born at Caernarvon, shortly after his father had completed the subjugation of Wales, and was immediately invested in the principality. But the death of his eldest brother, Alphonso, soon after made Edward the heir of the English throne, and the principality of Wales was henceforth annexed to the crown. Edward ascended the throne in 1307, in his twenty-third year; and his prepossessing appearance and mild and amiable disposition made him at first a universal favourite. But the feebleness of his character, his aversion to business, his fondness for frivolous amusements, and his proneness to favouritism, speedily lost him the confidence and affection of his subjects. Even in his father's lifetime he had betrayed these weaknesses; and one of his associates, Piers Gaveston, the son of a Gascon knight, had obtained such an ascendancy over the youthful prince, that the stern old king had banished the favourite from the kingdom, and on his deathbed had made his son promise never to recall him. But Edward paid no regard whatever to his father's injunctions or to his own promises. He withdrew ingloriously from the Scottish war, and not only recalled Gaveston, but conferred upon him the earldom of Cornwall, with other honours and estates; appointed him lord chamberlain; and married him to his own niece, sister of the earl of Gloucester. He even bestowed upon him the money which his father had set apart for a new crusade, and nothing was done by the king without the advice and consent of his favourite. In January, 1308, Edward sailed for France, in order to espouse the Princess Isabella, to whom he had long been affianced. He appointed Gaveston regent of the kingdom during his absence, with unusually extensive powers. On his return with his bride, the infatuated monarch exhibited his attachment to his favourite in such an open and disgraceful manner as to give mortal offence to his queen, who was of an imperious and intriguing spirit, and could ill-brook the ascendancy of the royal minion. A combination of the nobles under the earl of Lancaster was formed against the insolent stranger, and they compelled the king to banish his favourite, and imposed on him an oath never to return. Edward, however, merely appointed the exile lord-lieutenant of Ireland, and, unable to endure his absence, recalled him in little more than a year. By making important concessions to the leading barons, and bestowing upon them various offices and grants, he succeeded in obtaining their formal consent in parliament to Gaveston's continued residence in England. But the king and his favourite were alike incapable of learning wisdom from experience. New causes of offence speedily arose. The barons finding the arrogant behaviour of the favourite intolerable, and that no confidence could be put in the king's promises of redress, assembled in arms at the meeting of parliament in 1311, decreed the banishment of Gaveston on pain of death in case of return, and imposed several important restrictions on the royal authority. They compelled the king to give his sanction to certain ordinances, which declared that the great officers of the crown and all the military governors should be chosen by the baronage in parliament, or, with their advice and assent; authorized the nobility to appoint a regent during the royal absence; revoked all the late grants of the crown; and ordained that the king should "hold a parliament once a year, or twice if need be." Gaveston on this retired to Flanders; but in less than two months he again joined his royal master at York, and received from him a new grant of his estates and honours. The barons on this took up arms, and besieged Scarborough castle, in which the favourite had taken refuge. He surrendered, 19th May, 1312; but, in defiance of a solemn capitulation, he was put to death after a hurried trial at War-

wick castle. After the lapse of a few months a reconciliation took place between the king and his insurgent nobles; and an amnesty was granted to them for all their offences, on their publicly asking pardon on their knees. Meanwhile the brilliant successes of Robert Bruce in driving the English from Scotland, at length roused Edward from his lethargy, and at the head of the most powerful army that had ever crossed the Scottish border, he advanced towards Stirling. Robert Bruce had posted his forces in a well-chosen position at Bannockburn, about two miles from that town, and here the hostile armies joined battle on the 23rd of June, 1314. After a bloody contest the English were defeated with prodigious slaughter. Edward with difficulty escaped from the field to Dunbar castle escorted by a small body of horse, and ultimately found his way to Berwick in a fishing-skiff.—(See ROBERT BRUCE.)

Although all hope of subjugating Scotland was now at an end, Edward was not yet willing to renounce his claims on that country, and a desultory war was carried on between the two kingdoms. The Scots made repeated incursions into England, burning and laying waste the northern counties, and returned home laden with plunder. The interference of the pope was solicited by Edward, but the Scots, in spite of the pontiff's threats, proceeded to wrest from the English the town of Berwick, the key of the eastern marches. An attempt made by Edward, in the summer of 1319, to retake this important fortress, failed of success. The Scots carried their destructive arms as far as Mitton in Yorkshire, and there inflicted a severe defeat on a large but ill-assorted force under the archbishop of York. At this juncture Edward was compelled to desist from his attempts upon Scotland, in consequence of the critical position of his own kingdom. He could not live without a favourite, and Hugh le Despenser, a young Englishman of noble birth, succeeded to the place which Gaveston had held in Edward's confidence, and by his insolent and rapacious conduct rendered himself the object of universal dislike. Fresh dissensions in consequence broke out between the king and the barons, and continued for several years to disturb and enfeeble the kingdom. Both parties had recourse to arms. At one time the barons seized and plundered the estates of the favourite and his father, and extracted from the king a sentence of banishment against the Despensers, and an indemnity for their own proceedings. In the following year (1321) the king, having gained the ascendancy, recalled his ministers, and seized the castles and imprisoned the persons of some of the leading malcontents. At length the great earls of Lancaster and Hereford entered into a treaty of alliance with the Scots, and concerted with them an invasion of England. This treasonable alliance, however, having become known, Edward promptly took the field at the head of a powerful force, and the earl of Lancaster retreated to the north in the hope of receiving assistance from the Scots, but was totally defeated at Boroughbridge (16th March, 1321) by Sir Andrew Hartol, warden of the western marches. The earl of Hereford and many other barons were slain, and the earl of Lancaster himself was soon after executed for treason.

Elated by this transient gleam of success, Edward on the following year undertook a new invasion of Scotland at the head of an army of one hundred thousand men, but was completely foiled in his enterprise by the sagacious policy of Bruce, and compelled to retreat without having seen an enemy. The English had scarcely regained their own country when Bruce crossed the border, and by a rapid march surprised and totally routed the English army, near Malton in Yorkshire. Edward himself with difficulty escaped to York, leaving many prisoners and an immense booty in the hands of the victors. Meanwhile the dissensions between Edward and his barons still continued; his queen, too, was deeply offended by the ascendancy of the Despensers, and was alienated from her husband, as she alleged, by his unworthy behaviour. She therefore sought an opportunity of escaping from his authority. In 1324 she went to Paris for the purpose of adjusting a dispute which had arisen between her husband and her brother, the king of France, respecting the province of Guienne. The disputed territory was resigned to the young prince of Wales, who joined his mother for the ostensible purpose of doing homage for it to the French king. A great number of the malcontent barons immediately flocked to Paris, and among the rest young Roger Mortimer, a powerful Welsh baron, who made his escape from the Tower, to which he had been condemned for life. Finding herself thus strongly supported,

Isabella concocted a plot for the destruction of her husband, as well as of his favourites, and landed in England 22d September, 1326, for the sole purpose, as she averred, of freeing the king and kingdom from the tyranny of the Despensers. She was everywhere welcomed with open arms. The unhappy king, deserted by all his friends, took to flight, and having failed in an attempt to escape to Ireland, endeavoured to conceal himself in the mountains of Wales, but was discovered and delivered up to his enemies. The Despensers were put to death without trial, and Edward was conducted to London and consigned to the Tower. His deposition was voted by parliament (January, 1327), on the charges of his incapacity for government, his indolence, his love of frivolous amusements, and his accessibility to evil counsel. His son Edward was placed on the throne, and the queen was nominated regent. The hapless monarch did not long survive his deposition. Mortimer, who was now universally regarded as the paramour of the queen, seems to have dreaded a reaction in the king's favour, and secretly gave orders that he should be put to death. Edward had been lodged in Berkeley castle, and intrusted to the charge of Lord Berkeley and Sir John Maltravers. The latter treated the fallen monarch with every species of indignity, and at length, during the absence of Lord Berkeley, by the orders of Mortimer delivered Edward to the custody of two ruffians named Gournay and Ogle, who put him to death (September, 1327) by thrusting a red-hot iron into his bowels through a tin pipe, in order that there might be no outward marks of violence on his body. Edward was murdered in the forty-third year of his age, and the nineteenth of his reign.—J. T.

EDWARD III., son of the preceding, was born on the 13th November, 1312. He was only fourteen years of age when he was proclaimed king, but a council of regency, consisting of five bishops and seven lay peers, was appointed by the parliament to conduct the government, and the earl of Lancaster was nominated guardian of the young king's person. Mortimer did not claim a seat in the council, but he secretly guided all their deliberations, and monopolized almost the whole power of the government. The young king soon displayed a strong desire for military fame, and Mortimer, who was probably not unwilling to turn his energies in that direction, placed him at the head of the powerful army which he now levied for the purpose of repelling a formidable invasion of the Scots, under Sir James Douglas and Randolph, earl of Moray.—(See ROBERT BRUCE.) The "first ride of young Edward against the Scots," as Froissart terms it, proved a total failure. The veteran Scottish leaders baffled the English, and returned to their own country laden with plunder. Soon after this inglorious campaign, a treaty of peace was concluded between the two countries, by which on payment of thirty thousand marks by Robert Bruce, all claims of superiority on the part of England were for ever renounced.

Meanwhile Philippa of Hainault, to whom Edward had been contracted by his mother during a visit to the continent, was brought to England by her uncle, and married to the young king at York, 24th January, 1328. The whole power of the government was now openly wielded by Mortimer, who was created Earl of March, and became odious alike to the king and to the people. With the connivance of Edward he was arrested at midnight in the castle of Nottingham, brought to trial for the murder of the late king, and various other crimes, and hanged on the 29th of November, 1330. The queen-dowager was at the same time stripped of her enormous jointure and of all her power, and confined for life to the castle of Rising. Edward was now his own master, and soon began to display both his ambition and his great military talents. His first efforts were directed against Scotland, and, in spite both of a solemn treaty and of his near relationship to David Bruce, he endeavoured to place Edward Baliol on the Scottish throne, and subsequently renewed, in the most unprincipled manner, the pretensions of England to feudal superiority over the northern kingdom. But all his efforts terminated in total failure.—(See DAVID BRUCE.) He invaded Scotland no less than five times, inflicted several bloody defeats upon the Scotch armies, wasted the country with fire and sword, and reduced many portions of it to a desert; but he was unable to make any permanent impression upon the nation. Fortunately, however, for the cause of Scottish independence, Edward's unbridled ambition led him to make pretensions to the crown of France, as the heir of his mother Isabella, daughter of the French king, Philip the Fair. This new scheme of aggrandizement diverted his attention from the conquest of Scotland, and caused him to

waste the blood and treasure of his people in a vain attempt to unite the kingdom of France to his patrimonial inheritance. His first campaign, which was undertaken in 1339, was altogether fruitless; but in the second, with an inferior force, he defeated a powerful French fleet (22d June, 1340), with the loss of two hundred and thirty ships, and thirty thousand men. He then laid siege to Tournay, at the head of one hundred thousand men, but was ultimately compelled to retreat, having failed to induce the French king to risk a battle. Edward at length consented to conclude a truce with Philip for five months, and returned hastily to his own country deeply involved in debt. He found the exchequer empty and the people discontented, and vented his ill-humour on his ministers, displacing and imprisoning the chancellor, treasurer, master of the rolls, privy seal, and chief-justice. He also dismissed the most of the officers employed in the collection of the revenue. But Archbishop Stratford, who had charge of the levying of the taxes, boldly appealed to the protection of the law in behalf of himself and his colleagues, and fulminated a sentence of excommunication against all who violated the provisions of the great charter, by inflicting arbitrary imprisonment or illegal fines. The king was at last obliged to abandon his unconstitutional proceedings, and to make several important concessions as the condition of a grant of money. He ratified in full parliament a statute which redressed various grievances, and exacted a guarantee against future violations of Magna Charta; but he was guilty of the shameful dishonesty of protesting in secret that, as soon as his convenience permitted, he would revoke what had been extorted from him.

A third invasion of France, productive of no important event, terminated in a truce, which was concluded in 1343 for three years, through the mediation of the papal legates. Edward soon found a pretext for renewing the war, and once more invaded France, about midsummer, 1346. While Henry, earl of Derby, was carrying on operations in Guienne, Edward marched into the interior of the country, and even reached the capital. But the French king, at the head of a greatly superior force, watched his movements, cut off his supplies, harassed his march, and compelled him, with considerable risk, to retrace his steps to the sea-coast. On approaching the Flemish frontier, Edward succeeded in passing the Somme at low water, in the face of a strong body of French troops, and thus escaped from a most imminent peril; while Philip, who was close on his traces, arriving after the tide had turned, was unable to follow, and had to retrace his steps to the bridge of Abbeville. The English king then took up an advantageous position near the village of Crecy, and resolved there to wait the attack of the enemy, who were eight times as numerous as his small army. The battle took place on the 26th of August, 1346, and terminated in the total overthrow of the French, who lost upwards of thirty thousand men, including many of the principal nobility of France, with the dukes of Lorraine and Bourbon, and the kings of Bohemia and Majorca. In this memorable conflict, EDWARD THE BLACK PRINCE, eldest son of the English king, though only sixteen years of age, greatly distinguished himself by his remarkable bravery and skill. The crest of the king of Bohemia—three ostrich feathers, with the motto "Ich dien" (I serve)—was adopted by young Edward on this victory, and has ever since been borne by the princes of Wales.

On the 31st of August Edward commenced the siege of Calais, which, after an obstinate defence, that lasted nearly a year, was compelled to surrender. Edward was not remarkable at any time for his clemency, but there is reason to believe that there is no truth in the story which is told by Froissart, to the effect that, enraged at the protracted resistance of the garrison, he insisted that six of the most considerable citizens should be given up to his will, and that he was with great difficulty induced to spare their lives by the urgent petitions of his queen. On taking possession of Calais, Edward ordered the inhabitants to evacuate the town, and peopled it anew with English. Shortly after a truce for three years was concluded between the two kingdoms, through the mediation of the papal legates.

During this cessation of arms Philip, king of France, died, and was succeeded by his son John. The truce was ill observed on both sides, and on its expiry the Black Prince again invaded France in 1355, burned the towns and villages of Languedoc, and retired laden with plunder to Guienne, while his father made a simultaneous movement in the north of France, which, however, proved a failure. On returning to Calais, Edward learned that the

Scots had captured Berwick, and invaded the north of England. He therefore hurried home with all speed, and collecting the military array of his kingdom, resolved to effect the final conquest of Scotland. This inroad, though it inflicted great misery upon the Scottish people, proved, like all the rest, utterly abortive, and provoked a dreadful retaliation as soon as his army was disbanded. Meanwhile the Black Prince, encouraged by the success of his former campaign, took the field at the head of twelve thousand men, and, marching from Bourdeaux, penetrated into the province of Berri, the very heart of France, plundering and destroying the country on all sides. He then turned towards the south-west, and marched for Poitiers, where, on the 17th of September, he came unexpectedly on the rear of an army of sixty thousand men, which the king of France had collected to intercept him. In this emergency the young prince behaved with great coolness and courage, and quartered his men for the night in a very strong position. Next day when the two armies were drawn up in order of battle, the papal legate, Cardinal Talleyrand, endeavoured to mediate between them; but though the prince was willing to give up all the conquests he had made in this expedition, to relieve all his prisoners, and to swear that he would not serve against France for the next seven years, the French king, confident of victory, rejected these offers, and demanded that the prince and a hundred of his best knights should surrender themselves prisoners as the price of a safe retreat to the English army. These humiliating terms were at once rejected by the prince, and both sides prepared for battle. The conflict took place on the 19th of September, at a place called Maupertuis, near Poitiers. Owing to the masterly dispositions and manœuvres of the prince, and the valour and skill of his bowmen, the English gained a complete victory; the French king, who fought with indomitable courage, was in the end taken prisoner, with his youngest son Philip; while the constable of France, and many other nobles, were slain, and the army completely dispersed. The victorious prince lost no time in continuing his march to Bourdeaux, where he safely lodged his prisoners, and after concluding a truce for two years with the dauphin, he returned to England in the spring of 1357, taking King John and his son with him. He made his triumphant entry into London in plain attire, riding on a small black palfrey, while the French king was clad in royal apparel, and mounted on a richly caparisoned white charger, remarkable for its size and beauty. His whole treatment, indeed, of the captive monarch was marked by the most refined courtesy and generosity, and was a striking display of his own chivalrous character. The king of Scots, who was taken prisoner at the battle of Neville's Cross (see DAVID BRUCE), had now been eleven years a captive in England, and it was a strange chance of war which thus placed in the hands of Edward his two rival potentates at the same time.

On the expiry of the truce in 1359, Edward set sail for France with a fleet of one hundred ships, having on board the most numerous army he had ever employed on the continent. He marched without resistance as far as the gates of Paris, laying waste the country, but unable to bring the enemy to a battle, and was at last obliged to retreat amidst great privations, without accomplishing anything of importance. At length in October, 1360, peace was concluded on condition that the French king should pay for his ransom three millions of crowns of gold, and that Edward should retain Guienne and Poitou, with their dependencies in the south, and the county of Ponthieu in the north-west, along with Calais and Guisnes. King John was immediately set at liberty, but finding that he was unable to fulfil the stipulations of the treaty, owing to the impoverished state of the country and the opposition of his nobles, he honourably returned to England, and put himself again into the hands of Edward, by whom he was received with affection.

The seat of war was now transferred to Spain. A civil contest had broken out in Castile between Pedro the Cruel and his natural brother, Henry of Transtamare. The latter relied on the assistance of France, while Pedro, who was the ally of England, craved the protection of the Black Prince. This was readily granted, and a battle took place at Navarete, 3rd April, 1367, between the rival factions, aided by their respective allies. The French, though vastly superior in numbers, were totally defeated, and Don Pedro reascended the throne. But the ungrateful tyrant violated his engagements, and refused the stipulated pay to his benefactors, and the Black Prince finding that his soldiers were daily perishing and that his own health was

impaired by the climate, returned with all haste to Guienne, July, 1367. The French king had been watching the progress of events, and waiting for a favourable opportunity to renew the war with England. Such a juncture seemed now to have arrived. The expedition to Castile had involved the Black Prince in debt, and obliged him to impose a new tax upon his subjects in Guienne—a step which excited great dissatisfaction. King Edward was now old and infirm; and his son was sinking into a premature grave. Charles resolved to avail himself of these favourable circumstances to recover the territories, which the English victories had wrested from him; fortress after fortress fell into his hands, and cautiously avoiding a general action in the field, he gradually but steadily cleared the country of the enemy. Misfortunes gathered thick around the head of the English king. His second son, the duke of Lancaster, laid claim to the throne of Castile in right of his wife, daughter of Don Pedro. The earl of Pembroke, who was sent with reinforcements to the assistance of the duke, was defeated at sea by the Spaniards, and taken prisoner with his whole army; and Sir Robert Knolles at the head of thirty thousand men was defeated by the celebrated Du Guesclin, constable of France. To crown all, the Black Prince died, 8th June, 1376, and “the good fortune of England,” says a contemporary historian, “as if it had been adherent in his person, flourished in his health, languished in his sickness, and expired in his death.” The old monarch did not long survive his famous son. He died 21st June, 1377, in the sixty-fifth year of his age, and the fifty-first of his reign. His excellent wife, Philippa, had died seven years before; and he had latterly fallen completely under the influence of a lady of the bed-chamber, named Alice Perrers, who is said first to have plundered and then abandoned him in his dying moments. By his queen he had seven sons and four daughters. Edward III. bore a striking resemblance to his grandfather both in his virtues and his vices, and his reign is generally considered the most illustrious period of the ancient annals of England.—J. T.

EDWARD IV., King of England, was born at Rouen on the 29th of March, 1441, or, as some say, in September, 1442. He was the son of Richard, duke of York, who, as the descendant, by his father, of Edmund the fifth son of Edward III., and by his mother, of Lionel the third son of the same monarch, united in himself the claims both of Clarence and York in the contest for the crown, known as the war of the Roses. At the time of the birth of Edward, his father held the office of regent of France, in the name of Henry VI., from which he was recalled in 1447. The weakness of Henry, who was both mentally and bodily imbecile, and the unpopularity of his queen, Margaret of Anjou, who was arrogant and violent, inflamed the ambition of the duke of York; but it was not till the birth of the prince of Wales, seven years after the marriage of Henry, that his designs were declared, and active preparations made for asserting his claim to the throne. He left the court along with his confederates, and in May, 1455, he defeated Henry at St. Albans and took him prisoner. The king was soon released, but the contest raged for several years with varying fortune. At Drayton in September, 1459, the royal troops sustained a severe defeat; while in October of the same year, at Ludlow, the army of Richard deserted *en masse*, and he was obliged to save himself by flight. In a few months afterwards, however, Richard landed from Ireland, and his powerful adherent the earl of Warwick landed from France about the same time. His friends in England speedily rallied around him, and in June, 1460, the royal forces were signally defeated by Edward (son of Richard, duke of York) who had assumed the title of Earl of March. Arrangements were now entered into by parliament, in virtue of which Richard was declared heir-apparent to the crown—the prince of Wales being passed over in silence—and proclaimed as protector of the realm; but his dignity was short-lived, for the queen, soon collected an army, and meeting the Yorkists at Wakefield in the West Riding of Yorkshire on the 31st of December, 1460, defeated them with much slaughter. The duke and one of his sons were slain, and many of the nobles and gentlemen who had espoused his cause were taken captive and afterwards executed. At the time of his father's death Edward, now duke of York, was at Gloucester, with a considerable body of troops under his command, but closely watched by an army of Lancastrians under the earls of Pembroke and Ormond. Having attacked and defeated these, he proceeded to London, where, on March 4, 1461, he was proclaimed by the name of Edward IV.

As many of the powerful nobles were warmly attached to the house of Lancaster, and as queen Margaret by the aid of France and Scotland was soon enabled to collect troops, Edward was for several years after his accession to the throne, occupied in prosecuting the contest in which his father had fallen; but the war may be said to have terminated with the battle of Hexham in 1464, in which the Yorkists under Lord Montagu gained a signal victory. The Lancastrians were in consequence dispersed; Henry was given up to his enemies and sent to the Tower, and Margaret and her son escaped to the continent.

About this time Edward married privately Elizabeth, daughter of Sir Richard Woodville, an act which led him into new troubles. It put an end to negotiations which had been carried on for some time with a view to his marriage with the Princess Bonne of Savoy, who was nearly related to the French king, Louis XI.; and it alienated from him the earl of Warwick, who had, with the consent and by the authority of Edward, been actively engaged in promoting the proposed alliance. Accordingly, in 1469, Warwick, having opened negotiations with Queen Margaret, declared war against Edward; and after sustaining several defeats, the king was obliged to leave England and seek refuge in Holland. Henry was now released from the Tower, and again invested with royal dignity by Warwick, who thus earned the name of “king-maker,” by which he is known in history. But Edward having collected forces in the Low Countries, landed in the Humber in March, 1471, and marching to London was received by the people with enthusiasm. He soon obtained possession of the person of Henry, whom he again sent to the Tower, and attacking the Lancastrians under Warwick at Barnet, on the 14th of April, he routed them—the earl of Warwick and his brother, Lord Montagu, being amongst the slain. A month afterwards, Edward gained another victory at Tewkesbury, and Margaret and her son Prince Edward fell into the hands of their enemies. Margaret was sent to the Tower, and was kept there till 1475, when she was released by the treaty of Pecquigny. Her son was brutally murdered in the presence of King Edward by his brothers, the dukes of Clarence and Gloucester, and the Lords Dorset and Hastings, on the day after the battle of Tewkesbury. King Henry's death took place three weeks afterwards. In January, 1478, the duke of Clarence, who had married a daughter of the earl of Warwick, and had to some extent taken part with the earl against Edward, was attainted and put to death. The other events in Edward's reign are unimportant. By the treaty of Pecquigny, he contracted his daughter Elizabeth to the dauphin of France, and Louis agreed to pay him an annuity of 50,000 crowns during the period of their joint lives. To this agreement the French king did not adhere, and Edward prepared to invade France, but he was suddenly cut off by fever on the 9th of April, 1483. Edward's private character was not estimable. He was impulsive and brave, and the handsomest man of his time; but he was grossly selfish and licentious, and he had recourse to the meanest shifts, in order to maintain his wasteful debaucheries. In his public character, he is said to have been firm and impartial in the administration of justice. It is to be recollected, however, that our knowledge of the period from documentary evidence is scanty, for it stands between the time when men wrote the annals in Latin, and the period when the English began to write freely in their native tongue. During Edward's reign, and the few years previous to his accession to the throne, the country was subjected to frequent and terrible devastation. “Eighty princes of the blood royal of England perished in these convulsions,” says Philip de Comines. But the miseries consequent on these civil commotions, prepared the way for the great social and political changes of the sixteenth and seventeenth centuries. The reign of Edward is illustrious as that in which the art of printing was introduced into England. A brilliant, and on the whole an accurate account, of the manners and of many of the transactions in Edward's reign, has been given by Sir E. B. Lytton in his tale, the *Last of the Barons*.—J. B. J.

EDWARD V., King of England, son of Edward IV. by his queen, Elizabeth Woodville, was born on the 4th of November, 1470, in the sanctuary of Westminster abbey, to which Elizabeth had betaken herself when her husband sought refuge on the continent. At the time of the death of his father, on the 9th of April, 1483, Edward V., being then a boy of thirteen, was at Ludlow in Shropshire, but shortly thereafter he set out for London, under the protection of his mother's brother, Anthony Woodville, Earl Rivers. At Northampton he passed into the hands of his

paternal uncle, Richard, duke of Gloucester. On the 4th of May, the day first fixed for his coronation, which had, however, been postponed till the 22nd of June, the young prince was led by his uncle into the capital. At Hornsey Park they were met by the lord mayor, aldermen, and a large body of the citizens. Richard, with his head bare, rode before his nephew, and pointed him out for the acclamations of the people. Edward lodged in the palace of the bishop, and received the homage and fealty of the bishops, lords, and commoners who were present. In the course of the month, Richard was declared "protector of the king and of the kingdom" at a great council, and got possession of the person of the duke of York, the king's younger brother, who, along with his mother and sister, had taken refuge in Westminster abbey. The two boys were conveyed to the Tower of London, under the pretence of being kept there in safety till the coronation; but, on the 26th of June, 1483, Richard proceeded to Westminster hall, and there formally declared himself king. Edward and his brother were murdered about this time, as has been generally believed, by their uncle's orders. Sir Thomas More, who was born some years before the death of Edward IV., and whose testimony may therefore be regarded as that of a contemporary, speaks of the murder of these two boys as a matter regarding which he had no doubt. See his unfinished tract—*A History of the Pitiful Life and Unfortunate Death of Edward V. and the Duke of York, his brother, with the Troublesome and Tyrannical Government of the Usurpation of Richard III., and his Miserable End*. More's account is, that Richard sent a message to Sir Robert Brackenbury, the constable of the Tower, desiring him to put the children to death. Brackenbury refused to comply with Richard's expressed wish, but agreed, on receiving a second message, to what was little, if at all, less infamous—he gave the keys of the Tower for twenty-four hours to Sir James Tyrrell, under whose directions the children were put to death by suffocation. The assassins were Miles Forrest one of the keepers, and John Dighton one of Tyrrell's servants. Several writers, particularly Sir George Buck, in his *Life and Reign of Richard III.*; Horace Walpole, in his *Historic Doubts*; and Laing, in his *Dissertation appended to Henry's History of Great Britain*, have attempted to bring discredit on More's story of the murder of the children of Edward IV.; but the controversy is much more like an exercise of paradoxical ingenuity than a discussion, with a view to elicit truth, of points regarding which there is real uncertainty. The accuracy of More's statement has been accepted by Mackintosh, and has been confirmed through the industry and skill of Lingard by a remarkable array of proof. Buck, Walpole, and others lay much stress on the circumstance that the bodies of the princes were not found, though much search was professedly made for them. It is remarkable that in 1674, when some alterations were made in the Tower, the labourers discovered a quantity of human bones, which on examination were found to be those of two boys of the ages of the princes. These bones were by order of Charles II. deposited in Westminster abbey, and an inscription was placed over them, expressive of the belief that they were the remains of the murdered sons of Edward IV. The public events of the reign of Edward V., who was king for a few weeks only, and king in nothing but the name, will be found narrated under RICHARD III.—J. B. J.

EDWARD VI., King of England, was born on the 12th of October, 1537, at Hampton court, the son of Henry VIII. and his third wife, Jane Seymour. To the Seymour family the newborn prince seemed destined from his cradle to be fatal—his birth cost his mother her life. From his earliest infancy a considerable establishment was devoted to him by his father; and at eighteen months old he was painted by Holbein "in a linen cap." "Until he was six years old," he has said of himself in his diary, "he continued to be brought up among the women." Then he was placed under several masters, the most famous of them being Sir John Cheke the Grecian, and Roger Ascham, who instructed him in caligraphy. All accounts agree as to his early amiability and piety, and the almost precocious quickness of his parts. "He would often," Roger Ascham has recorded, "gently promise me one day to do me good." He learned to speak and read Latin well, to have a fair knowledge of Greek, to be a good French scholar, and to play upon the lute. Nor were athletic exercises forgotten, and in many passages of his diary he has chronicled his fondness for the games of the high-born juveniles of his time. He was not ten years old when Henry VIII. died, and the possession of supreme

power under the boy-king became and continued the object of intrigue among his guardians. In the council of regency nominated by Henry, no one had any priority over his colleagues; but the majority favoured the pretensions of one of the king's uncles, Edward, earl of Hertford, who was accordingly appointed protector, and made duke of Somerset. Another maternal uncle, Sir Thomas Seymour, was created Lord Seymour of Sudeley, and appointed high-admiral of the kingdom. Forthwith the two brothers began to aim at each other's downfall. Scarcely was Henry cold in his grave, when Lord Seymour married his widow, Catherine Parr; and when, after a brief interval, she too died, the admiral was no despised wooer of the Princess Elizabeth, afterwards queen. He provided his royal nephew lavishly with money, and sought to supplant the protector in his good graces. Somerset had inaugurated his rule by an expedition against the Scots, to compel the execution of treaties for the marriage of their infant sovereign to the child-king of England; but in the midst of a brilliant, though brief campaign, he suddenly withdrew, to check it was supposed the intrigues of his younger brother. It soon became apparent that one or other of the two brothers must fall. It was Somerset who triumphed. Lord Seymour was accused of high treason, as having conspired to change the form of government. He was condemned by the summary process of a bill of attainder, and expiated his ambition on the block, being beheaded on Tower Hill, on the 20th of March, 1549. Edward easily abandoned to his fate the uncle who had petted him, and no entry in his diary records the slightest emotion at the execution of Lord Seymour of Sudeley. Indeed, throughout his brief reign, he was the merest puppet in the hands of others, so far as merely secular government was concerned, and nothing purely and simply political seems to have elicited from him a spark of the Tudor fire. In what is perhaps the most remarkable of his writings, his treatise on government, entitled "*Discourse on the Reformation of Abuses*," and the authorship of which is referred to 1551, when he was fourteen, it is curious to observe how little of the personal element enters into his royal meditations. The encroachments of the mercantile classes upon the aristocracy, the monopolizing tendencies of landowners, the universal lust of gain, and similar topics, are dwelt on with emphasis and gravity; but it is the work of a youthful philosopher much more than of a youthful king, eager for the day when he shall wield the sceptre uncontrolled. Edward's, moreover, was an isolated position. He was an orphan, and by the death of Catherine Parr he lost the only person who could have supplied the place of a mother. His sisters, Mary and Elizabeth, had separate establishments, and his intercourse with them was infrequent. Of mild disposition, he surrendered himself to those who were in authority; and while on all public occasions he bore himself with dignity, he appears to have been but repeating a lesson taught him by others. He fell back upon study and religion. Of his zeal for the latter, as for the former, there is no doubt. He was an earnest protestant, with leanings towards something very like puritanism. His reproofs to his sister Mary for her countenance of the mass, bear the stamp of strong conviction overriding personal affection; and it was no wonder that he became the hope, not only in England, but through Europe, of the protestant leaders, who loved to call him the English Josiah. An anti-protestant rising in Devonshire in 1549 was accompanied by the more formidable insurrection known as Kett's rebellion, which combined anti-aristocratic with anti-protestant appeals to the passions of the multitude. It devolved on the earl of Warwick to suppress this dangerous movement, and his success at once marked him as the rival and competitor of Somerset. The fall of the latter was hastened by a war with France, provoked, against his wishes, by the policy of a majority of his colleagues, but the early disasters of which were ascribed to his incapacity. Early in the October of 1549, Warwick put himself at the head of a movement which had the deposition of Somerset for its object. Towards the middle of the month, the once-powerful protector, abandoned by the council, was committed to the Tower. Warwick, afterwards created Duke of Northumberland and lord high-admiral, reigned in his stead, without, however, the title of Protector. The opinions of the new premier, so to speak, were known to lean towards the old religion, and with his elevation the friends of protestantism began to fear for the prospects of their cause, and the fate of their champion Somerset. But here very probably, as it seems to us, the personal

influence of the king, so weak in political matters, came into play, and prevented at that epoch the check given to the English Reformation during the reign of his sister and successor, Mary. In any case the fears of the protestant leaders were, in one respect, not realized. Warwick gave in his adhesion to the Reformation, and left Cranmer's hands tolerably free to deal both with the party which clung to the ancient faith, and with the broachers of rival doctrines, regarded by protestants as heretical. Somerset himself was not only released from imprisonment, but after a time readmitted to the council, and appointed to an office in the household. One of Somerset's daughters was even married to Warwick's eldest son. The reconciliation thus inaugurated was, however, but of brief duration. Somerset plotted, but he was no match for Warwick, or, as we may now call him, Northumberland. On the 16th October, 1551, the ex-protector was once more in the Tower. In the following November he was tried by his peers for high treason, and, although acquitted on that charge, was found guilty of the capital offence of having conspired to seize and imprison the earl of Warwick, a privy councillor. The king signed his death-warrant, and on the 22nd January, 1552, the duke of Somerset was executed on Tower Hill, amid the grief of the populace, who looked up to him as their champion. The whole record of the event in King Edward's diary is the following calm entry, *sub dato* :—"The duke of Somerset had his head cut off upon Tower Hill between eight and nine o'clock in the morning." Thus coolly did Edward surrender to the block another uncle, the guardian of his early boyhood. It was only when his religious zeal was aroused, that Edward resisted those who happened to be his councillors at the time. When the emperor of Germany threatened England with war, if the Lady Mary were forbidden to hear mass, it was with difficulty that the king could be dissuaded from not accepting the contest, rather than tolerate in his sister what he deemed idolatrous worship. And when one Joan Boucher of Kent was condemned to be burnt for maintaining heretical doctrines respecting the incarnation, Cranmer had to wait for a year before he could obtain Edward's signature to the death-warrant. The king argued, not that the punishment was too great, but that to deprive her of life while she held her erroneous faith, was to condemn her to eternal misery. It was only "with tears" that at last he signed the sentence. A year or so after the execution of Somerset, the king was attacked both by measles and small-pox. Later in the year, when heated by a game at tennis, he is said to have imprudently drank freely of a cold liquid, and soon after to have been seized by a consumptive cough. Early in June, 1553, it was evident that the king was dying. Anxious to exclude his anti-protestant sister Mary from the throne, he sketched the well-known will, which, interpolated by Northumberland, determined the succession in favour of Lady Jane Grey. Here again, when his religious sentiments were excited, he behaved resolutely and with spirit, sternly rebuking, from what was to be his deathbed, the judges who hesitated to draw up an instrument altering the succession without the authority of an act of parliament. In the interval between this discussion and his death, the young king, it is said, was committed to the charge of a female pretender to medical skill, who instead of working his cure hastened his death, a consummation, it has been insinuated, which the duke of Northumberland was not anxious to avert. On the 6th of July, 1553, after prayer and pious ejaculations, Edward breathed his last. He wanted three months of attaining the age of sixteen, and he had reigned a little more than four years. Various admirable portraits of him, at different ages, by Holbein, survive. Cardan, who saw him not long before his death, describes him as "of stature below the usual size, his complexion fair, his eyes grey, his gesture and general aspect sedate and becoming." Of his works, by far the best edition is that of Mr. John Gough Nichols—"Literary remains of King Edward VI.," edited from his autograph manuscripts, with historical notes and a biographical memoir—two handsome quartos, printed for the Roxburgh Club in 1857.—F. E.

EDWARD THE BLACK PRINCE. See EDWARD III.

EDWARD PLANTAGENET, the last of the name, was the son of George, duke of Clarence, by Isabella Neville, daughter of the great earl of Warwick, and was born in the year 1475. After his father's execution in 1478, the child was created Earl of Warwick by Edward IV., who, from political considerations, would not let him assume the title of a prince of the blood.

Similar motives induced Richard III., upon his accession, to place the unfortunate boy, then only ten years old, in confinement at a castle in Yorkshire; and the remaining fourteen years of his sad life were passed in prison. Immediately after the victory of Bosworth, Henry VII. caused him to be removed to the Tower. In 1486, the impostor Simnel—a report having first been circulated of Edward's death—passed himself off for the real earl of Warwick, and was proclaimed king in Ireland, by the title of Edward VI. On this occasion, the real earl was led in a procession from the Tower to St. Paul's, and then taken to the palace at Shene, in order that the public mind might be satisfied as to his identity. In 1499, Perkin Warbeck was the hero of a still more formidable plot, the nominal design of which was to place him on the throne, as being the duke of York, who, it was supposed, had been murdered in the Tower. It is probable that the secret intention of the framers of both these plots, had either of them succeeded, was to place the young earl of Warwick on the throne, the impostor being made use of in either case merely as a blind. After Perkin was seized, he became the fellow-prisoner of Edward in the Tower. A plot which they formed together was discovered, and the young earl was brought before the house of lords, charged with conspiring against the king. He was condemned by that obsequious body, and executed by Henry's orders on the 20th December, 1499.—T. A.

* EDWARDES, HERBERT BENJAMIN, Colonel, a distinguished Anglo-Indian officer and official, was born in January, 1820, at Frodesley in Shropshire, son of its rector. Educated at King's college, London, he was nominated to a cadetship, and landed in India in January, 1841. We find him in 1845 appointed aid-de-camp to Lord Gough, and in that capacity receiving a wound at the battle of Moodkee, the earliest of the victories which decided in favour of the British the first Sikh war. At its conclusion, the young officer was appointed third assistant to the commissioners of the Trans-Sutlej territory, and subsequently first assistant to Sir Henry Lawrence, the resident at Lahore. In the following year, 1848, began the series of operations and adventures which first made Colonel Edwardes famous. Moolraj, the hereditary Sikh ruler of Mooltan, affecting to be discontented with the new system of British protection, offered to resign his government into the hands of the Anglo-Indian authorities, and two English officials, Mr. Vans Agnew and Lieutenant Anderson, were despatched to Mooltan to receive the fortress. Both were cruelly and treacherously murdered by the Mooltanee, and the Sikh government, when appealed to, avowed its inability to punish the crime. With promptitude and intrepidity Edwardes commenced the task of chastising Moolraj. He raised troops, which he supported by levying contributions on the territories of Moolraj, and he prevented the subjects of the latter from swelling the army of the Sikhs in their second war against the British. On the 18th of June, 1848, with three thousand irregulars and no guns, he crossed the Indus and kept an army of ten thousand Sikhs, with two thousand cavalry and ample artillery, at bay for seven hours, until Cortlandt brought cannon and reinforcements over the river to aid him, when the Sikhs were routed and forced to retire to Mooltan. On the 1st of July, Edwardes arrived before Mooltan, and defeating Moolraj, in at least one signal engagement, kept his ground until the advent of General Whish with a siege train in the middle of August. His part in the subsequent operations of the siege, though a prominent and brilliant one, was that of a subordinate. For his services he was raised to the local rank of major, and created a C.B. At the termination of the second Sikh war he came to England, where he was feted as a hero, married, and in 1851 published his dashing and interesting work, "A Year on the Punjab frontier." Subsequently appointed a commissioner at Peshawur, he did good service at the outbreak of the Indian mutinies, by calling on the native chiefs to rally round him, and send him levies of horse and foot; an appeal to which they promptly responded. "Events here," he was enabled to write at the beginning of July, 1857, "have taken a wonderful turn. During peace Peshawur was an incessant anxiety. Now it is the strongest point in India," and the change was in no small measure due to Major Edwardes' alertness, and to the faith in himself with which he had inspired the population of the district. Since then he has returned to England a colonel, and made a striking and effective speech at the ceremonial of inaugurating a monument to the memory of the great Lord Clive, at Shrewsbury in January, 1860.—F. E.

EDWARDS, BRYAN, the historian of the West Indies, was born at Westbury in Wiltshire, on the 21st of May, 1743. He was adopted by a rich uncle in Jamaica, who bestowed on him a classical education, and whom he succeeded in business. He returned to England an opulent man, and sat in parliament for the borough of Grampound until his death in 1800. He published several pamphlets and speeches; but his chief work was his well-known authentic and elegantly-written "History, Civil and Commercial, of the British Colonies in the West Indies," which appeared at London in 1793. It has gone through several editions, in some of which the history is continued by another hand to a later date than in the original; and there is inserted an interesting autobiographical sketch of the author's earlier life. One edition incorporates his history of St. Domingo, which island he had visited in 1793.—F. E.

EDWARDS, GEORGE, an English naturalist, born at West Ham, on the 3d of April, 1693. He was originally intended for business, but accident led him to the study of science and the art of painting. Having formed an anxious wish to travel, he proceeded to Holland in 1716, and afterwards visited Norway and Sweden. He then went to Paris, where he spent much time in studying the natural history collections of that city. He also resided at Versailles, studying the royal menagerie there. In 1732 he was appointed librarian to the Royal College of Physicians of London, and here he was enabled to commence the publication of some of the materials he had collected together. He sent a number of papers to the Royal Society, which were published in the Philosophical Transactions. He is best known for his independent works—"A Natural History of uncommon Birds, Insects," &c., published in London in 1743 to 1751, in four volumes, with coloured figures; and his "Natural History of Birds, most of which have not been figured or described," London, 1802. He died in London on the 23d of July, 1773. His drawings of birds were valuable contributions to the ornithology of the day, and he has recorded many useful facts in the history of the animal kingdom.—E. L.

EDWARDS, EDWARD, an English draughtsman and painter, who enjoyed in his time great reputation. He was born in London in 1738, and was the son of a chairmaker and carver. Having shown an inclination for artistical pursuits, he was permitted to draw in the gallery of the duke of Richmond. The use which he made of this opportunity, procured him admission into the Academy in 1761. Three years later he carried off a prize from the Society of Arts, and in 1771 made his first exhibition at the Academy, of which body he was elected an associate in 1773. Feeling, however, that his artistical education was yet incomplete, he resolved upon visiting Italy, where he spent some time in 1775. He returned an accomplished and inexhaustible draughtsman. Yet in painting his theories were better than his practice. In 1781 he gave himself up entirely to landscape painting and to perspective. In 1788 he was appointed teacher of perspective at the Royal Academy. Edwards wrote a supplement to Walpole's Anecdotes of Painters, &c., 4to, 1808. He died in London in 1806.—R. M.

EDWARDS, JOHN, D.D., the son of Thomas Edwards, author of the Gangræna, was born at Hertford, February 26, 1637. He received his education at Merchant Taylors' school, London, whence he went to Cambridge, and was entered of St. John's college in 1653. He took his degree of M.A. in 1661, and soon after was ordained by Bishop Sanderson. In 1664 he became preacher at Trinity College church, in which capacity he was much esteemed, especially by the members of the university. He became B.D. in 1668, and officiated successively as lecturer at St. Edmundsbury, and as minister of St. Sepulchre's, Cambridge. After enjoying several places of preferment, he retired from public duty, and devoted himself to writing for the press. He died at Cambridge on the 16th of April, 1716, in the seventy-ninth year of his age. His writings are very numerous. The principal are his "Discourse concerning the Authority, Style, and Perfection of the Books of the Old and New Testaments," three vols., 8vo, London, 1693-96, and his "Theologia Reformata," three vols. folio, London, 1713-26. Though a voluminous and learned writer, his own library consisted of only a few lexicons and grammars.—W. L. A.

EDWARDS, JONATHAN, D.D., an English divine, was born at Wrexham in 1629. He entered Christ Church, Oxford, as servitor in 1655. He was admitted B.A. and ordained in 1659, elected fellow of Jesus college in 1662, passed B.D. in

1669, and was successively rector of Winnington in Oxfordshire, and Hinton in Hampshire. He became principal of Jesus college in November, 1686, and treasurer of Llandaff in 1687. He took his degree of D.D. immediately after he became principal, and he officiated as vice-chancellor of the university from 1689 to 1691, besides enjoying other preferments. He died on the 20th of July, 1712, and was buried in the chapel of his college. His principal work is "A Preservative against Socinianism," in four parts, 4to, Oxford, 1698-1703.—W. L. A.

EDWARDS, JONATHAN, M.A., president of New Jersey college, a most able metaphysician and divine, was born at Windsor, Connecticut, United States, October 5, 1703. While yet a lad, he graduated at Yale college in 1720, and there spent two years longer studying theology, mental and moral science, and kindred subjects. In 1722 he visited New York, at the request of some English presbyterians, and there preached for some months. In 1724 he became tutor at Yale college, where he continued till 1726, when he was invited to visit Northampton, Massachusetts. Here he was ordained as colleague with his grandfather, and here he remained till 1750, when he was dismissed by an ecclesiastical council, on the ground chiefly of his uncompromising maintenance of discipline in the church. During his life at Northampton occurred some of the most remarkable facts of his ministry. It was here he formed the acquaintance, and helped to mould the character, of Joseph Bellamy, whose theological writings exercised such influence fifty years ago, both in America and in England. Here Samuel Hopkins studied under Edwards' roof, and began to frame that system of theology, which, under the name of Hopkintonianism, was destined to occupy so prominent a place in the history of New England. Here Whitfield, one of the most ardent men, associated with Edwards, one of the acutest; and here Brainerd, the Indian apostle, was soothed and nurtured during his last illness by the fostering, gentle hand of the Northampton pastor. No house in England or America has supplied a home to more remarkable men, in their own department, than Edwards' manse in Massachusetts. It was during the labours of Edwards in Northampton that those revivals of religion commenced, which were soon to spread thence through various parts of America and Great Britain. Edwards himself was a cool, profound metaphysician, feeble in voice, verbose and awkward in style, except on metaphysical questions, and altogether unlikely, humanly speaking, to take an active part in religious excitements. He had, however, a deep conviction of the importance of spiritual religion; like Wilberforce, under different circumstances, strongly rebuked the professionalism of his times, encouraged meetings for prayer, and preached some plain, pointed, stirring sermons on human depravity, the necessity of an inward change, and on Christ's work. This was between 1735 and 1737. The results were most remarkable. Hundreds became converted and gave such evidence of a divine change as satisfied the inquiries of men like Dr. Watts, Dr. Colman, Dr. Guyse, none of them predisposed to judge too favourably of such a work. In 1740-42, there was a second great revival, the influence of which was widely felt, especially in Scotland. Those revivals, and abuses to which they sometimes led, originated one of Edwards' most remarkable works—his treatise "On Religious Affections."

On being dismissed from Northampton, friends in Scotland contributed a considerable sum for the maintenance of his family; and in 1751 he became a missionary, in the spirit of his friend Brainerd, to the Indians. Among these he laboured for six years, and as he found much leisure, he prosecuted his theological and metaphysical speculations, and produced volumes which rendered his name illustrious through Europe. His is not the first or last case in which the church of Christ has owed precious treatises to the short-sighted bitterness of persecution. In 1758 he reluctantly relinquished his Indian labours, and accepted the presidency of the college of New Jersey. He had scarcely entered upon his office, however, before the prevalence of small-pox induced him to be inoculated, and the disease caused his death on the 22nd March, 1758, in the fifty-fifth year of his age. As his friends stood around his dying bed, and were lamenting the loss which the church of Christ was about to sustain—"Trust in God," said he, "and you need not fear." This was his last utterance, and soon after he gently fell asleep.

President Edwards was distinguished alike by studious tastes, vigour and penetration of mind, and by eminent virtue. Like Baxter, he was of delicate constitution, of abstemious habits, and

of unceasing application. He studied thirteen hours a day, and left behind him fourteen hundred miscellaneous writings, all numbered, paged, and indexed by his own hand. His "Resolutions," his "Life of Brainerd," and his treatises on practical and experimental theology, are among the most instructive books ever printed, while they leave an indelible impression of his deep conscientiousness and piety. It is, however, as a metaphysician, or as a metaphysico-theologian, that he claims a first place among English writers. Mackintosh, Stewart, Hall, Chalmers, Hamilton, all agree to do him homage; and though they differ from him in one or other of his favourite speculations, and some of them even dread parts of his theology, there is but one opinion on the force of intellect and simplicity of purpose with which he has defended his creed. *Religiously* or *theologically*, Edwards is known as the advocate of Calvinism; still more, of a spiritual, earnest religion, which religious men of all parties approve. His treatise on "the Affections," on "Original Sin," and most of his sermons, are full of sublime thoughts; "his dullest and most tedious pages glittering," as has been said, "like the sands of the Pactolus, with scattered gold." *Ethically*, he maintains that virtue consists essentially in holy feeling; that love of excellence, as excellence, is the chief element in it; and that God, who is at once the source and the model of all virtue, loves himself supremely, and seeks ever his own glory, chiefly because that glory is the gratifying of his nature, and that nature is purity, holiness, and love. By his disciples, Bellamy and Hopkins, and especially by the former, this doctrine was carried to an extreme. The advocates ended by practically denying the name of virtue to any act, however conformed to law, which was not done from a distinct feeling of that love of excellence which is the essence of holiness. As the doctrine was held by Edwards, and apart from the objectionable scholastic phraseology he employed, it seems to us, not all the truth indeed, but still essentially true. Edwards' views on these questions may be seen in his treatise "On the Nature of true Virtue," and "On God's Chief End in Creation." *Metaphysically*, he is best known as the champion of philosophic necessity, especially of that doctrine as consistent with the freedom of the will, rightly defined, and human responsibility. That the will is influenced by motives; that the force of motives depends much on character; that a self-determining power in the will, independent of motives, is either absurd or vicious, inconceivable or wrong; that men are biassed in favour of evil, and still responsible; that men are necessary agents, and yet moral—he strenuously maintains. Whether we hold that the will has the mysterious power of forming its decisions not only against what ought to be motives, but against what are such, as many of Edwards' opponents held—or whether we hold, as Sir W. Hamilton seems disposed to hold, that the doctrine of causation does not apply to the human soul, and therefore Edwards' reasoning, though irrefragable on his own supposition, is entirely beside the mark and inapplicable to the case—it is impossible to withhold from Edwards' treatise the praise of being the standard book on his side, and one of the acutest arguments ever framed. Euclid's elements contain nothing terser or more conclusive than some of his demonstrations, while for a kind of logical wit, if such a contradictory expression be allowed, there is nothing more startling or pleasurable in the happiest combinations of Lamb or Smith. There is, in truth, no finer book of mental discipline to be found in the English tongue. An edition of his works was published in octavo at Leeds in 1811; another in 8 vols., by Dr. Austin, in 1809; another by his descendant, S. E. Dwight, in 10 vols., in 1830; besides the edition in two volumes, edited by Henry Rogers, and published in 1834. It is among the curiosities of biography that his son and namesake, Dr. JONATHAN EDWARDS, was, like his father, tutor in the college where he had been educated, was dismissed from his subsequent pastorate on account of his fidelity and strictness, settled again in a retired position, was elected president of a college, and died soon after entering upon his office, and at about the same age.—J. A. L.

EDWARDS, RICHARD, a musician and poet, was born in Somersetshire about 1523, and died in 1566. He is said by Wood to have been a scholar of Corpus Christi college in Oxford, but in his early years he was employed in some department about the court. This circumstance appears from one of his poems in the *Paradise of Dainty Devises*, a miscellany, which contains many of his poetical effusions. He was at one time a senior student of Christ Church in Oxford, then newly founded. In the British

museum there is a small set of manuscript poems signed with his initials, addressed to some of the beauties of the courts of Queen Mary and Queen Elizabeth. Hence we may conjecture he did not remain long at the university. Having first been a member of Lincoln's inn, he was, in the year 1561, constituted a gentleman of the royal chapel by Queen Elizabeth, and master of the singing boys there. He had received his musical education while at Oxford, under George Etheridge. Edwards is the author of two dramas which have descended to posterity, and in all probability of others which have perished. His first known production, "Damon and Pythias," would appear to have been acted in 1564, but it had probably been composed long before. Both with queen and nobles, with court and university, it was evidently a favourite. Another performance, "Palemon and Arcyte," which was made to entertain Elizabeth at Christ Church, Oxford, about two months before the author's death, was still more admired. When the performance was concluded, the queen sent for him, spoke warmly of the gratification which the piece had given her, and promised him more substantial marks of her favour. Twine designates Edwards—

"The flower of our realm
And phoenix of our age,"

and refers to his plays as

"Full fit for princes' ears."

Puttenham, in like manner, gives the palm to Edwards for comedy and interlude, the term interlude being here of wide extent; for Edwards, besides that he was a writer of regular dramas, appears to have been a contriver of masques, and a composer of music and poetry for pageantry. "In a word," says Warton, "he united all those arts and accomplishments which minister to popular pleasantry. He was the first fiddle, the most fashionable sonneteer, the readiest rhymist, and the most facetious mimic of the court; and his popularity seems to have arisen from those pleasing talents of which no specimens could be transmitted to posterity, but which eminently influenced his partial contemporaries in his favour." Edwards' musical abilities are favourably known to the public by the charming part-song—miscalled a madrigal in modern programmes—"In Going to my Lonely Bed." Many others of his part-song and anthems are preserved in the music-book of Thomas Mulliner, an inedited MS. in the possession of the writer.—E. F., R.

EDWARDS, THOMAS, an English presbyterian of the seventeenth century, and author of the celebrated work entitled "Gangræna," was a student of Trinity college, Cambridge, where he graduated in 1605 and 1609. He afterwards took orders; and though, according to his own account, a puritan at heart, he continued in the Church of England till the rupture between Charles I. and the parliament, when he openly professed himself a presbyterian. He had at first written and spoken in favour of the popular cause; but when the independents began to acquire a power that might one day become supreme, he turned all his energies against that party, and attacked it in a succession of highly vituperative writings. The most celebrated of these is that entitled "Gangræna," the three parts of which appeared at three separate times. In this work he exposes the errors of the independents and of the sectaries, after a manner which must be pronounced perfectly unsuited to religious controversy. His invective indeed rises to such a pitch of fury as to make one question the truthfulness of his allegations. He was obliged to take refuge in Holland from the resentment of his adversaries. There he died, August 24, 1647. He has described himself as "a plain, open-hearted man, who hated tricks, reserves, and designs;" but it is extremely difficult to reconcile that degree of rancour and abuse which we find in his works with a sincere love of truth.—R. M., A.

EDWARDS, THOMAS, poet and critic, was born in or near the city of London in 1699. He was bred to the law, but soon turned from legal to literary pursuits. His reputation as a critic is intimately associated with the works of Shakspeare, of whom he was an enthusiastic admirer. His first publication was "A Letter to the Author of a late Epistolary Dedication, addressed to Mr. Warburton." This pamphlet was followed in 1747 by a "Supplement to Mr. Warburton's Edition of Shakspeare," of which a third edition appeared in the following year, entitled "The Canons of Criticism, and a Glossary, being a Supplement to Mr. Warburton's edition of Shakspeare, collected from the notes in that celebrated work, and proper to be bound

up with it." This sarcastic book proved a successful attack on Warburton's edition of our great poet, and could not, therefore, be allowed to pass. Accordingly that irascible annotator, in the next edition of the *Dunciad*, came down with his merciless lash on the shoulders of poor Edwards. The latter replied both in prose and verse, but the ignominy of being associated with the heroes of the *Dunciad* was not easily forgotten. Edwards, however, enjoyed the friendship of many of the most famous persons of his time—his best answer to the ferocious attack of Warburton. He died in 1757.—R. M., A.

EDWARDS, THOMAS, an English divine, was born in 1729. He was educated at Cambridge, and, soon after taking orders, made himself a name in biblical literature by his "New English Translation of the Psalms from the Original Hebrew, reduced to metre by the late Bishop Hare, with notes," &c. Another publication, with a similar purpose, appeared in 1762, entitled "*Prolegomena in Libros Veteris Testamenti Poeticos; sive dissertatio*," &c. This book, which contained an attack on Dr. Lowth's *Metricæ Hæranæ brevis Confutatio*, engaged Edwards in a controversy with that celebrated scholar, who, it was allowed, had the best of the argument. Edwards published several other works, both in Latin and English, some of which are said to be of considerable value. He was promoted in 1770 to the vicarage of Nuneaton, where he died in 1785.—R. M., A.

EDWARDS, WILLIAM, a self-taught architect, whose name is associated with some ingenious experiments, and with at least one noble work in the history of bridge-building, was born in 1719, in the parish of Eglwysilan, Glamorganshire, where his father occupied a small farm. In his youth he was employed in repairing the stone fences in his native district, and, before commencing those architectural labours which have made him celebrated, had been engaged in superintending the building of houses, mills, forges, &c. It was after he completed his eighteenth year that he acquired the first rudiments of knowledge. In 1746 he was engaged to build a bridge over the Taff, a river running in a deep vale, and receiving from the surrounding mountains several streams. He accomplished the undertaking in a manner highly creditable both to his ingenuity and taste, the three arches of which the bridge consisted being finished in a style of uncommon elegance; but, unfortunately, a flood of unusual height swept the entire masonry away, and, being bound to uphold his work for seven years, Edwards had to begin a new bridge at his own expense. This disaster proved in the long run an advantage to his fame. He conceived the splendid idea of replacing his three arches by a single arch—spanning one hundred and forty feet and rising to an altitude of thirty-five. This project was all but completed, when the pressure of the ponderous work over the haunches caused the arch to spring up in the middle, so as to force out the keystones. Three cylindrical apertures in the masonry above the haunches were sufficient to remedy this disastrous occurrence, and now the bridge over the Taff, finished in 1755, challenges the admiration of all beholders. After this success Edwards, of course, did not lack employment; but although some of his subsequent labours were equally creditable to his genius and useful to the public, he executed none which require special notice. He died in 1789.—J. S., G.

* EDWARDS, WILLIAM FREDERIC, a distinguished physiologist. His father was an English physician, who settled in the West Indies, where the subject of the present notice was born. He is the elder brother of Henry Milne Edwards, professor of natural history in Paris, who is better known under the name of Milne-Edwards. The latter was born at Bruges (see MILNE-EDWARDS), and the elder brother pursued his medical studies in Paris, and became known for his studies and experiments on the influence exerted by physical agents on life. In 1824 he published a work on this subject in Paris, entitled "*De l'Influence des agents physiques sur la Vie*." This work was translated into English by Dr. Hodgkin and Dr. Fisher, and published with an appendix by Dr. Edwards in 1834. Dr. Edwards also published scientific papers and a book on the physiological character of the human races.—E. L.

EDWARDS. See MILNE-EDWARDS.

EDWIN, one of the most powerful monarchs of the Anglo-Saxon heptarchy, was the son of Aella, the founder of the kingdom of Deira, and was born in 586. He was only three years of age when the death of his father rendered the throne of Deira vacant, and the sovereignty was usurped by Ethelfrith, king of Bernicia, his sister's husband. Edwin's friends were

forced to seek an asylum for him at the court of Cadvan in North Wales; and a war ensued between Ethelfrith and the Welsh, which terminated in the defeat of the latter, near Chester. After wandering in disguise for many years, Edwin at length obtained the protection of Redwald, king of the East Angles, who was at that time bretwalda, or supreme ruler of England. Ethelfrith, being informed of this, demanded that Edwin should be delivered into his hands, and, on the refusal of Redwald, prepared to enforce his demand by arms; but he was defeated and killed in a battle fought in Nottinghamshire in 617. Edwin succeeded to his father's throne in Deira, and by the assistance of Redwald, he soon added Bernicia also to his dominions, and formed the kingdom of Northumbria. His reign was long and prosperous. In 624 he succeeded Redwald in the dignity of bretwalda, and in the course of a few years he compelled all the Anglo-Saxon kingdoms to acknowledge his supremacy, with the single exception of Kent. On the death of his wife, Cwenburge, daughter of the king of Mercia, he allied himself to the royal house of Kent by contracting a marriage with Tata Edilberga, the daughter of Ethelbert. To her influence, and to the exertions of her friend and counsellor Paulinus, a Roman priest, is to be attributed one of the most important events that marked the reign of Edwin—the introduction of christianity into Northumbria. After prolonged deliberation on the subject, the king, his chief nobles, and even the priesthood of Odin, united in formally renouncing their idols, and embracing the religion of Christ, 629. Eanfled, the king's daughter, was the first to be baptized; the king and his nobles afterwards submitted to the rite, and the whole population of the kingdom soon followed their example. The archiepiscopal see of York was established, Paulinus being appointed the first archbishop. Not many years after these events, the ambition of Edwin precipitated him into a war with his early benefactors, the Welsh; and though success attended his arms for a time, he was ultimately defeated and killed in a battle fought against their king Cadwallo, and Penda the king of Mercia, in 633.—D. M.

EDWY THE FAIR, one of the Anglo-Saxon kings—called also Eadwig and Edwin in the old chronicles of the period—was son and heir to Edmund I.; but in consequence of his tender age at his father's death, 946, the sceptre then passed into the hands of his uncle Edred, whom he succeeded in 955. Odo who held the primacy at this time, was a zealous patron of the Benedictines; and Dunstan, abbot of Glastonbury, a still more enthusiastic and able advocate of their principles, had risen to great influence at the court and in the kingdom. The latter, presuming on the power which he had exercised over Edred, was guilty of an act towards Eadwig which cannot be more easily reconciled with the spirit of religion than with the duty of the subject. On the day of the coronation, and in the course of a festive entertainment, attended by the chief nobles and ecclesiastical dignitaries of the land, the young sovereign had risen from the table and retired to the apartments of his wife Elgiva, whom the monastic writers call his mistress, as she was within the forbidden degrees of affinity. Dunstan, being commissioned to request his return, intruded on his privacy, and not without violence of word and act, dragged him back to his place among the revellers. But the spirit of Edwy was above submission to such indignity. The insolent abbot was deprived of his offices, and a sentence of banishment compelled him to take refuge in Flanders. His friends, however, were numerous and powerful, being headed by Odo, and countenanced also by the aged chancellor, Turketil, who had retired into the monastery of Croyland. The prelate seized Elgiva, and inflicted on her a series of tortures, which ere long carried her to the grave; and not content with striking at the king through his conjugal affections, he instigated, or at all events countenanced, a revolt of the Mercians and Northumbrians. They proclaimed Edwy's younger brother, Edgar, and forced the former to cede to him the whole territory north of the Thames. In the following year Edwy died, 958.—W. B.

ECKHOUT, ANTON VAN DEN, a Flemish painter of flowers and fruit, born at Bruges in 1656. He is supposed to have learned from his brother-in-law, Louis de Deyster, the principles of his art; a supposition borne out by the perfect similarity of colour and tones to be found in the works of the two artists. Eeckhout generally limited himself to ornamenting with flowers and fruits the pictures of which Deyster painted the figures. Each assisting the other in this way, the two friends travelled abroad, and visited Italy, where they resided for a length of time.

On his return to Bruges, Eeckhout had scarcely settled down, and begun to secure to himself both fame and competency by the production and disposal of numerous works, when he again resolved upon new travels. This time it was to Lisbon that he took his works and himself. Both had an extraordinary success; the pictures sold well, and he married a young lady of a noble and rich family. That, however, which he expected would secure his future happiness, proved instead fatal to him. He was murdered, a short time after the nuptials, by an unknown hand, supposed to be that of a rival in love, in 1695. Most of his pictures are to be found in Italy.—R. M.

EECKHOUT, GERBRANT VAN DEN, one of the best pupils of Rembrandt, was born at Amsterdam in 1621, and died in 1674. Few Dutch painters have treated historical subjects on a large scale; but this was done by Eeckhout, who also executed many full-sized portraits. He was a favourite with his master, whom he most affectionately loved. He adopted, not only the beauties of Rembrandt's manner, but also its faults. Amongst his best works are noticed—the "Guest expelled for not Wearing the Nuptial Dress," and the "Infant Christ in the Arms of Simeon," at Amsterdam; the "Adoration of the Magi," "Abraham repudiating Hagar," the "Contenance of Scipio," and a "Woman catching the Fleas off her Dog," at the Hague; "Mercury and Argus," and another "Presentation of the Infant Christ," at Berlin; a "Young Christ amongst the Doctors," at Munich, &c. Several of these pictures might almost be attributed to Rembrandt.—R. M.

EFFEN, JUSTUS VAN, a Dutch essayist and translator, fellow of the Royal Society of London, was born at Utrecht in 1684, and died at Bois-le-Duc in 1735. His father, a military officer, died poor, leaving to Justus, his only son, the care of supporting the family. In 1711 he commenced the publication of a weekly periodical, in the French language, entitled the *Misanthrope*, in which he happily caught the general temper, but missed the humour and elegance of his model, the *Spectator*. He also edited or contributed to various literary journals, and executed some good translations from the English.—J. S., G.

EFFIAT, ANTOINE COIFFIER DE RUZE, Marquis d', born in 1581; educated by his maternal great-uncle, Martin Rusé de Beaulieu, he adopted his name and arms. Cardinal Richelieu employed him in politics, diplomacy, and war. Having filled many prominent offices, in 1624 he was sent to London as ambassador to negotiate the marriage of Charles I. and Henrietta Maria of France. On his return he was appointed superintendent of the finances, and in that capacity, in 1626, he presented to the assembly of the notables a statement of the finances of the kingdom, which he afterwards published in 1630. Effiat served with distinction in Piedmont, especially at the capture of Saluces; was made marshal of France, January 1, 1631; and in 1632 commanded the army in Alsace. He died of fever at Luzellstein in Lorraine, July 27, 1632, aged fifty-one. He founded a church, hospital, and college, which only ceased to exist at the French revolution. Effiat left four children—Martin; Henri, marquis of Cinq Mars, decapitated in the twenty-second year of his age; Charles, abbé d'Effiat, connected with Ninon d'Enclos; and a daughter. He wrote several treatises. Lord Bacon was so much attached to him, that he bequeathed him a legacy.—T. J.

EGAZ MORIZ, one of the earliest Portuguese poets, who flourished in the reign of Alfonso I., 1139-1185. His works are chiefly popular lyric songs in short trochaic verses. The language is now hardly intelligible, but the form is worthy of notice, as being the earliest specimen of that which became prevalent in the Spanish and Portuguese ballads of later centuries. Their chief characteristic is the vivid portraiture of human passion. Egaz Moriz is said to have survived only a short time the poetic expression of his grief at the infidelity of his beloved Violante.—F. M. W.

EGBERT, King of Wessex, commonly called EGBERT THE GREAT, was the son of Almund or Ethelmund, and traced his descent through a long line of the kings of Wessex up to Cerdic, the founder of that monarchy. A claim to the crown of Wessex was made in his behalf in 784. It was unsuccessful, and the jealousy of Brihtic, the fortunate competitor, made it necessary for Egbert to seek safety in flight. He first directed his steps to the court of Mercia, but Offa, influenced by Brihtic's advances for the hand of his daughter Eadburga, declined to receive the young exile. This apparent misfortune was really one of the

most fortunate events in Egbert's history. It led him to visit the continent, and to connect himself with the celebrated Charlemagne, who was then in the midst of his splendid career. In the wars of Charlemagne, between the years 787 and 800, Egbert had ample opportunity for extensively observing the manners of the continental nations, as well as for improving his knowledge of military affairs; and the internal economy of the French kingdom furnished him with many useful lessons in the art of government. When placed on the throne of Wessex in 800 by the unanimous vote of the witenagemot, he applied all the knowledge and experience which he had acquired during his exile to the development of the resources of an already powerful kingdom. At the time of his accession, the heptarchy had in all but name become a triarchy, the only states which retained their independence being Wessex, Mercia, and Northumbria. Though Egbert appears to have early formed the design of increasing his dominions by conquest, many years elapsed before he found himself in a position to assume the offensive with the prospect of certain success. It was in 813 that he reduced Devonshire and Cornwall. In 819 the death of Kenwulf, king of Mercia, greatly weakened the government of that kingdom, so that when Beornwulf imprudently commenced hostilities with Egbert in 823, the Mercians suffered a severe defeat. The crafty policy of Egbert led him to refrain from immediately attempting to annex Mercia to his own kingdom. He seized Kent and Essex, but Mercia was not deprived of her independence till 827, when a continued series of wars with the East Angles had rendered her an easy prey. In the same year Northumbria submitted to the victorious king of Wessex, and in 828 he penetrated into the remotest provinces of Wales. All the Anglo-Saxon kingdoms had now acknowledged his supremacy. He was appointed bretwalda, but it does not seem probable that he was formally crowned king of England, or that he was the founder of the English monarchy, as tradition asserts. In the later years of his reign he found a formidable enemy in the Danish sea-kings, who made repeated descents on his coasts. He was defeated by them at Charmouth in 833, but he afterwards obtained an important victory over them at Hengston Hill in 835. He died in 836.—D. M.

EGBERT or EEGBERT, Archbishop of York, was born about 678. He was the brother of Eadbert, king of Northumberland, and was elevated to the see of York in the early part of the eighth century. He enjoyed considerable reputation as a scholar during his life, and it is probable that his learning was in advance of the time in which he lived. He was the author of several ecclesiastical works, the most important of which are his "Constitutiones Ecclesiasticæ," and his "Dialogus de Ecclesiastica Institutione," the latter of which has been repeatedly published, and was edited by Wharton in 1693. He collected a celebrated library at York, which contained several valuable works in classical literature, with the writings of several philosophers and christian fathers. Aleuin, who was a pupil of Egbert's, composed a catalogue of the books in the form of a Latin poem. He also speaks of them in one of his letters as the "flowers of Britain." The library was destroyed by fire during the siege of York in 1069. Egbert died in 767.—D. M.

EGEDE, HANS, an eminent christian missionary, who laboured during many years for the conversion of the Greenlanders. He was a native of Denmark, and born in 1686; and after completing his theological studies he became a clergyman in Norway. While in this remote and obscure situation his mind was directed to the history of Greenland, and to the fate of the colony of northmen which once flourished there, and of which no account had been received since the twelfth century, when all intercourse between the colony and the mother country had ceased. With the project of rediscovering the lost colony, he formed that of converting the Esquimaux. He now applied to the Danish government to assist him in his enterprise; but, notwithstanding his perseverance, he could not obtain any encouragement from the Danish government, which was then engaged in a war with Sweden. Not discouraged, he collected money and resigned his charge in Norway; and, when peace was concluded, he obtained a small pension, and ships were appointed to open a trade with Greenland. Egede embarked for Greenland in 1721, accompanied by three ships, one of which was lost during the voyage. A small settlement was made in this desolate region, but after enduring great misery, and no conversions being made among the natives, both Egede and his companions resolved to

return to Denmark. This intention was not carried out, owing to the firmness and constancy of his wife, and their distress was soon afterwards relieved by the arrival of two vessels with provisions. As he made but slow progress in the acquisition of the Esquimaux language, he endeavoured to teach the natives by means of paintings representing events recorded in the scriptures, and went with his son to live among the natives and share in their hardships. By this means his son Paul soon acquired the language, and, after this indispensable preliminary, he was sent to Denmark to complete his education, so that he might take charge of the mission. After a residence of fifteen years Eggede returned to Denmark, where he died in 1758. He is the author of a work on the natural history of Greenland, and in this his example has been followed by his successors, who have done much to augment our knowledge of the physical history of this remote country.—His eldest son, POVEL or PAUL, was born in 1709, and went along with his parents from Bergen to Greenland in 1721. He was very useful to his father, first by making sketches of scripture incidents, and afterwards by acquiring the language so as to converse freely with the natives. He was sent home to Denmark to prosecute his studies, but returned to Greenland in 1734. He continued in the country a few years after the departure of his father, and enjoyed to a great extent the affection and confidence of the people. Returning to Denmark in 1740, he succeeded his father as superintendent of the seminary for the Greenland mission, which had been instituted at Copenhagen. In 1750 he published a Greenland grammar and dictionary, with explanations of the words in Danish and Latin. He also translated the New Testament into the Greenland vernacular, and published an interesting work called "Information on Greenland." He died in 1789.—NIELS, another son of Hans Eggede, went from Denmark to Greenland in 1738, intending to spend his life there, but the state of his health compelled his return a few years afterwards. He founded the settlement of Egedesminde in remembrance of his father.—A grandson of Paul Eggede, named HANS EGGEDE SAABYE, followed in the footsteps of his ancestry, and by his disinterested labours in Greenland, not only improved the moral condition of the natives, but in an eminent degree contributed to their material prosperity. He was still alive in 1818.—J. B. J.

EGERTON, FRANCIS HENRY, eighth earl of Bridgewater, an eccentric peer, and originator of the Bridgewater treatises, was born on the 11th November, 1756, the second son of John, bishop of Durham. He was educated at Eton and Oxford, and taking orders, was appointed a prebendary of Durham by his father, and subsequently to two rectories in Shropshire by his cousin, the duke of Bridgewater, of canal-constructing celebrity. In 1823 he succeeded, on the death of his brother, to the earldom of Bridgewater. He passed his life chiefly at Paris, where his eccentricities formed a fertile theme of conversation. His house was filled with dogs and cats, and a certain number of the former were admitted to the honours of the table, and even provided with a fine carriage in which to take the air. He died at Paris in the April of 1829. From his youth upwards he was an author, and, in his own odd way, did a good deal to illustrate the history of the Egerton family. His chief claim to remembrance, however, rests on the provision in his will, by which he left a sum of £8000 to be placed at the disposal of the president of the Royal Society (assisted by the archbishop of Canterbury and the bishop of London), and to be expended in procuring and publishing literary disquisitions on the power, wisdom, and goodness of God, as manifested in the creation. The Bridgewater Treatises were the result of this bequest.—F. E.

EGERTON, JOHN, Bishop of Durham, a descendant of the lord chancellor, was born in London in 1721. He was educated at Eton school and Oriel college, Oxford, and was ordained priest in 1745. The son of a prelate, Henry Egerton, bishop of Hereford, and by the mother's side grandson of an earl, he rapidly obtained preferment in the church. In 1749, the year after his marriage to a daughter of Henry de Grey, duke of Kent, he was nominated chaplain to the king; in 1750 was promoted to the deanery of Hereford; and in 1756 became bishop of Bangor. This see he exchanged in 1768 for that of Lichfield and Coventry, and in 1771 was translated to Durham. His administration of this latter diocese was such as to render the name of Bishop Egerton one of the most popular and venerated in the church. He conciliated the favour of all parties in the palatinate by his munificence, sound judgment, and genial manners; while

to the clergy of his diocese he was endeared by the paternal interest which he took in their welfare, and the heartiness with which he encouraged them in their labours.—J. S., G.

* EGERTON, SIR PHILIP DE MALPAS GREY, Bart., a distinguished geologist. He has more especially devoted his attention to the study of fossil fishes. The more important of his papers on this subject will be found in the proceedings and transactions of the Geological Society. The titles of some of these papers are as follows—"On the occurrence of Triassic Fishes in British water;" "On some new Ganoid Fishes;" "On some new species of fossil Chimæroid Fishes;" "On the remains of Fishes found in the Pondicherry beds;" "On a fossil Ray from Mount Lebanon;" "On some new species of fossil fish from the Oxford Clay;" "On the nomenclature of the Fossil Chimæroid Fishes;" "Paliöthologic Notes." In the Bibliography of Zoology and Geology of Agassiz, published by the Ray Society, is given a list of twenty-one papers on geology, written by Sir Philip Egerton, and published principally in the proceedings of the Geological Society.—E. L.

EGERTON, FRANCIS. See BRIDGEWATER.

EGERTON, FRANCIS. See ELLESMERE.

EGERTON, THOMAS. See ELLESMERE.

* EGG, AUGUSTUS LEOPOLD, A.R.A., one among the distinguished living English painters, is a native of London, where he was born in 1816. His first exhibition at the Royal Academy in 1838, gave hopes which his subsequent career completely confirmed. Egg is a spirited painter of humorous subjects, and a worthy interpreter of Shaksperian humour. His specimens in the Vernon gallery illustrate his tendencies; they are "Gil Blas exchanging his ring with that of Camilla," and a scene from "The Diable boiteux." In 1848 he was elected associate by the Royal Academy of London. Amongst the works he has exhibited since that time, his "Peter the Great sees Catherine, his future empress, for the first time;" and "Queen Elizabeth discovering the Progressing of her Age"—are both subjects commanding attention and interest. His late works, as exemplified by the "Night before Naseby," exhibited in 1859, are not free from some of the strange tendencies of the preraphaelite school.—R. M.

* EGGER, EMILE, a French classical scholar, born in Paris in 1813, of a family originally from Germany, but long settled in France. He has held since 1833 various academic situations to the duties of which he has brought great judgment, taste, and learning. In 1855 he was elected professor of Greek literature to the faculty of letters of Paris. He has edited various classical authors, and written much in a scholarly manner upon the subjects with which he is professionally occupied.—J. S., G.

EGGERS, JAKOB, a Swedish officer and man of science, born in 1704 at Dorpat; entered the French service in 1725, and afterwards the Polish and Saxon. He travelled much in the south of Europe, and being recalled, received a colonel's commission, and was created a baron by Gustavus III. He died in 1773. He translated La Chenaye's Dictionnaire militaire.—M. H.

EGGLESFIELD, EAGLESFIELD, or EGLESFELD, ROBERT, the munificent founder of Queen's college, Oxford, sprang from an ancient family in the county of Cumberland. He was the confessor of Philippa, queen of Edward III., who, during the absence of her husband in France, fought the decisive battle of Neville's Cross. The confidence which she reposed in her good chaplain's plans, continued after his death in 1349. She became the patroness of the college he had founded, and obtained for it from the king several valuable advowsons.—T. J.

EGIDIUS or ÆGIDIUS, a Gallic Roman soldier, died about the year 464. One of the chief events in his life was his being chosen by the Franks as a sort of chief or military leader after the flight of Childeric. Childeric, however, soon took advantage of his rival's contest with the Visigoths to recover his dignity by force of arms. After a short war he succeeded in re-establishing himself. Egidius died the year after.—R. M., A.

EGIDIUS or ST. GILES, a saint of the Roman calendar, who died, it is said, on the 1st September, 550, and whose memorial is celebrated on that day. The Bollandists tell us that he was a native of Athens, and of noble family. Having turned eremite, he withdrew into solitude in the neighbourhood of Mar-seilles, where there is still a town called St. Giles, and a forest on the opposite side of the Rhine called the forest of St. Giles. King Childebert is said to have founded for him an abbey, of which he made him abbot. He became famous for his sanctity through all France and Italy; and when he died his body was

buried in the church of St. Gronin in Toulouse. Among many other places, he became in after ages the patron saint of the capital of Scotland—where the 1st of September was set apart to his honour. The church of St. Giles, which for generations was the sole parish church of Edinburgh, was considered highly favoured in having possession of an armbone of the saint, which was displayed every year, in a setting of silver, in the procession of the 1st September. Sir David Lindsay in his *Monarchies*, written in 1554, made a fervent attack upon the idolatrous worship paid to the image of St. Giles by the burghers of Edinburgh on this annual occasion. And his expostulations were not without effect, for only two years later "the idol" was seized and carried out of the church, and ignominiously drowned in the North Loch; and in 1557 when the priests—having obtained another idol called "young St. Giles," from the Greyfriars—insisted on making their procession as usual, the bearers of the image were mobbed in the High Street, and the head of young St. Giles was "dadded" on the causeway. Knox's account of this affair in his *History of the Reformation* is highly graphic and humorous.—P. L.

EGILSSON, SVENBJORN, a distinguished Icelandic antiquarian and lexicographer, was born 12th March, 1791, in Iceland. He was the originator of the Northern Antiquarian Society established in 1825, and took part in the establishment of the Icelandic Literary Society, of which he was vice-president. He produced—"Ordbog i det gamle nordiske Digtersprog (Lexicon poeticum lingue septentrionalis);" a Latin translation of the Norwegian Kongesagaer (*Scripta Historica Islandorum*), and an Icelandic translation of Homer. He was deeply versed in the Scaldic language of the north. He died in Iceland, 1852.—M. H.

EGINHARD, a native of East France, was a pupil of Flaccus Albinus Alcuinus, who was the friend and adviser of Charlemagne, and the most learned man of his age. Through the advice and influence of his teacher, Eginhard was introduced to the emperor who appointed him his secretary, and afterwards superintendent of buildings. He married a lady named Emma, who is supposed by some to have been an illegitimate daughter of Charlemagne, but this supposition rests on no satisfactory evidence. After the death of Charlemagne, Eginhard continued for a while in the court of his successor, Louis the Pious, and was tutor to his son Lotharius; but some time after, under the influence of strong religious impressions, he and his wife separated by mutual consent, and while Emma retired to a nunnery, Eginhard resigned his offices under Louis, and entered the monastery of Fontenelle of which he subsequently became abbot. He was afterwards abbot of Seligstadt in the diocese of Mentz. Even after his formal retirement from the court, he seems to have been often consulted by Louis in cases of difficulty, and was of service to the monarch in the disasters that arose out of the revolt of Pepin and Lotharius. He died about 840. His principal works are a "Life of Charlemagne;" "Account of the Miracles of Saints Martin, Cellinus, and Peter;" and *Annals* from 741 to 829.—J. B. J.

EGIZIO, MATTEO, a Neapolitan archaeologist, born in 1674; died in 1745. His father, though poor, gave him a liberal education, and in his early youth Matteo applied himself to mathematics, medicine, and law, until, led by a natural disposition, he devoted his leisure to the study of antiquity, to which he owes his fame. His "Senatus-consulti de Bacchanalibus, sive æneæ vetustæ tabulæ Musæi Cæsarei Vindobonensis explicatio" was much valued by the learned world, and inserted by Poleni in the collection of Grævius. Besides this and other interpretations of ancient monuments, he wrote some literary essays in Italian and in Latin, in which he shows himself familiar with both Greek and Roman classics. His Latin epistles to several learned men in Italy and abroad, may be consulted with interest as regards the history of literature in those days. He attempted also a few poetical compositions in Italian, but with little success. A complete catalogue of his works is contained in the series of his "Opuscoli volgari e Latini," Napoli, 1751. He supported himself at his first starting into life by private employments in noble families, but his social position rose with his reputation. Having been secretary to the municipality of Naples for some time, in which office he deserved well of his country, he went subsequently in 1735 to Paris, as attaché to the Neapolitan ambassador, the prince of Torella; and there became a favourite with Louis XV. On his return to Naples he was much honoured by Charles of Bourbon, who appointed him librarian to the biblioteca reale, and bestowed on him a title of nobility.—See, for further par-

ticulars, the biographical notice in the above quoted collection of his pamphlets.—A. S., O.

EGLANTINE. See FABRE.

EGLINTON, ARCHIBALD WILLIAM MONTGOMERIE, fifteenth earl of, a prominent conservative peer, was born at Palermo in 1812, and succeeded to the title on the death of his grandfather in 1819. To the general public he first became known by his resuscitation of a mediæval pageant—the famous Eglinton tournament given at his ancestral seat of Eglinton castle in 1839, and which attracted spectators from all parts of Europe. In 1841 he married a wealthy widow, Mrs. Cockercell; and having adhered to the section of conservatism opposed to the free-trade policy of the late Sir Robert Peel, he was appointed lord-lieutenant of Ireland, on Lord Derby's first accession to power in the December of 1852. His courtesy and hospitality made him extremely popular with all classes and parties in Ireland; and he was naturally reappointed to the Irish vice-royalty when Lord Derby became a second time premier, in the February of 1858. Just before he became for the first time lord-lieutenant of Ireland, he was elected, in the November of 1852, lord-rector of Glasgow university; and, in the year of his last occupancy of the vice-regal office, he married a second time the only daughter of the sixth earl of Essex; his former countess having died in the year 1853. Lord Eglinton died suddenly of apoplexy, during a visit to St. Andrews, on the 4th October, 1861.—F. E.

EGLISHAM, EGLISEMIUS, or EGLISEM, GEORGE, M.D., a Scotch physician, who enjoyed the distinction of attending James II. "for above ten years," and who coveted that of being a better poet than George Buchanan. He translated some of the Psalms, and with so much satisfaction to himself that he appealed to the university of Paris, to have it declared that Buchanan's translations were much inferior. This is the history of the work by which alone he is now known, viz., the poetic duel with Buchanan.—J. S., G.

EGLOFFSTEIN, CARL AUGUST, a German general, who made himself conspicuous in the service of Napoleon, was born in 1771, and died in 1834. After seeing some service in the Polish wars of 1793-94, he joined, as first lieutenant, the contingent furnished by the duke of Saxe-Weimar to the army of the Rhine; fought bravely at Jena; and entered Berlin in 1807 at the head of the duke's forces. He afterwards fought gloriously in Spain, and on his return to Germany was promoted to the command of a brigade, at the head of which he went through the campaign of 1812. At the period of the retreat from Moscow he was in Poland, and so active in his efforts to retrieve the disasters of the time, that Napoleon gave him the cross of the legion of honour. In 1815 he was in France in command of a brigade. He was latterly made inspector-general of the military service in Saxe-Weimar, and a councillor of state.—J. S., G.

EGMONT, COUNTS OF: the title of a noble Dutch family in North Holland, one branch of which were for some time princes of Gavre and dukes of Guelder; another counts of Buren. The most distinguished members of the former were—

JOHN II., who became lord of Egmont in 1409. His marriage with the niece of Renaud, duke of Guelder, led him to refuse his assistance to the count of Holland, William VI., his feudal superior, in a war with the duke and John d'Arkel. He and his brother formed a plot to betray the court into the hands of the duke. The design, however, was discovered, and excited strong indignation against the two Egmonts. The council declared them guilty of treason, their possessions were confiscated, and they were condemned to be beheaded. They took refuge in the castle of Ysselstein, but in the end agreed to quit the country on the promise of a pension from the count. After the death of William, the Egmonts took up arms against his daughter, but it was not until 1421 that they were re-established in their patrimonial inheritance, through the influence of John of Bavaria. In 1423 ARNOLD, son of John of Egmont, was recognized by the states of Guelder and Zutphen, on the death of the duke, as their sovereign, and John himself was appointed guardian of the duchy during his son's minority. In the following year John was raised to the rank of count by the Emperor Sigismund. He died in 1452.—CHARLES, duke of Guelder, son of Duke Adolphus, was born in 1467. He was taken prisoner at Nimeguen in 1473 by Charles the Bold of Burgundy, and was educated by him at Ghent, his aunt meanwhile governing Guelder in his absence. Charles made his first essay in arms in his seventeenth year, under Engilbert of Nassau.

It was not until 1492, however, that he was recognized by the states of Guelder as their sovereign. The Emperor Maximilian made repeated attempts to obtain possession of the duchy by force of arms, but all his efforts were foiled by Egmont. The war lasted until 1499, when a truce of twelve years was concluded between the belligerents, though the mediation of Louis XII. of France. The war was renewed by the archduke Philip but with no better success; and on the death of Philip in 1506, Egmont invaded Brabant, took many of the towns, and enriched his soldiers with their pillage. A powerful league, composed of the archduchess Margaret of Austria, the emperor of Germany, and the kings of Arragon and England, was formed against Charles, but by the aid of France he maintained his ground against this formidable combination. In the end he was compelled by Charles V. in 1528 to acknowledge himself a vassal of the empire. His hatred of the house of Austria, however, induced him to make an effort to persuade the states of Guelder to unite the duchy to France, but they were so much displeased with the proposal that they compelled the duke to abdicate in 1538 in favour of William, duke of Cleves, Berg, and Juliers. Charles died a few months after of chagrin.

LAMORAL, Prince of Gavre, Baron de Fiennes, the celebrated patriot, was born in 1522. He accompanied Charles V. in his African expedition in 1544, and two years after was made a knight of the order of the golden fleece. He served with great distinction as commander of the cavalry in the war between France and Spain, and his impetuous valour mainly contributed to the victories gained by the Spaniards at St. Quentin in 1557, and at Gravelines in 1558. His great military talents and distinguished services, and his frank, generous, and disinterested character, combined with his large hereditary estates and his marriage with the heiress of the great house of Luxemburg-Fiennes, gave him immense influence in the Low Countries, and he was almost adored by the inhabitants of Flanders and Artois, of which provinces he was governor. He was a staunch Roman catholic himself, but the known liberality of his sentiments rendered him obnoxious to the narrow-minded and bigoted Spanish monarch and his counsellors. He was, however, chosen a member of the council appointed to assist the duchess of Parma, who then governed the Low Countries, and exerted himself to mediate between her and the people, who were in a state of great excitement. When the cruel and despotic duke of Alva was sent to supersede the duchess in the government, he at first caressed the count and the other leaders of the popular party, but was at the same time making secret preparations for their destruction. Egmont was in vain warned by the prince of Orange that his life was in danger. He and his friend, Count Horn, were treacherously arrested at a meeting of the council, carried to Brussels, and consigned to separate dungeons. On the 4th of June Count Egmont was condemned to death. In spite of the most urgent representations in his behalf from the emperor, the free towns of Austria, and many other influential quarters, the sentence was carried into effect on the 5th of June. The count submitted to his fate with great courage and composure. He was universally regarded as a martyr to the cause of liberty and patriotism, and many of the spectators dipped their handkerchiefs in his blood. His judicial murder was the signal for a general revolt against the government, which, after a sanguinary war of thirty years, ended in the emancipation of the United Provinces from the Spanish yoke.—PHILIP, son of Count Lamoral, a son wholly unworthy of such a sire, adhered to Philip II., and fought for him in the wars of the league in France.—J. T.

EGNAZIO (in Latin, Egnatius), the name adopted by GIOVANNI BATTISTA CIPELLI, a learned Venetian, who was born about the year 1473. He was a pupil of the celebrated Politian, and in the school of this master made the acquaintance of the future Leo X. At the age of eighteen he commenced lecturing on belles-lettres in his native city, and with such success as to provoke the jealousy of older professors, especially of Sabellico, with whom Egnazio carried on a long and vituperative controversy. Having entered the church he obtained some preferment, and in 1515 was sent by the Venetian council to Milan to compliment Francis I. He continued his labours as a professor until he had entered on his eightieth year. He died in 1553. Besides orations and epistles, he left "*De Romanis Principibus vel Caesaribus*," &c., and "*De Exemplis Virorum Illustrium*."—J. S., G.

EGUAL, MARIA, a Spanish poetess, born 1698, at Castellon de la Plancha in Valencia, and married to Don Cristoval Peris, marquis of Castelfort. Her poems are numerous, though but few of them were ever published; she also wrote a romance on the adoration of the magi. She died in 1735.—F. M. W.

EHINGEN, GEORG VON, a German traveller, born of noble parentage in 1436. His parents were one of five couples who married in the same district at the same time, and had in all one hundred children. Georg von Ehingen had three brothers and fifteen sisters. At an early age he was introduced as a page at the court of Sigismund of Austria, count of Tyrol, and afterwards he became chamberlain to Albert of Austria, duke of Carinthia. He soon wearied of the life of a courtier, and while yet a lad, his heart burned at the recital of martial adventures. Having learned that the knights of St. John were meditating a campaign against the Turks, he joined the suite of one of the commanders of that famous order, and repaired to Venice, where he took ship for Rhodes. The enterprise of the knights having been postponed, he remained in Rhodes twelve months; and when it was altogether abandoned he embarked for Syria, with the view of making the tour of the Holy Land. He visited Tyre, Neapolis, Nazareth, and Jerusalem, and had made preparations for extending his travels to Babylon, when he was robbed by a party of Arabs, and compelled to make the best of his way to Alexandria. He returned to Germany in 1454, but it was only to delight his father with the recital of his adventures and begone again. The following year, in company with Georg von Ramsiden, and attended by a small retinue, he resumed his travels, taking this time a westerly direction. The little band of adventurers, in the course of their journey, paid court first to Charles VII. of France, then to René of Sicily, then to one of the rival kings of Navarre, and then to Alfonso V. of Portugal, who was at the moment engaged in war with the Saracens, and therefore willing to give martial visitors a warm reception. Ehingen, who was made a captain in the Portuguese service, and his trusty companions, shared the dangers of a campaign which lasted seven months, and which was concluded by an encounter of two champions; Ehingen standing forth for the Portuguese, and after a hard fight bearing down his Mussulman opponent. Loaded with honours by Alfonso, the German knights then took the road for Castile, and after seeing some service against the Moors of Grenada returned to Portugal, traversed the north of Spain, and embarking at a French port, sailed for Britain, where they visited the courts of the English and Scottish kings. They returned to Germany in 1457. Ehingen left an account of his travels, published in Germany under the title of "*Itinerarium, das ist historische Beschreibung weiland*," &c. An abridged French version was published at Paris in 1855.—J. S., G.

* EHRENBURG, CHRISTIAN GODFRIED, a celebrated German naturalist, distinguished for his extensive employment of the microscope. He was born on the 19th of April, 1795, at Delitsch in Prussian Saxony. He commenced the study of medicine at Leipzig in 1815. In 1817 he went to Berlin, where he made the acquaintance of Hemprich, the traveller, and accompanied him in his journey to the East. His first studies in natural history were more especially directed to plants, but those that required the microscope for their investigation were preferred. His first published scientific paper was "*On the structure and classification of the Fungi*." On the occasion of his taking the degree of doctor of medicine, he took for the subject of his inaugural thesis, "*The Fungi of the neighbourhood of Berlin*." He subsequently published several papers on Cryptogamic Botany. Having graduated at Berlin he embarked on his travels with Hemprich in 1820, and after having travelled through Egypt and visited Alexandria, Cairo, Sinai, and made excursions into Syria and Arabia, he returned to Berlin in 1826. He came back from this expedition loaded with treasures, the most important of which were his drawings from microscopic specimens. On his return he was appointed one of the professors of the university of Berlin, and immediately commenced publishing the results of his observations made during his travels. These consisted of important papers on various departments of natural history, but more especially of a work giving an account of his travels. In 1829, Ehrenberg again set out on his travels, accompanied on this occasion by the distinguished Humboldt. They travelled through the Ural and Altai mountains, and during this journey Ehrenberg's attention was particularly directed to observations made with the microscope. From this

time his life has been devoted to the use of this instrument, and his publications on the subject of microscopic observations are amongst the most important published during the present century. His great work was his "Infusiothierchen," published at Leipzig in 1838. This work was the result of extensive observation on the group of minute organisms of which it treated. A vast amount of new information on the structure and habits of these organisms was contained in this volume, and a large number of new forms hitherto unknown were described. Few books in the history of science have produced a more profound impression on the minds of scientific men. A new world was opened, more extensive than any that had hitherto been discovered; and a rush of investigators took place into the new fields of research. If some of Ehrenberg's observations were found to be imperfect, if some of his conclusions were premature, it was not more than was naturally to be expected from an observer and writer who had entered on a field so new as the investigation, at that time, of the forms of microscopic life. Ehrenberg must always have the credit of reviving the use of an instrument that had fallen into discredit, and having perceived the value of minute research, not only in the discrimination of minute organism, but in unravelling the structure of the tissues of the higher organisms. Ehrenberg's researches have not been confined to living organisms. He has directed successfully his attention to fossil infusoria, and his great work on "Micro-Geology" contain his researches on this department of inquiry. In Agassiz's Bibliography, containing a list of his works and papers up to 1850, the names of upwards of eighty are given. These are probably not more than half he has published. He still holds his chair at Berlin, and is a very constant contributor to the scientific literature of the day.—E. L.

EHRENMALM, ARVID, a Swedish voyager of the eighteenth century. In 1741 the government sent him to explore the province of Ahsele-Lappmark, in the extreme north of the province of Nordland. He was accompanied by the Baron Cederhielm, in conjunction with whom he prepared in the following year an interesting account of their explorations of those dreary regions of perpetual snow and ice. Their book, which has been translated into French and German, was published at Stockholm in 1742.—R. M., A.

EHRENSCHILD, CONRAD BIERMAN, a Danish statesman was born in 1629, and died in 1698. After serving in subordinate political offices, he was made foreign secretary by Frederick III., and afterwards secretary of state. He was employed in various missions, and acquired great power in the government of his country, being an able and honest diplomatist.—R. M., A.

EHRENSKJÖLD, NILS, a Swedish rear-admiral, born at Abo in 1674. In 1714 he received command of the Swedish fleet, and the following year encountered in Hangöfjörd, a greatly superior Russian fleet; and after three hours' fight the admiral's ship, the *Elephant*, being boarded by the Czar Peter, who himself acted as rear-admiral, he and his ships were taken captive to St. Petersburg. Ehrenskjöld died in 1728, being at that time director of the admiralty.—M. H.

EHRENSTED or BONONIUS, EDWARD PHILIPSON, a Swedish statesman, born in 1620, and died in 1686. He entered political life under the patronage of Admiral Ake-Hanson Ulfsparre; accompanied John Oxenstierna into Germany in 1655; and towards the close of the same year was summoned to Poland to act in the capacity of secretary to Charles Gustavus. After conducting many embassies and negotiations, he returned to Stockholm in 1675. He left an autobiography, written in a vein of piety not a little remarkable in one who had been so long conversant with the corruptions and entanglements of political life.—R. M., A.

EHRENSTRALE, DAVID, was born in Malmö on 14th July, 1695. He studied jurisprudence in Lund, and, after extensive travels, was appointed in 1721 professor of jurisprudence in the same university. By his lectures and writings he raised the study of law to a much higher position than it had ever before held in Sweden. His principal works are—"Inledning till then Svenska Jurisprudential Civilen;" "Inledning till then Svenska Processum Civilen;" "Föreläsningar öfver Giftermals-Balken;" "Föreläsningar öfver Arfda-Balken;" and "Inledning till then Svenska Jurisprudential Criminalen."—M. H.

EHRENSVARD, AUGUST, a Swedish officer, born in 1710 of military parentage. He served in 1741 in the war of Finland, also with the Prussian army in Bohemia. He was the originator

of the fortifications of Sveaborg, and also of the coasting fleet. He died as count and field-marshal on 4th October, 1764, at Oberstbolgen Saris in Finland.—M. H.

EHRENSVARD, CARL AUGUST, son of the above, born on 5th May, 1745. He was early destined by his father to arms, and served under him in Pomerania, and also in the building of Sveaborg, and in the coasting fleet. At the commencement of the Finnish war in 1788, he was appointed admiral and admiral-general of the whole fleet in 1792. But a military life was not to his taste; and abandoning it, he devoted himself to art. In 1780 he went to Italy for the study of antique art, and on his return published his journey, with copper-plate illustrations by himself, he also being skilful in engraving; and his philosophy of the fine arts—"De fria konsternas Filosofi," 1786. His views were kindred to those of Winkelman, and opposed to all established opinion in Sweden; nor was it till Atterbom in his *Phosphorus* in 1813 became the exponent of a higher æsthetic culture, that they were treated with any regard: after which Hammarskjöld, von Beskow, and others brought them into repute. His drawings are highly valued by collectors. He died at Örebro on 21st May, 1800.—M. H.

EHRET, GEORGE DENIS, a German painter of plants, was born at Baden in 1710, and died in England in 1770. He was the son of the prince of Baden Dourlach's gardener, and early showed a taste for drawing and painting flowers. While yet a young man, he painted five hundred plants with such accuracy, that the celebrated Dr. Treu of Nürnberg purchased the whole collection for double the price at which the modest artist valued them. He afterwards resided some time at Montpellier in France, where he taught his art to a rich lady, who, on his wish to remove, defrayed his expenses to Lyons and Paris. Here he became known to Jussieu. Having visited London, he returned to the continent, and in 1736 was employed in the garden of Mr. Clifford, where Linnæus found him, and gave him some instruction. His skill was displayed in the figures of the *Hortus Cliffortianus*. In 1740 he returned to England, where he painted many hundred plants. Sir Hans Sloane and Dr. Fothergill were his patrons. Engravings were made from his paintings for Dr. Treu's *Plantæ Selectæ* and Brown's *History of Jamaica*. He was made F.R.S. in 1757.—T. J.

EHRHART, BALTHASAR, a German physician and botanist, who died about the year 1756. He devoted attention specially to botanical science, and published, amongst other works on the subject, a "History of Economical Plants;" a treatise "On useful Plants and Trees," and an elementary work on the study of botany, and on the importance of herbaria.—J. H. B.

EHRHART, FRIEDRICH, a Swiss botanist, was born at Holderbank in the canton of Berne in 1742, and died in 1795. He was the son of a protestant minister. His ardent pursuit of natural history attracted the attention of Haller. In 1765 he studied pharmacy at Nürnberg, and subsequently at Erlangen, Hannover, Stockholm, and Upsal. In the last-mentioned city he studied under Linnæus and Bergmann. He was employed to examine the Hanoverian flora, and was elected director of the botanic garden at Herrnhausen. From 1787 to 1792 he continued to publish decads of dried plants, illustrating the flora of Hanover, as well as medicinal species.—J. H. B.

EHRMANN, FREDERIC LOUIS, a French physician, the inventor of inflammable air lamps; born at Strasburg in 1740; died at the same place in 1800. He was professor of chemistry. Amongst other works he wrote "Elements of Physics."—W. H. P. G.

EHRMANN, MARIANNE, a Swiss lady, who wrote in German several works relating to the education of women, which obtained considerable success, was born at Rapperschwil in 1755, and died in 1795. Her maiden name was Brentano. She was twice married; first to a person who, in a short while, dissipated her entire fortune; and secondly to the geographer Ehrmann, who had sustained such losses in business shortly after their marriage as to make Madame Ehrmann dependent upon literature for the rest of her life.—J. S., G.

EICHENDORFF, JOSEPH, Freiherr von, a distinguished German poet, was born of an old Roman catholic family on 10th December, 1788, on his father's estate of Lubowitz, Upper Silesia. He received his education in the catholic gymnasium of Breslau, and the universities of Halle and Heidelberg. In 1813 he joined the Prussian army against Napoleon, and after the restoration of peace, was successively raised to high administrative offices, which he, however, resigned in 1843. As a poet

he belongs to the romantic school, and in his novels and lyric poems has evinced high poetical powers. Among the former, his "Aus dem Leben eines Taugenichts," is a masterpiece of its kind, and deservedly popular. His tragedies and comedies, though full of lyrical beauty, are deficient in dramatic life and well-conducted plots. He translated Calderon's *Geistliche Schauspiele*, and published some valuable works on literary history. He died at Neisse, November 26, 1857.—K. E.

* EICHHOFF, FREDERIC GUSTAVE, born at Havre in 1799, where his father, originally from Hamburg, was settled as a merchant. Appointed on account of his great knowledge of languages to an inspectorship over the lycées of France, M. Eichhoff justified the favour of the government by various publications of a philological character. He has given to the world a parallel between European and Indian languages; histories of Slavonian literature and of the Scandinavian mythology; the latter of which particularly, as well as his "Tableau de la littérature du Nord au moyen âge," hold a high place in the estimation of the learned.—J. F. C.

EICHHORN, JOHANN GOTTFRIED, one of the greatest and most indefatigable German scholars, was born at Dörenzimmern, in the then principality of Hohenlohe-Ohringen, October 16, 1752, and devoted himself to the study of theology and oriental languages at Göttingen. Soon after he was nominated headmaster of a small grammar-school at Ohrdruff, Saxe-Gotha, and in 1775 became professor of oriental languages at Jena. Here he at once took a high standing in the literary world by his researches in the field of oriental literature, which were published in his "History of East Indian Commerce before Mahomet," 1775; his Latin "Survey of the Oldest Documents of Arabian History," 1775; and in his "Treatise on the Oldest Coins of the Arabs," 1776. From Jena he removed in 1788, in the same capacity, to Göttingen, where he was successively raised to several high dignities, and became one of the greatest ornaments of his alma mater. His whole life was passed in the most assiduous and energetic literary pursuits, both in the field of theological literature and literary history. The works of the former class exhibit high biblical scholarship, and have greatly contributed towards a better and more critical understanding of the sacred texts, as he brought a thorough knowledge of eastern languages and scriptural antiquities to the task. The most extensive of his theological works are his "Allgemeine Bibliothek der Biblischen Literatur," 10 vols.; his "Repertorium für biblische und morgenländische Literatur," 10 vols.; his "Introduction to the Old and New Testaments," 10 vols.; "Introduction to the Apocrypha;" his "Commentarius in Apocalypsin Joannis," 2 vols.; and his "Primeval History," 2 vols. He exhibited the same indefatigable energy in the history of polite literature. He projected a universal history of modern arts and sciences on the largest scale. "Each single province," to use the words of Hallam, "was deemed sufficient for the labours of one man; among others, Bouterwek undertook poetry and polite letters; Buhl, speculative philosophy; Kästner, the mathematical sciences; Sprengel, anatomy and medicine; Heeren, classical philology. The general survey of the whole was assigned to Eichhorn. So vast a scheme was not fully executed; but we owe to it some standard works." Eichhorn himself wrote a "General History of the Civilization and Literature of Modern Europe," 2 vols., intended as an introduction to this gigantic cyclopædia, and followed by his celebrated "History of Literature," 6 vols. Hallam, in the preface to his *Literary History*, gives a very true estimate of the merits of this work, to which he confesses himself considerably indebted. Eichhorn, however, turned from literary to political history, and published, in 1797, "A Survey of the French Revolution," 2 vols. By his "History of the World," 5 vols., he intended to lead the student to the investigation of the sources, and therefore accompanied it with his "Antiqua Historia ex ipsis veterum scriptorum narrationibus contexta," 5 vols., and "Antiqua Historia ex ipsis veterum scriptorum Græcorum narrationibus contexta," 2 vols. Similar collections for the middle ages and modern times, which he had in view, were, however, never executed, as he was less conversant with modern history and literature than with antiquity. His "History of the Last Three Centuries," 6 vols., though not free from errors, is nevertheless valuable for the rich bibliographical and literary information contained in it. The last great production of his pen was the "Urgeschichte des erlauchten Hauses der Welfen," 1817. We need hardly mention that,

besides this almost incredible number of books, Eichhorn wrote a great many smaller treatises and reviews for the *Göttinger Gelehrten Anzeigen*, of which he was the editor from 1812 till the time of his death, 28th June, 1827.—K. E.

EICHHORN, KARL FRIEDRICH, son of Johann Gottfried, an eminent German historian and juriconsult, was born at Jena, 20th November, 1781, and died at Cologne, 4th July, 1854. He studied law at Göttingen, where he soon after began lecturing. After successively filling several public offices in different towns, he was appointed, in 1811, professor of jurisprudence in the newly-founded university of Berlin, whence, in 1817, he was called in the same capacity to Göttingen. Precarious health obliged him to resign, and to retire into private life for some years. In 1832, however, he was again appointed professor at Berlin, and in a short time raised to the highest administrative offices. The principal object of his studies was the history of the German states and German law, and the fruits of his research were chiefly published in his "Deutsche Staats und Rechtsgeschichte," Gött., 4 vols. At Berlin he originated, with Savigny, the "Zeitschrift für geschichtliche Rechtswissenschaft." His "Einleitung in das deutsche Privatrecht," and "Grundsätze des Kirchenrechts," 2 vols., are of no less importance, and the former has been repeatedly reprinted.—K. E.

EICHSTAEDT, HEINRICH KARL ABRAHAM, a celebrated German philologist, was born at Oschatz, August 8, 1772, and died at Jena, March 4, 1848. Appointed in 1803 to a professorship in the university of Jena, he distinguished himself as a Latin scholar, as director of the Latin Society, and as editor of the *Jenaische Literaturzeitung*. He wrote a number of deeply-learned Latin treatises, published some valuable editions of classical authors, and translated Mitford's *History of Greece* and works on classical philology.—K. E.

* EICHWALD, EDWARD, an eminent Russian naturalist, was born at Mittau in Lithuania in 1795, and after preparatory studies in the gymnasium of that town, went to Berlin to prosecute the sciences in which he has attained so much distinction. During the years 1817-19 he travelled extensively on the continent, and paid a visit to England, and in the latter year took up his quarters at Wilna, where he began his labours as a teacher of natural history. After holding for a short while a chair in the university of this place, and a similar one in that of Dorpat, he became professor of zoology and midwifery at Casan. From this town he set out in 1825 to explore the confines of the Caspian sea, the Caucasus, and certain districts of Persia; and on his return in 1827 he was appointed to the chair of zoology and comparative anatomy in the university of Wilna. While holding this post, he made another excursion to the western provinces of Russia, in which he collected materials for more than one useful treatise. On the suppression of the university of Wilna Eichwald did not change his residence, but, as secretary of the Medico-chirurgical Society, remained in this place till 1838, when he was appointed professor of mineralogy and zoology in the academy of St. Petersburg. Since the date of this last appointment he has traversed, with a view to geological and palæontological research, Esthonia, Finland, the government of St. Petersburg, and the Scandinavian provinces, and in 1846 Italy, Sicily, and Algeria. In 1851 he retired from public life, carrying with him to his retreat a larger share of honours than has fallen to the lot of any Russian naturalist since Pallas. Eichwald has written much, and in various languages—French, German, and Latin. His works are all the fruit of his professional occupations and of his numerous and extensive journeys, and their titles need not be given.—J. S., G.

EINARSSON, GISSUR, the first protestant bishop of Iceland, born of peasant parentage in Iceland in 1508. Losing his father, his aunt, the abbess of Kirkebai-kloster, took charge of him. At the age of sixteen he was adopted by the bishop of Skalholt, and by him sent into Germany to complete his education. Here he became acquainted with and adopted the doctrines of Luther. In 1533 he returned to Iceland, but was rejected by his former patron on account of his new religious opinions. He therefore returned to his mother, with whom he lived three years, occupying himself in teaching and study. The old bishop was now blind, and knowing no one who could better aid him than his adopted son, recalled him, and shortly afterwards made him dean, and sent him on a mission to the archbishop in Norway. In 1539, the blind bishop being dead, he was ordained in his place, and thus became the first protestant bishop of

Iceland. He found much opposition in introducing the reformed religion into his bishopric, but succeeded by his wisdom and moderation, aided by the royal support. He died in 1548.—M. H.

EINARSSON, HALEFDAN, a learned Iceland, born on the 20th of June, 1732; rector of Holum. He has left many works behind him, amongst which may be especially mentioned his literary history of Iceland, "Sciagraphia Historiæ Literariæ Islandiæ." He died, 1st February, 1785.—M. H.

EINARSSON, ODDUR, was born in Iceland in 1559. His father, Einar Sigurdsson, was a well-known parish priest and poet. Einarsson was educated at Holum, and afterwards in Copenhagen, where, amongst other studies, he devoted himself to mathematics and astronomy under Tycho Brahe, and became one of his favourite pupils. On his return to Iceland, he was first rector of the high school at Holum, and afterwards, in 1588, bishop of Skalholt, where he died, 28th December, 1630. He was the most learned man in Iceland. Nearly all his writings, however, were consumed by fire during the latter years of his life. His published works are but few.—M. H.

EIOUB-ENSARI, ABOU, one of the followers of Mahomet. He was standard-bearer to the prophet, and also to the caliph, Mouwiah I. He fell in the first attack on Constantinople by the Mahometans, and, a short time before his death, predicted, as it is said, that a Mussulman prince should conquer the Christian city, and pay honour to his grave. This prophecy which belongs probably to the *ex post facto* description, is held to have been fulfilled in both its particulars by Mahomet II.—R. M., A.

* EISELEN, JOHANN FRIEDRICH GOTTFRIED, a German writer on political economy, was born in 1785 at Rothenburg, near Halle; and after having studied theology at Erlangen, served as a volunteer in the war of liberation. In 1821 he was appointed professor of political economy at Breslau, and in 1829 translated in the same capacity to Halle. His principal works are—"Grundzüge der Staatswissenschaft;" "Handbuch des Systems der Staatswissenschaften;" and "Die Lehre von der Volkswirtschaft," 1843.—K. E.

EISEN VON SCHWARZENBERG, JOHANN GEORG, a German physician, born at Bolsingen in 1717; died in 1779. He studied for the ministry at the university of Jena, and was appointed pastor at Torma. As his emoluments were small, however, and not regularly paid, he spent most of his time in extra-clerical pursuits, dabbling in chemistry and medicine, and vending a certain *tinctura dulcis*, to which he attributed remedial properties of a marvellous kind. At the same time he gave much attention to political economy, and wrote some pieces upon the evils of the feudal system and the miseries of northern serfdom, which attracted the notice of the enlightened czar, Peter III., who was in communication with their author respecting the abolition of serfdom in Russia, when he was murdered in 1762. Although disappointed in this quarter, however, Eisen had the gratification of witnessing the emancipation of the slave population of Livonia, and of calling it his own work, 1767. In the same province he earned another title to the public esteem, by the introduction of vaccination.—J. S., G.

* EISENMANN, GOTTFRIED, a German physician, who has been conspicuously concerned in most of the great political movements of the present century in Germany, was born at Wurtzburg in 1795. In 1813, when he had acquired, along with some knowledge of law which was his first study, unbounded ardour in matters of politics, he became connected with the secret societies which then sprung up everywhere in Germany to intimidate the various governments into constitutional action. From that year till 1849, although a physician of some repute, and the author of some respectable professional works, he was almost incessantly engaged in the strife of politics—a period of nine years excepted, during which he was a prisoner in the castle of Passau.—J. S., G.

EISENMENGER, JOHANN ANDREAS, was born at Mannheim in 1654. Having finished his education, which was conducted partly in Holland and England, he was sent by Karl Ludwig, the reigning elector, to travel in the East. On his return, which was hastened by the death of his patron, he settled at Amsterdam, where he vigorously prosecuted his oriental studies. The attacks of a certain Rabbi Lida on christianity, and the fact that three christians had been converted to judaism, roused him to devote himself to this controversy. Retiring to Heidelberg, and afterwards to Frankfurt, he gave the labour of nineteen years to the production of his great work,

"Entdecktes Judenthum" (Judaism Disclosed), the design of which is to collect and confute all the cavils and objections of the Jews against christianity, historical, exegetical, and doctrinal. So thoroughly is this done, that the work remains to this day unrivalled as a storehouse of material on this subject. In 1700 he was appointed professor of oriental languages at Heidelberg, where he died, December 20, 1704. The Jews sought to prevent the publication of his work, and succeeded in keeping back the edition printed by him for nearly forty years after his death. The work was published, however, in the meantime by Frederick I. of Prussia in 1711, at Königsberg.—W. L. A.

EKEBERG, CARL GUSTAF, a Swedish sea-captain, born in 1716, and died in 1784. In his youth he studied medicine, and made himself something of a proficient in mathematical and mechanical science. He was afterwards employed by the Swedish East India Company, and made many voyages to the East in their service. Ekeberg, however, had a mind alive to more interests than those of the company. His "Easy method of inoculating for the Small-Pox" proved an invaluable blessing to his own and the other northern countries. He wrote a considerable number of other works—some of them designed to facilitate the acquisition of christian knowledge.—R. M., A.

EKEBERG, GUSTAV ANDREAS, a Swedish chemist, was born in Stockholm, January 16, 1767. He was educated first at Kalmar, and afterwards at Upsala. His first chemical achievement was an inaugural dissertation on the vegetable fixed oils. In 1794 he obtained the appointment of assistant professor (magister docens) of chemistry at Upsala—a situation which he held till his death in 1813. His researches were turned mainly to the important though unobtrusive department of chemical analysis. The great Berzelius was one of his pupils.—J. W. S.

EKELAND, JAKOB, born in 1790; died in 1841 in Stockholm, where he lived partly in holy orders, partly as a teacher of youth. He is known as the translator of Sakuntala and Sir Walter Scott's romances, but principally for his historical reading books, which are universally used in the Swedish schools.—M. H.

* EKSTRÖMER, CARL JOHAN AF, one of the most celebrated physicians of Stockholm, and the greatest Swedish surgeon of the present day. Born on the 3rd October, 1793, at Rådenfors Brug in Dalsland, he became in 1813 army surgeon, and in this capacity attended the movements of the army in Germany and Norway in 1816. From 1819 to 1821 he travelled as royal stipendiary, and on his return home, though only twenty-eight years of age, received the honour of being appointed royal physician, and superintending surgeon of the Seraphine hospital. Afterwards he was nominated director-general of the Swedish hospitals, and medicinalraad. He has twice been member of the diet. He edited for some time the *Medicinsk Tidning*, and has produced many scientific pamphlets.—M. H.

ELAGABALUS, Emperor of Rome in 218–22, was born at Emesa in 205. He was the son of Sextus Valerius Marcellus by Julia Sémias (one of the daughters of Julia Mæsa), whose sister, Julia Domna, was the wife of Septimius Severus, and the mother of Caracalla. The name Elagabalus was given him because in his youth he was a priest of the Syro-Phœnician sun-god of that name; but he was originally called Varius Avitus Bassianus, and on assuming the purple, he took the title of Marcus Aurelius Antoninus. He owed his elevation entirely to the intrigues of his grandmother Mæsa. The death of Caracalla had rendered it necessary for her to retire from the imperial court; but even in her Syrian place of exile she was able to keep herself well acquainted with the state of affairs in Rome, and she eagerly looked for an opportunity of regaining the influence of which the accession of Macrinus had deprived her. Such an opportunity soon presented itself. The unsuccessful issue of the Parthian war, together with the parsimonious habits of the new emperor, and the rigid discipline which he enforced, excited great discontent among a soldiery accustomed under former rulers to laxity of discipline and rapacious habits. Mæsa employed all her skill in increasing this disaffection; and by circulating a report that the young Bassianus, her grandson, was in reality a son of Caracalla, and not, as was generally believed, of her daughter's husband, Marcellus, she succeeded in creating a revolt in his favour among a large body of the imperial troops, at that time stationed near Emesa. Many of the other parties of soldiers in the neighbourhood of Emesa joined in the insurrection, and even the army sent by Macrinus against the insurgents was prevailed upon to support the claims of Elagabalus; so that when Macri-

nus advanced in person to meet his rival, he suffered a signal defeat in the battle of Antioch in 218. Elagabalus ascended the imperial throne without experiencing further opposition either from the senate or the people, and immediately published a declaration, in which he stated his intention of following the example of his great predecessor Augustus in all matters connected with government. How much importance he attached to this public profession of his intended policy, the sequel of his history will show. The folly and extravagance which characterized his reign were only equalled by the disgusting profligacy which he introduced from the East, and by the refinement of cruelty which it was his delight to practise. Mæsa endeavoured in vain to restrain him in his vicious career. With much difficulty she succeeded in persuading him, for the sake of his own safety, to propitiate the enraged populace by elevating his cousin Alexianus, afterwards the Emperor Alexander Severus, to the rank of Cæsar; but after he had yielded to her advice he sought to annul his own act, by attempting the life of Alexianus, in 222. The consequence of this attempt was a revolt of the prætorians, with whom Alexianus was deservedly a favourite; and Elagabalus, with his mother Sœmias, was killed in the tumult. His body was dragged through the streets of the city, and thrown into the Tiber; from which circumstance he was afterwards known by the nickname of Tiberinus.—D. M.

ELBEE, GIGOT D', one of the leaders in the Vendean war, was born at Dresden in 1752. He, however, became a French subject, and served for some time in the army. When the war of La Vendee broke out he put himself, by their own request, at the head of the peasantry of his neighbourhood (Beaupréau), and exhibited a bravery of the most resolute description. He succeeded Cathelineau as general-in-chief, and after leading his army in several encounters was mortally wounded at Chollet. Removed to Noirmontier, he fell into the hands of his enemies, who shot him in the public square.—R. M., A.

ELBEUF, the title of a ducal house in France:—

CHARLES, created, from marquis, Duke of Elbeuf in 1582, was born in the year 1556. He was of the great Guise family. Though of a weak and indolent character, and more of a glutton than a politician, his high birth caused him to be thought formidable, and in the troubled reign of Henry III. he was imprisoned for many years in the castle of Loches. He died in 1605.

CHARLES, second duke, son of the preceding, was born in 1596. Engaging with the party opposed to Richelieu, he wrecked his fortunes against the superior genius of the great minister, and was attainted and lost the ducal estates in 1631. He was afterwards, however, made governor of Picardy. He died in 1657.

EMMANUEL MAURICE, third duke, grandson of the foregoing, was born in 1677. Entering the service of the Emperor of Germany, he received a cavalry command at Naples. Here he married the heiress of the house of Salza. While repairing and embellishing a villa at Portici, obtained through this marriage, he discovered some ancient marbles; further excavations were then made, and resulted in the discovery of the ruins of Herculaneum. Having been restored to his title and estates in 1719, he died without issue in 1763.—T. A.

* ELCHO, FRANCIS WEMYSS-CHARTERIS, Lord, was born in the year 1818 at Edinburgh, and is the eldest son of the eighth earl of Wemyss and March. After spending four years at the Edinburgh academy, he removed to Eton, and when he had travelled two years in Germany and Switzerland, he returned to Christ church, Oxford, where he took the degree of B.A. He came into parliament in 1841, on protection interests, as member for East Gloucestershire, but resigned his seat in 1846, when he became a supporter of Sir Robert Peel's free trade policy. In 1847 he was elected M.P. for Haddingtonshire, for which he has sat up to the present time. From 1852-55 he was Scotch lord of the treasury during the earl of Aberdeen's administration, and whilst holding that appointment he brought in a bill and passed it, for registering births, deaths, and marriages in Scotland. In 1855 he was sent to the Paris Exhibition by the Board of Trade, where he was chosen vice-president of the international jury on painting; and for his services in that capacity, he was made a commander of the legion of honour by the emperor. In 1858 he had the honorary degree of LL.D. of the Edinburgh university conferred upon him, for his exertions on behalf of medical reform. His lordship has always taken an active part in all matters relating to the fine

arts, and opposed the removal of the National Gallery to Kensington. His lordship will ever be remembered with gratitude by the British nation for the deep interest he has taken in the volunteer rifle movement, which he has endeavoured to make a permanent institution of the country. He energetically promoted the formation of the London Scottish Volunteers, of which corps he was gazetted lieutenant-colonel in February, 1860. He acted as chairman of the committee appointed by the war authorities to inquire into the best kind of uniform to be adopted by volunteers in general; he has promoted the preliminary drill at schools in connection with that movement; and he has been instrumental in forming a rifle association for the awarding of prizes. In 1843 he married Anne Frederica, daughter of the first earl of Lichfield. He is a deputy-lieutenant of Haddingtonshire.—W. H. P. G.

ELDAD THE DANITE, a Jewish traveller of the ninth century, who set out from some part of Arabia (not particularly described in the account of his journeys), with a view to visiting the dispersed of the ten tribes in Asia and Africa. On his way to Egypt he suffered shipwreck; and while his companion, who was of a different tribe and more savoury to behold, was devoured by the cannibals on whose coast they were driven, a meagre and hungry look saved him, and he was allowed to pursue his journey. Eldad eventually made his way to China; and, returning, traversed Persia, Media, and Babylonia. He appears to have died at Cordova in Spain. The account of his journeys, written in Hebrew, and consisting of six chapters, has been frequently translated.—J. S., G.

ELDON, JOHN SCOTT, Earl of, a remarkable instance of the power of a well-cultivated intellect, diligently employed, to elevate its possessor from a comparatively humble to an eminently exalted position. John Scott was the son of Mr. Scott, a respectable coal-fitter or factor in Newcastle, where he was born on 4th June, 1751. When of sufficient age, he was about to be bound apprentice, like his father before him, to the staple trade of his native town. This was, however, overruled by a letter from his brother William, then at Oxford, who advised that John might do better by being sent there. Accordingly, on the 15th May, 1766, he was entered a commoner of University college. On the 11th July, 1767, he was elected to a fellowship, and on the 20th February, 1770, he took his bachelor's degree. In 1771 he gained the chancellor's prize for an English prose essay, on "The Advantages and Disadvantages of Foreign Travel;" but an early attachment which he still cherished for Miss Elizabeth Surties, daughter of Aubone Surties, banker, Newcastle, resulted in an elopement with her on the 18th November, 1772, whereby he forfeited his fellowship, and drew upon himself the anger of the young lady's father. A reconciliation was effected; the banker agreed to give his daughter a portion of £1000—Mr. Scott making over an equal amount to his son. It has been affirmed that a partnership with a grocer in Newcastle was seriously contemplated as a means of providing for the young couple, but that his elder brother William again interposed; and it was determined that he should take holy orders, if a living became vacant during the twelve months' grace pending which he was allowed to hold his forfeited fellowship. No such vacancy occurred, and he reluctantly embraced the legal profession. In January, 1773, he entered himself a student of the middle temple. He took the degree of master of arts on the 13th February in the same year. He applied himself vigorously to the study of the law; and it is not too trifling an incident to mention that his habit was to rise at four o'clock, to devote little time to his abstemious meals, and to study till late hours of the night, cooling his head with a wet towel to avert drowsiness. Though his health suffered, he did not relax in his energetic pursuit of that knowledge, without which he told his physician he must starve. He was called to the bar on 9th February, 1776, and joined the northern circuit. He had to bide his time for an opportunity of distinction; and his prospects of success in London were so inauspicious that he had resolved to settle in his native place as a provincial counsel, when the fortunate event which superseded this determination presented itself. He was retained in the cause of *Ackroyd v. Smithson* (1 Bro. c. c. 503) in July, 1780; and the ability he displayed on this occasion established his reputation as an accomplished lawyer and astute reasoner. His pecuniary resources were so scanty that he had been unable in that same year to go the circuit; but his fortune was thenceforth insured, and increasing prosperity attended him. In 1783 he was called

within the bar, and made a bencher of his inn. He was returned to parliament in the tory interest for the borough of Weobly, which place he represented through several successive parliaments until 1796, when he was returned with Sir Francis Burdett for Boroughbridge. In 1788 he was appointed solicitor-general, and held the office five years; when, in 1793, he became attorney-general, and so continued until made chief-justice of the court of common pleas in 1799, taking his seat in the house of lords, with the title of Baron Eldon, the name of a manor in Durham which he had bought about five years before. Whilst he was attorney-general, Muir, Palmer, Skirving, Margaret, and Gerald were prosecuted for sedition in Scotland, convicted, and transported for fourteen years. Hardy, Horne Tooke, Thelwall, and others, were indicted by him for high treason. The three named only were tried, but acquitted. He conducted these trials with becoming moderation and good temper, but did not escape odium. Had he indicted them for misdemeanor, the result might have been a conviction, and his popularity have suffered less. He discharged his duty conscientiously, and in the firm belief that the offence was high treason or nothing, which opinion he ever afterwards maintained. During the last thirteen years that he practised at the bar, his income from fees was considerable. In 1785 it was above £6000, and it attained by tolerably regular progression to more than £12,000 in 1796. In the two following years, from some cause or other, he experienced a falling off of nearly £2000 a year, probably arising to some extent from the bad odour in which his state prosecutions involved him, contrasting so unfavourably with the growing popularity of his brilliant rival Erskine. All authorities concur in opinion that the lord chief-justice Eldon was a most accomplished and excellent judge. The despatch required for the discharge of the functions of that office counteracted the disposition to hesitation and delay which he afterwards exhibited, when promoted to the woolsack. He was called upon to take the office of lord chancellor on 14th April, 1801, and was installed on the 22nd. He held the chancellorship until 7th February, 1806, when, on the accession of the whig ministry of Mr. Fox and Lord Grenville, he was succeeded by Lord Erskine, but resumed the office April 1, 1807, on the return of his party to power. In 1821 he was raised to the dignities of Viscount Encombe and Earl of Eldon; and, on the 30th April, 1827, he finally resigned his seat on the woolsack, when Mr. Canning became prime minister, and Lord Lyndhurst accepted the great seal. As a lawyer Lord Eldon is entitled to unqualified praise. He was painstaking and anxious to do justice. His dilatory habits, though they tended to bring the court of chancery into disfavour, arose not from indifference or indolence, but from an earnest desire to consider well before pronouncing judgment; and to this extreme care and attention probably the high value and authority attached to his decisions may be attributed, although it is said that when circumstances demanded greater promptitude, his judgments were equally sound and unimpeachable. Lord Eldon was unquestionably a great man, though his long career is not marked by any important measure the credit of which is ascribed to him. It was, however, a period of peculiar difficulty to the holders of responsible offices under the crown. The wayward temper of the king arising from the distressing malady which afflicted him, the wide differences which existed between political parties, and the perplexing questions which were rife during the regency of the prince of Wales, as well as the unsettled state of European affairs, tended greatly to embarrass the government of which he was so active a member, and which he supported with consummate skill. Although a staunch and uncompromising defender of high church and extreme tory principles, Lord Eldon was both sincere and consistent in his character and his prejudices. He died on the 13th January, 1838, and was buried at Kingston on the 26th of that month. A handsome monument to his memory there, adorned by his likeness from the chisel of Chantrey, sets forth all the honours to which he was so deservedly promoted. He was succeeded in his title by his grandson, whose father, John, had died in 1805.—F. J. H.

ELEANOR OF ARRAGON, Queen of Portugal, daughter of Ferdinand I., king of Arragon, was married in 1428 to the infanta of Portugal, who in 1433 became Edward I., and died in 1438, leaving Eleanor the guardian of his son, Alfonso V., and regent of the kingdom. The late king's brother, the infanta Don John, however, contrived to transfer the regency

to another brother, Don Pedro, duke of Coimbra—the queen retaining only the education of her son, then four years old. Her first step was to defy the decree of the states, and continue to exercise the sovereign power; and she so far succeeded, that Don Pedro was forced to leave the court, but he was recalled by a popular insurrection, and the queen was obliged to yield to him the custody of her sons. She retired to the strongholds on the domains of the prior of Crato, and raised a formidable insurrection against the regent. Driven from thence she fled to Castile, and endeavoured to persuade the king, John II., to declare war against Portugal, but his good offices were limited to a fruitless embassy. She rejected the offers of the regent to betroth his daughter to the young king, and to grant the queen a liberal pension. Leaving the court of Castile, she betook herself to Toledo, where she enjoyed the protection of a powerful family. Here she died, February 18, 1445, not without suspicions that she had been poisoned by order of Alvarez de Luna, the constable of Castile, who dreaded her influence over the mind of his sovereign.—F. M. W.

ELEANOR OF ARRAGON, Queen of Navarre, died at Tudela in 1479. She was the daughter of Juan II. of Arragon, and of Blanche, queen of Navarre, and was in 1436 married to Gaston IV., count of Foix. Her father, passing over his two eldest children, made over to Eleanor the inheritance of the crown; to which, in spite of the reclamation of the rightful heirs, and after several very dark transactions, she succeeded on the death of Juan II. in 1479. The crown, however, which she had so much coveted, was only worn by her for the short space of one month.—R. M., A.

ELEANOR OF AUSTRIA, second queen of Francis I., was born at Louvain in 1498. She was the eldest sister of Charles V., and was eight years old when Philip of Austria, her father, died. She became attached in 1515 to Frederic II., brother of the elector palatine; but in 1519 she was married against her will to Emmanuel, king of Portugal, who expired December 15, 1521, leaving her with two children. Claude, queen of Francis I., having just died, she was married to that prince under a stipulation in the treaty of Cambria, July 4, 1530. On the death of Francis in 1547 without children by her, she retired first to the Low Countries, and then in 1556 to Spain. She died at Talavera, February 18, 1558, and was buried at the Escorial.—T. J.

ELEANOR OF CASTILE, Queen of Navarre, daughter of Henry II., was married in 1375 to Francis III., king of Navarre, surnamed the Noble. Her conduct was loose. She quarrelled with her husband, and retired to her native country. Having conspired against her nephew, Henry III. of Castile, she was besieged by him in the castle of Roa, and forced to succumb. To her great disgust she was sent back to her husband, who received her at Tudela in 1395, and treated her with much kindness. When in 1403 he went to France, he appointed her regent. Having borne him eight children, she died at Pampluna in 1416.—T. J.

ELEANOR OF GUIENNE, Queen of England, was the elder daughter of William X., count of Poitou, and granddaughter of William IX. of Poitou, who, after his marriage with Philippa, duchess of Guienne, assumed the title of Duke of Aquitaine. Hence she is also known as Eleanor of Aquitaine. Her father's death took place during her childhood, and left her sole heiress to the extensive dominions of her grandfather, who abdicated in her favour in 1137, on her marriage with Louis le Jeune, the heir-apparent to the French crown. Louis VI., the king of France, did not long survive the marriage of his son; and a few months after their union, the youthful duke and duchess of Aquitaine sat together on the throne of France. But Eleanor, who had accustomed herself to the gay and luxurious customs of Provence, found the austere and monkish solemnity of the French court exceedingly distasteful; and as she retained uncontrolled power over her hereditary dominions, she contrived frequently to relieve herself of the disagreeable restraint imposed on her in France, by periodical visits to Aquitaine, where she was greatly beloved. She accompanied Louis to Palestine in the crusade in 1147, taking with her an armed female body-guard, composed of the ladies of the court. The levity of her conduct during this expedition excited the jealousy of the king, who caused her to be narrowly watched after her return to Paris. She obtained a divorce from Louis, March 18, 1152, and six weeks afterwards she was married to Henry Plantagenet, earl of Anjou, who in 1154 ascended the throne of England. From this time till 1173

she was actively employed, sometimes as regent in England, sometimes in directing the affairs of her own duchy of Aquitaine. In 1173 she was thrown into prison by Henry, on a charge of encouraging her sons in rebellion; and she remained in almost constant confinement in Winchester palace for sixteen years. The accession of her son, Richard I., once more set her at liberty; and the power which fell into her hands was exercised with a degree of justice and benevolence which contrasts favourably with the careless levity of her younger days. She afterwards arranged Richard's marriage with Berengaria of Navarre, and released him when imprisoned in Germany, by travelling thither in person with his ransom. On his death, she supported the claims of Prince John to the English throne against those of her grandson Arthur. In 1202 she retired to the convent of Fontevrault, where she died in 1204.—D. M.

ELEANOR OF PROVENCE, who acquired the title of Saint on account of her piety, was the daughter of Berenger, fifth count of Provence. She was married to Henry III., king of England, in the year 1236. She was the mother of Edward I., whose character, it is not too much to say, owed something of its grandeur to his early training. Upon the death of her husband, she retired to the nunnery at Ambresbury, where she died in 1292. Miracles were said to follow her prayers.—T. J.

ELEANOR TELLEZ DE MENDESES, Queen of Portugal, the daughter of Martin Alfonso Tellez, born in 1350, was married at the age of sixteen to a distinguished Portuguese gentleman, João Lourenço da Cunha. Ferdinand I., king of Portugal, seeing her at court, became so enamoured of her beauty and coquetry, that he found means to annul her marriage, broke off his own engagement to the infanta of Castile, and brought Eleanor to Lisbon as his queen. The king's elder brother, Dionysius, who refused to acknowledge her, was banished from the court; and though no slight popular discontent was at first manifested, the new queen had sufficient address to conciliate the good-will of her subjects. The king's illegitimate brother, Don John, was married to a sister of Eleanor, Dña Maria de Souza. Eleanor, either having resolved to marry the prince to her daughter Beatrix, or with a view to marry him herself in case of the king's death, accused her sister of infidelity to her husband, who stabbed the supposed culprit to the heart, and then fled the kingdom. Eleanor at first craved vengeance for the death of her sister, but by her influence the murderer was soon afterwards allowed to return to court. The king died in 1383, leaving the crown to his daughter Beatrix, who was married to John I., king of Castile, but nominating Eleanor as regent. The king's brother, Don John, incensed at the ascendancy which the queen's paramour, Andeiro, had gained, assassinated him in the palace, and a popular revolution transferred the regency to the hands of the prince. Eleanor upon this fled to the king of Castile, who made an attempt to assert the rights of his wife, but the nation ultimately recognized the prince under the title of João I. in 1385. Disappointed in all her schemes, Eleanor began to plot against the life of her son-in-law, who was obliged to confine her in the convent of Tordesillas, where she died in 1405.—F. M. W.

ELEANOR DE GUZMAN. See **GUZMAN**.

ELEAZAR, the name of several distinguished Jews, the most notable of whom follow in chronological order:—

ELEAZAR, high-priest of the Jews in the third century, B.C., succeeded his brother Simon. He was the son of Oniaz. Ptolemy Philadelphus, by mistake, and Ptolemy Soter, on doubtful authority, is said to have written to this Eleazar, requesting a number of Jews to be sent to him at Alexandria, to execute a translation of the scriptures for the royal library; and, in obedience to this request, the high-priest is said to have sent into Egypt seventy-two of the ablest and most learned of his countrymen. Although circumstantially given by Josephus, the account of this transaction with the king of Egypt has been regarded by many critics as of doubtful authenticity. Eleazar, in reply to some questions which were addressed to him by learned men of Egypt, gave expositions of certain passages of scripture which would seem to be the first instances on record of allegorical or mystical interpretation.

ELEAZAR MACCABEUS, fifth son of Mattathias, distinguished in the wars of his countrymen with the kings of Syria. In an engagement with Antiochus Eupator, 163 B.C., he was crushed under an elephant, which, having taken it by mistake for the king's, he had crouched under and slain.

ELEAZAR, one of the most illustrious victims of the persecution of the Jews by Antiochus Epiphanes, was put to death in 167 B.C. He was a leading man among the scribes; and his crime was the resistance which he made to the emissaries of the tyrant, when they would have forced him to eat meats forbidden by the law.

ELEAZAR, son of Ananias, a leader of one of the factions of the Jews during the years 35–70 A.D. While John of Giscala, his rival, occupied the lower part of the Holy Mount, Eleazar, with his numerous followers, held the upper part; and, in this close proximity, the two leaders engaged in a struggle for superiority which was kept up even after the arrival of Titus before the walls of the city in 70 A.D. Eleazar eventually succumbed to his more energetic rival.

ELEAZAR, a Jew of the family of Judas the Galilean, who, after the destruction of Jerusalem, was attacked by Flavius Sylva in the fortress of Masada, on the borders of the Dead Sea, to which, along with a considerable number of persons, he had fled from the city. Sylva reduced this place only after a long siege; and, on effecting entrance, he found that, preferring death to slavery, the garrison had fallen upon their own swords.

ELEAZAR, a priest who, during the unpopular administration of Florus, was active in urging his countrymen into revolt, and who gave the signal for the innumerable atrocities to be found recorded in the pages of Josephus, by treacherously slaughtering the Roman garrisons, who, on the promise of life and liberty, surrendered the strongholds of Jerusalem.—J. S., G.

ELEUTHERIUS, Bishop of Rome, was born of Greek parentage in Nicopolis in the earlier part of the second century. He was elevated to the Roman see about 177, and died in 192, leaving behind him the character of a good bishop. It was to him that the martyrs of Lyons addressed those letters in which they recommended a mild and conciliatory treatment of the Montanists.—R. M., A.

ELGIN, JAMES BRUCE, eighth earl of, a distinguished statesman and diplomatist, traced his ancestry to the royal Scottish family of Bruce, and was the son of the nobleman who has given a name to the celebrated Elgin marbles. Born in London in the July of 1811, his lordship received his later education at Christ Church, Oxford, where he highly distinguished himself, taking first-class honours in classics in 1832. At the general election of 1841 he was chosen M.P. for Southampton, but did not long remain in the lower house, succeeding to the earldom in the same year. The late Sir Robert Peel had formed a high opinion of the young nobleman's abilities; and in the March of 1842 he was appointed governor-general of Jamaica—a post which he filled to the satisfaction both of the colonists and of the authorities at home. From Jamaica, he was promoted in 1846 to the governor-generalship of Canada, where he remained for seven years; and his tenure of office was marked by the extinction of political discontent, and the negotiation of an important treaty of commercial reciprocity between Canada and the United States. During his governor-generalship of Canada in 1849, he received a British peerage as a testimony of her majesty's approval of his conduct; and on his return to England in 1854 he was made the hero of a great public banquet attended by political notabilities of all parties. In the autumn of the year he was appointed lord-lieutenant of Fifeshire; and his entry into the cabinet was considered by his friends and the public merely a question of time. The first ministry of Lord Palmerston did not include Lord Elgin; but when an opportunity arrived for the employment of his abilities in a diplomatic mission of the greatest importance, they were eagerly sought for. The Chinese complication, arising out of the affair of the *Arrow*, required a diplomatic as well as a martial solution; and in the March of 1857 Lord Elgin was despatched as special plenipotentiary to the Celestial Empire. Before, however, Lord Elgin arrived at Hong Kong, he heard enough of the progress of the Indian mutinies to convince him that the quarrel with China was one of minor importance in face of the terrible crisis in Hindostan. With prompt and judicious daring he took upon himself the responsibility of diverting the Chinese expeditionary force from its original destination to India. He himself hastened from Hong Kong to Calcutta, where his presence was welcomed. As soon, however, as events permitted he returned to China. Canton was bombarded and captured. On the 1st of January, 1858, the ambassadors formally took possession of the city. By a bold ascent of the Pei-ho, the court of Peking was induced to yield, and on the 26th of June, 1858, was

signed the treaty of Tientsin, which forms a *point of departure in the relations* between Europe and China. The treaty of Tientsin signed, Lord Elgin proceeded to Japan, where, by an admirable mixture of firmness and conciliation, he negotiated a treaty which promises to open up that great country to European commerce. It was expected, when Lord Palmerston formed his second administration, that Lord Elgin would have entered it as colonial-secretary; but he accepted the postmaster-generalship, with a seat in the cabinet. In 1859 he was elected lord-rector of Glasgow university; and, on the occasion of his inauguration, he delivered an address which proved that, to the qualities of an eminent diplomatist and statesman, he added a large share of purely-intellectual endowments and of scholarly accomplishment. Having been subsequently appointed governor-general, he went to India, where he died, 20th November, 1863. Lord Elgin was twice married; first, in 1841, to the daughter of Mr. C. Lennox Cumming Bruce, M.P., who died in 1843; second, in 1846, to the fourth daughter of the late earl of Durham.—F. E.

ELGIN, THOMAS BRUCE, seventh earl of Elgin, and of Kincardine in the peerage of Scotland, was born in 1766. After spending some years at Harrow and Westminster, he entered the university of St. Andrews, and afterwards prosecuted the study of international law and military science in different parts of the continent. Having entered the army, he attained the rank of general; but his public life was spent almost exclusively in the diplomatic service. He was envoy at Brussels in 1792, and envoy-extraordinary at Berlin in 1795, and at Constantinople in 1799. His chief claim to historical interest arises from his connection with that noble collection of sculptured figures, known as the "Elgin Marbles," which are now deposited in the British Museum. These are mostly basso-relievos and fragments of statuary which formerly adorned the Parthenon at Athens. The history of their acquisition, which in one form at least is well known to all readers of Childe Harold, may be shortly stated. About the time that Lord Elgin was appointed ambassador at Constantinople, it was suggested to him that the remains of Grecian art could be of essential service to artists in the different parts of the world, only by their being actually represented in correct drawings and casts. Impressed with the truth and importance of this suggestion, he communicated with the British government on the subject; but in consequence of the exciting military transactions in which the nation was engaged at the time, the matter was not proceeded with. Encouraged, however, by the favourable opinion and co-operation of Sir William Hamilton, Lord Elgin resolved to carry out his scheme at his own expense and risk. He accordingly engaged two architects, two modellers, and two painters, of whom one was Signor Lusieri, an artist of distinguished reputation in the service of the king of the Two Sicilies. When these persons reached Athens in the summer of 1800, they found that the Turks, instead of affording facilities, did everything to thwart the object which Lord Elgin had in view. After the expulsion of the French from Egypt, however, a favourable change speedily took place, and in 1801 warrants were issued by the Turkish government to the chief authorities of Athens in favour of Lord Elgin, in which it was stated, "that he might view, draw, and model the ancient temples of the idols and the sculptures upon them, and make excavations, and take away any stones that might appear interesting to him." As the Turks showed indifference about the preservation of the ancient sculptures, and indeed often wantonly destroyed them, Lord Elgin resolved to remove as many of them as his means and opportunities would allow, and he actually secured and brought to England a large number. In 1816 the collection was purchased for the nation, on the recommendation of a select committee of the house of commons, at a cost of £35,000. The latter part of the life of Lord Elgin was spent in private at his seat Broomhall, near Dunfermline, and he died at Paris in 1841.—J. B. J.

ELIAS, the name of three patriarchs of Jerusalem—
ELIAS I., who died in 518, occupied the patriarchate in 494–95, but was deposed by decree of the council of Sidon;

ELIAS II., who died in 797, was patriarch from 760, or perhaps an earlier date, till his death. He had two representatives at the council of Nicea in 787.

ELIAS III., who addressed a letter to Charles le Gros in 881, a Latin translation of which is preserved in D'Achery's *Spicilegium*, died in 907.—J. S., G.

ELIAS LEVITA, the most distinguished Jewish rabbi of the

fifteenth century. Considerable uncertainty exists respecting the date and place of his birth, but it appears probable that he was born of a family of German origin at Venice in 1472. He passed the greater part of his life in Rome and Venice, in both of which cities his unrivalled reputation as a teacher of Hebrew procured him the friendship of many celebrated men, who thought it an honour to be reckoned among his pupils. No modern works in the Hebrew language have been so widely studied or so generally admired as were those of Elias Levita in the century in which they first appeared. He was not only the first philologist and critic among the Hebrews of his time, but a poet of high mark, and a man of such excellence of judgment and character as never to lose one of the brilliant and varied friendships which his reputation gained him. The best account of his life is that which is obtained by piecing together the brief autobiographical notices contained in his works. He wrote several grammatical treatises, which, both in the original and in Munster's Latin translations, were extensively circulated; a work called "*Masored Ammasored*" which, both on account of its value as a repertory of biblical criticism, and as embodying the author's theory regarding the vowel points, the invention of which he referred to the sixth century, attracted much attention; a lexicon of Chaldee; a treatise on the Hebrew letters, and one on the accents, and various other works of a similar kind, highly valuable in their day. Elias died at Venice in 1549.—J. S., G.

ELICHMANN, JOHANN, a German orientalist, famous for his knowledge of Persian; in respect of which, according to Salmassius, who edited one of his works, he was unrivalled among European scholars. He was born in Silesia, and died at Leyden in 1639. He propounded a theory, or rather revived one long before advanced by Justus Lipsius, which went to show that the German and Persian languages had one common origin.—J. S., G.

*ELIE DE BEAUMONT, JEAN-BAPTISTE-ARMAND-LOUIS-LEONCE, a celebrated French geologist. He was youngest son of Jean-Baptiste-Jacques Elie de Beaumont, a noted writer on jurisprudence. His mother was authoress of anecdotes of the court and reign of Edward II., king of England. He was born at Calvado on the 25th of September, 1798. He received his early education at the Lycee Henri IV.; and, having received the first prize for mathematics and physics, he became a pupil of the *ecole polytechnique*. From hence he went to the school of mines, where, having remained two years, he began that series of studies and labours, which have made his name so widely known. In 1823, in company with M. Dufrenoy, he visited England and Scotland, for the purpose of making observations on the geology of the British islands. On their return they were employed in making a geological map of France. In 1829 he was appointed to deliver the course of lectures on geology at the school of mines; and in 1832 he was appointed professor of geology in the college of France. In 1833 he was appointed engineer-in-chief of mines in France, and was afterwards elected a member of the Academy of Berlin, of the Academy of Sciences in France, and of the Royal Society of London. In 1852 he was appointed by a presidential decree to a seat in the senate. On the death of Arago he was made secretary to the Academy of Sciences. His works and papers are very numerous. In 1850, according to Agassiz's Bibliography, they amounted in all to forty. One of his principal works is his treatise entitled "*Theorie des Soulèvements et de la direction des chaines de montagnes*." He also published his lectures on geology in three volumes in 1845. Many of his most important works and papers have been published in conjunction with Dufrenoy, his friend and collaborateur.—E. L.

ELIEZER BEN HIRCAN, surnamed THE GREAT, a rabbi who is supposed to have lived in the latter half of the first century of our era, and at the commencement of the second, and who is still held in high esteem by the Jews as the author of one of their most ancient post-biblical books, the "*Pirkerabbi Eliezer*" (Chapters of rabbi Eliezer). Morin's conjecture respecting the date of this work, which he refers to the seventh century, seems altogether unfounded. Although related on the father's side to Gamaliel, Eliezer was thirty years of age before he was permitted to indulge his inclination towards the study of the law. Once introduced to that study, however, his progress was amazing. In point of reputation as a doctor in the law he was soon without a rival. He was on terms of intimacy with that Rabbi Joshua whom his own merit and the favour of Trajan rendered famous in the first century.—J. S., G.

ELIGIUS. See ELOI.

ELIO, FRANCISCO XAVIER, a Spanish general, born 4th March, 1769, at Pampelona, where his father was commandant. He entered the army at an early age, and, after having served in Africa, was sent in 1805 to Buenos Ayres, where he succeeded in compelling the British troops to retreat. Recalled in 1808 by a false despatch, purporting to emanate from the junta of Cadiz, Elio was for about two months in command of a division under General Blake, but was sent back as commander-in-chief to the province of Rio de la Plata in 1811. Here he had to struggle with a revolution already far advanced; he was besieged in Monte Video by General Rondeau, and in return he bombarded Buenos Ayres with terrible effect. The result was a treaty of peace, but within a month Elio was again besieged in Monte Video, whence he was released by General Vigodet. In 1812 he returned to Spain, and was intrusted with the command of the army of the island of Leon, near Cadiz, and afterwards with that of the army destined for Catalonia and Valencia, and fought with distinction against the French army. In the campaign of 1813, in conjunction with the English, he succeeded in driving from the frontier the army of Suchet, already beaten at Castalla and Ordal. On the restoration of Ferdinand VII., he became as active in his cause as he had been on the side of the cortes, and it was mainly in dependence on his support that the king ventured to violate the compact under which he had been restored. His administration in Valencia, of which province he was appointed captain-general, was vigorous, and many important local improvements were promoted by him. But his unflinching severity against the members of the revolutionary party, and his repression of all liberty of thought—proscribing even the works of Hume and Gibbon—weighed heavily on the people, and a conspiracy was formed in 1819 to assassinate him, and proclaim the constitution. The sanguinary punishment of this plot was disastrous to the fame of Elio; and when the insurrection of 1820 broke out, though he hastened to proclaim the constitution, he was seized at Valencia and forced to take refuge in the citadel. Though a court-martial refused to condemn him, he was not set at liberty, and on the 30th May, 1822, a body of artillery in the citadel mutinied, and proclaimed Elio their leader, though he had, it is said, concealed himself to escape the dangerous pre-eminence which they intended for him. The fury of the soldiers and of the populace was irrepressible; Elio was tried by court-martial, and suffered death by the garrote, September 7th, 1822, on the public promenade with which he himself had adorned the city of Valencia. His judges were excepted from the amnesty declared after the counter-revolution of 1823, and those who could be reached suffered death. Ferdinand VII. continued to the widow and children of Elio his pay as a general, and created his eldest son Marquis de la Fealtad.—F. M. W.

ELIOT. See ELYOT.

ELIOT, JOHN, who has gained for himself the honourable designation of "the apostle of the Indians," was born in 1604 in England, but the particular place is unknown. He was educated at Cambridge, and distinguished himself both in classics and theology. Having embraced the religious principles of the puritans, he was compelled, along with many others, by the arbitrary measures of Charles I., to emigrate, and he arrived at Boston, New England, in 1631. He was soon after settled as pastor of a congregation at Roxbury, in the neighbourhood of Boston. Having acquired a knowledge of the Indian language, he went in October, 1646, along with a few friends, to a place some miles distant from his home, where he met a company of Indians by appointment, and delivered to them a discourse in which were comprehended the most important articles of natural and revealed religion. At that time, and on several other occasions when Mr. Eliot visited the Indians, they listened with much attention, and were apparently deeply affected by his statements. Encouraged by these auspicious circumstances, he applied to the general court of Massachusetts, and obtained a grant of land on which the Indians might build a town where they might live together, cultivate the arts of civilized life, and enjoy the benefits of religious instruction. In a short time several Indian towns arose; and in 1674 there were no fewer than fourteen of these settlements, to all of which Mr. Eliot extended his labours. He retained the pastoral charge of the congregation at Roxbury; but he made frequent journeys through Massachusetts, in the course of which he subjected himself to extraordinary toil and danger. Many of the chiefs were opposed

to christianity, and the missionary was in consequence often in imminent peril; and as his way frequently lay through forests and swamps, he suffered much from fatigue and exposure. "I have not been dry, night nor day, from Tuesday to Saturday," says he in one of his letters, "but have travelled from place to place in that condition; and at night I pull off my boots, and wring my stockings, and put them on again, and so continue." In 1660 the Indians at Natick were formed into a church, and had the Lord's supper administered to them. Shortly after this Mr. Eliot published a translation of the New Testament—a work on which he had been long engaged; and about three years afterwards, there was printed a translation by him of the Old Testament. It is interesting to notice that this was the first bible printed in America. Mr. Eliot instituted schools, and trained schoolmasters for the Indian settlements; and besides translating several works on practical religion—for example, Baxter's Call to the Unconverted, and Shepard's Sound Believer—he prepared primers, catechisms, and a grammar. At the end of the Indian grammar he wrote, "Prayers and pains through faith in Jesus Christ will do anything." He died in 1690, in the eighty-sixth year of his age, closing a long life laboriously spent in the propagation of christianity, with these memorable words—"Welcome Joy." He was a man of earnest piety, humility, disinterestedness, and zeal.—J. B. J.

ELIOT, SIR JOHN, one of the most eminent English statesmen in the reign of Charles I., was born 20th April, 1590. He was descended from an ancient Devonshire family which settled at St. Germans in Cornwall early in the sixteenth century. He entered Exeter college, Oxford, in 1607, and continued there about three years. After leaving the university he went to one of the inns of court, with the view of obtaining some acquaintance with the common law of England, which was at that time considered a necessary accomplishment of a member of parliament. He then completed his education by a visit to the continent, where he became acquainted with young George Villiers, afterwards the notorious duke of Buckingham. It was no doubt in consequence of the intimacy which thus sprung up between them, that when Villiers was promoted to the office of lord high-admiral, Eliot was made vice-admiral of Devonshire, and soon after received the honour of knighthood. Towards the close of 1623 Sir John Eliot was returned member of parliament for the borough of Newport in Cornwall. He at once took a prominent part in the discussions of the parliament, and was received as a leader of the popular party. His ardent disposition, powerful eloquence, and close attention to business, soon rendered him one of the most formidable opponents of the court, and drew down upon him the indignation of the king and his unworthy favourite. Shortly after the death of James, a new parliament was summoned to meet in June, 1625, and Eliot was again returned for Newport. The commons insisted on redress of their grievances before granting supplies. They were therefore dissolved, and money was raised by other expedients. A new parliament was summoned in 1626, to which Eliot was returned by the county of Cornwall. A violent struggle immediately took place between the commons and the young king, and Sir John was once more found in the front ranks of the opposition. Buckingham was impeached mainly at his instigation, and he denounced the obnoxious favourite in a speech remarkable both for its daring invective and its powerful declamation. He had likened the duke to Sejanus, and the king, burning with rage, exclaimed—"He must, intend me for Tiberius;" and committed the plain-spoken patriot a close prisoner to the Tower; but he was obliged, in the course of a week, to sign a warrant for his release. The parliament was soon after dissolved; and money was raised by a general forced loan. Like his friend Hampden, Eliot refused to lend a farthing, and was in consequence committed to prison. Charles was compelled to summon a new parliament, and Sir John, with the other patriots who had refused to comply with the illegal demands of the king, was set at liberty, and was again triumphantly returned for Cornwall. The parliament met in 1628, and prevailed on Charles, after many delays and equivocations, to give, in return for five subsidies, his assent to the famous Petition of Right. But after the parliament was prorogued, the king, in shameless violation of his solemn engagement, continued to raise tonnage and poundage, and in various other ways to infringe upon the rights of the people. When the parliament again met in 1629, the commons took into serious consideration these

arbitrary proceedings, and on the 2nd of March Sir John Eliot proposed a remonstrance against unconstitutional impositions. The speaker said the king had forbidden him to put such a question to the vote. A violent outburst of feeling took place. The door was locked, the speaker was held down in his chair by main force, while Holles read Eliot's motion and declared it carried amid the loudest acclamations. The house then adjourned, and was immediately dissolved by the king. Two days after, Sir John Eliot and several other leading patriots were committed to prison. His fellow-prisoners one after the other made their submission and obtained their release; but Eliot refused to purchase his liberty by recognizing the lawfulness of the authority which had imprisoned him. He was ultimately committed to the Tower, and treated with great harshness. His health broke down under the severity of his confinement, and his friends used every effort to obtain his release, but without effect. The king was inexorable, and at length, after an imprisonment of four years, the indomitable patriot breathed his last on the 27th of November, 1632, and was buried in the Tower church; Charles having with mean and despicable cruelty refused the petition of his son to be permitted to carry the body of his father into Cornwall. Sir John Eliot was one of the ablest and best of the patriotic band who at this crisis stood up in defence of their country's rights. His eloquence was of a very high order, and he exhibited a rare capacity for the office of a popular leader. His temperament was somewhat ardent and impetuous; but his integrity was unimpeachable and his life blameless. He solaced his last imprisonment by the composition of a philosophical treatise, entitled "The Monarchy of Man," which contains specimens of thought and style worthy of the best prose writers of that age.—J. T.

ELIPANDUS, Archbishop of Toledo, a divine belonging to the eighth century. He was a haughty, passionate man, easily led away by dogmatic zeal. In the disputes respecting *adoptionism*, he and his preceptor Felix were the prominent persons on one side. This term which has given rise to a whole system, seems to have been employed by Elipand and Felix to denote that Christ was the son of God in his human nature only by adoption and, consequently, that there could be no proper bond of union between his divine and human attributes. Elipandus lived under the protection of the Saracens, and therefore escaped the fate of Felix, who died in exile on account of his supposed heresy.—S. D.

ELISAEUS (EGHISCHE), the historian of Armenia, was born at about the commencement of the fifth century, and died in 480. The illustrious teachers under whose care he passed his youth, St. Isaac and St. Mesrob, sent him to study the science and literature of the Greeks at Athens, Alexandria, and Constantinople. On his return to his native country he was raised to episcopal rank in the province of Ararat, and in 459 figured at the national council of Artachad. As was to be anticipated from a churchman who had been obliged to seek his own teachers in foreign countries, Elisæus anxiously laboured to increase the number and the efficiency of the public schools; and in this matter his exertions were attended with remarkable success. Perhaps, however, his best service to the cause of education was the publication of his "History of the war of Vartan and of the Armenians"—a work equally commendable for the exactitude of its details, and the elegance of its style. This work has been frequently reprinted; the edition published at Venice in 1823 being considered the best. It has been translated into English, French, and Italian. The period of Armenian history which it embraces, 439–63, was the memorable one of the persecution of the christians by the Persians, who sought to impose upon Armenia the faith of Zoroaster.—J. S., G.

ELITOS. See ELYOT.

ELIZABETH, Queen of England as consort of Henry VII., was the daughter of Edward IV. by his queen Elizabeth Woodville. She was born, according to the inscription on her tomb in Westminster abbey, on the 11th of February, 1466. After the death of her brothers, who were murdered in the Tower by order of Richard III., she was the heiress of the rights of the house of York, and it was this circumstance that led those opposed to Richard to offer the crown to Henry Tudor of the house of Lancaster, on condition that he would espouse the Princess Elizabeth. The marriage was solemnized on the 18th of January, 1486. Elizabeth died in 1503, a few days after having given birth to a daughter—her eighth child. Through one of her children, namely, the Princess Margaret who was

married to the king of Scotland, came, after the lapse of a century, the union of the Scottish and English crowns, with its important political results.—J. B. J.

ELIZABETH, Queen of England, the daughter of Henry VIII., by his queen, Anne Boleyn, was born at Greenwich on the 7th of September, 1533. Elizabeth was not three years old when a convocation of peers, assembled in the Tower, declared her mother guilty of adultery and incest. The sentence was, "that she should be burnt or beheaded," as should please the king. An act was passed which declared both Mary and Elizabeth illegitimate. The birth of a son by Jane Seymour, seemed to fix the succession in that direction. But, before the death of Henry, it was provided by statute, that, in the failure of issue from Prince Edward, Mary should be accounted as first in succession, and Elizabeth next. In virtue of this enactment, on the death of Edward VI., Mary became queen. Elizabeth was now in the twentieth year of her age. By this time she had shown that her religious leanings were on the side of protestantism; that her capacity was much above the ordinary standard; and that she had imbibed a sincere love of letters. Her contemporaries describe her as a person "of a modest gravity, excellent wit, royal soul, happy memory, and indefatigably given to the study of learning, inasmuch as before she was seventeen years of age she understood well the Latin, French, and Italian tongues, and had an indifferent knowledge of Greek. Neither did she neglect music, so far as became a princess, being able to sing sweetly and play handsomely on the lute. With Roger Ascham, who was her tutor, she read over Melancthon's *Commonplaces*, all Tully, a great part of the histories of Titus Livius, certain select orations of Isocrates (whereof two she turned into Latin), Sophocles' Tragedies, and the New Testament in Greek, by which means she framed her tongue to a pure and elegant way of speaking, and informed her mind with apt documents and instructions; daily applying herself to the study of good letters, not for pomp and ostentation, but in order to use in her life and the practice of virtue; inasmuch as she was a kind of miracle and admiration for her learning among the princes of her times."

On the death of Edward VI., Dudley, earl of Northumberland, took exception to the title both of Mary and Elizabeth, and urged the claims of Lady Jane Grey, to whom he had married his son, and who was granddaughter to the second sister of Henry VIII. Northumberland would have induced Elizabeth to resign her pretensions to the succession, on condition of receiving a large pecuniary equivalent. But Elizabeth recognized the right of Mary to the throne, and when her sister came to London, demonstrated her loyalty by going thither to meet her at the head of five hundred horsemen. The Reformation was now checked. Much of the ground that had been recently gained was retraced. But it was not until the second year after her accession, nor until the new distributions of ecclesiastical property which had recently taken place were secured against disturbance, that Mary and her coadjutor, Cardinal Pole, succeeded in restoring the papal authority in England. Wyatt's insurrection came as a reaction against these proceedings. In the new council there were men who were intent on disposing of Elizabeth in some way or other; her known sympathy with protestantism being viewed as rendering all the changes in favour of Romanism insecure. But the majority, and the queen herself, were said to have been averse to the use of foul means for the accomplishment of that object. Wyatt's insurrection, however, gave the enemies of Elizabeth a pretext for subjecting her to close examination, and to much severe treatment. On the first news of this conspiracy, Mary called upon her sister to leave her residence at Ashbridge, and to come forthwith to court. Elizabeth was ill, and pleaded her inability. But certain members of the privy council were sent to insure her removal and safe custody. These gentlemen presented themselves at her bedside after ten o'clock at night, and insisted on her leaving that place in a litter the next morning. They lodged her in the Tower. Her imprisonment there and at Woodstock extended over nearly two years, and beyond that time she was under guard even in her own house—scarcely any one in whom she could confide being allowed to be near her. Had it been possible to convict Elizabeth of being privy to the Wyatt conspiracy, she would have been so convicted; and it is easy to see what the issue would have been. It was now insisted that she should conform to the Romish worship; and, under the influence of the reasoning or of the threats of Pole, she consented so to do. But neither the cardinal, nor the

queen, nor the party adhering to them, placed any confidence in the compliance thus extorted. Had the question concerning the life of Elizabeth been simply a domestic question, she would probably have ceased to be a ground of apprehension to the party in ascendancy. But happily there was a phase of international policy with which her fate had become associated. "The English Romanists wished she were away. But this grated on the ears of Philip, Queen Mary's husband, and the Spaniards, who were more favourable to the Lady Elizabeth, not so much from pitying the condition of the afflicted maiden princess, as from regarding their own interest; for they foresaw that if once the Lady Elizabeth were made away, the kingdom of England, Ireland, and Scotland, might, by Mary Queen of Scots, next heir to the crown of England, and already espoused to the dauphin of France, be united to the French sceptre, than which nothing could be more dreadful to the Spanish grandeur, then in continual wars with the French." All other expedients failing, an attempt was made to send the obnoxious princess into exile by marrying her to the duke of Savoy. But this Elizabeth resisted strongly, though Mary never forgave her for so doing. The fall of Calais, and the conduct of her husband, contributed to shorten the reign of Mary Tudor. On her decease in 1558 Elizabeth became her successor.

Elizabeth was nearly twenty-five years of age on coming to the throne. Not the least valuable part of her education had consisted in the adversities through which she had passed. Her first council consisted of twenty-one members—fourteen of whom were Romanists, who had been in office under the late queen; the other seven were protestants who had no place in the former government. Of this latter number was William Cecil, the future Lord Burghley, and Sir Nicholas Bacon, the father of the great Lord Bacon. Of the ministers of Elizabeth generally, Bishop Aylmer says—"She picked out such counsellors to serve her, as were neither of common wit nor common experience; of whom some by travel in strange countries, some by learning, some by practice and like authority in other rulers' days, some by affliction either one way or other, for their gifts and graces which they had received at God's hand—were men meet to be called to such rooms." As Elizabeth was determined to restore the reformed religion, it became her to mould her council as soon as possible according to this conception. One feature in Elizabeth's policy in this respect is observable—her ministers were not ecclesiastics. Her trusted men were all laymen. In English history everything in the civil, as well as in the ecclesiastical administration, had long been in the hands of the great churchmen. The lord-chancellor especially had always been a man of that order. The first attempt to innovate on this usage was made by the national party, as opposed to the priest party in the time of Edward III., when the leaders of the movement were John Wycliffe and John of Gaunt. But the reaction of the government in favour of the church on the accession of Henry IV. impeded that course of events. The ministers of Henry VII. were chiefly ecclesiastics—men eminently conservative, and without one really English idea in their heads, either as to the authority of parliaments or the liberty of the subject. The cabinet of Henry VIII. on the fall of Wolsey consisted, with but one exception, of laymen. In that fact there was a sign of the times. Sir Thomas More was the first lay chancellor. Elizabeth was to carry out the better part of her father's policy with better temper, with greater thoroughness, greater wisdom, and greater success. Her Cecils, Bacons, and Walsinghams were not men indifferent to religion, but grave men, prepared, in common with their mistress, to restrict the action of the ministers of religion to its proper sphere.

But the contemplated measures of the queen, so full of change, were adopted with reservation and caution. Philip lost no time in seeking the hand of Elizabeth, in the hope of perpetuating the existing friendly relations between England and Spain, and of still using this country against France. Elizabeth entertained this proposal long enough to ascertain the feelings of her subjects in relation to it, and to mature her own plans.

The new queen had to remember that she was not at peace with France, and that in carrying out her policy, the probable effect would be a loud explosion of the thunder of the Vatican, hostility on the part of Spain, the Netherlands, and Scotland, and a large amount of disaffection among her own subjects, both in England and Ireland. For the reform of religion necessarily involved, according to the custom of the times, the introduction of new tests, and the displacement of a large number of persons

from important civil and ecclesiastical offices. All such persons were to be watched as parties disposed to encourage disturbance.

But the die was cast. The liturgy, as revised under Edward VI., was revised anew by a committee of prelates and eminent laymen. The Lord's Prayer, the Ten Commandments, the Creed, the Litany, and the Epistles and Gospels, were to be read in the mother tongue. Other matters were to remain as they had been until parliament should assemble, when the affairs of the English church for the future should be duly considered and determined. In the meanwhile, there was to be no preaching on controversial subjects, and the queen continued to conform to the ritual of the Romish church, in many things which the more advanced protestants had learnt to denounce as superstitious. The lord-keeper, Sir Nicholas Bacon, in his address to the first parliament under Elizabeth, indicated very clearly the course which the queen was desirous of taking, and from which, in fact, she was not to be moved. "She earnestly requires you," said the speaker, "to spare no pains for establishing that which, after your utmost inquiry, shall be judged most serviceable; that in managing this debate, no considerations of power, interest, or pleasure, or contest for victory, may prevail amongst you. To this purpose her majesty expects that you will decline squabbling, heat of disputation, and scholastic inquiry; that no party language, no terms of reproach, no provoking distinctions, be kept up in the kingdom; that the names of heretic, schismatic, papist, and such like, be laid aside and forgotten; that, on the one hand, there must be a guard against unlawful worship and superstition; and, on the other, things must not be left under such a loose regulation as to occasion indifference in religion, a contempt of holy things."

The effect of pursuing the middle course thus marked out was, that the Church of England was established on a basis which, while it insured to her the bulk and strength of the nation, left her exposed to a formidable antagonism on her right and left; on the one hand from a diminishing body of Romanists, who were slow to believe that the day of their power in England had passed for ever; and, on the other hand, from an ever-increasing body of advanced protestants, who, from their insisting on a more thorough purification of the church from the ideas and customs which had grown up with the papacy, were to become known under the name of puritans. The ecclesiastical history of England under Elizabeth consists in the history of the struggle between these three parties. The queen at the head of the Anglicans held the balance between them. She required all ecclesiastical persons, all judges, magistrates, mayors, and public officers, to take the oath of allegiance and supremacy, and all persons whatsoever to be so far conformists, as to attend their parish church on the Lord's day. She at the same time prohibited the slightest innovation, under any plea of greater light or liberty, upon the scheme of doctrine, discipline, and worship which had been set forth by authority. There was to be no divided allegiance in the case of papist or puritan. The plea from her sovereignty to the sovereignty supposed to belong to the pope, and from her judgments to the right supposed to belong to private judgment, were alike repudiated. Even on religious questions, the authority of the state was ultimate; and, if not infallible, it ought to have been so from the position assigned to it.

It was of great importance to the future power of Elizabeth, that the first ten or eleven years of her reign were years of comparative tranquillity. Heavy as were the clouds which seemed to hang on all parts of the horizon at her accession, they rolled away without a storm. Since the origin of the rupture between Henry VIII. and the papal see, such had been the confusions of opinion and the conflicts of parties, that the block, the gallows, and the stake had been in frightful requisition, and the darkness in this respect had become the blackness of darkness under Mary. When the crown passed to Elizabeth, men began to breathe again. The sun seemed to shine once more. The people became growingly attached to the sway of their maiden queen, whose influence they felt to be upon the whole so benignant. England, in this interval, became settled and strong, and capable of taking the place which Providence had assigned to her as the head of the great protestant interest.

On the continent, the great division which was ultimately to take place between Romanists and protestants was in process. The protestantism of Geneva made a much greater progress in France than the character of the people, or the nature of the

government, had rendered probable. But the governing power in France was not to be on the side of the reformed faith. Francis I., though he had once threatened to separate his dominions from the papacy, and to set up an independent patriarchate, lived to commit himself, for purely political reasons, to atrocious schemes of persecution. His son, Henry II., followed his example. His grandson, Francis II., continued the same policy. In the train of these tendencies came the reign of Charles IX. and the Bartholomew massacre. On the other hand, the Spanish Netherlands threw off the yoke of Philip, and declared themselves protestants. The foreign policy of Elizabeth was to assist these struggling communities by influence, by counsel, by treasure, and by other means, according to circumstances. The same course was taken towards Scotland. The reformers in that country found a wise and steady ally in the English queen.

How far this policy was the result of a true sympathy with the free spirit of protestantism; and how far it sprang from knowing that the enemies of her crown, intent upon wresting it from her under any pretext, were the enemies of protestantism—are questions we cannot answer. But that the latter feeling had much to do with it, can hardly be doubted. Elizabeth's great danger in this form came from Mary Queen of Scots. Mary was descended from Margaret, queen of Scotland, eldest sister to Henry VIII. From five years old she was resident in France, where she became the wife of Francis II. The father of Francis, Henry II., had insisted from the time of Mary Tudor's decease, that Mary of Scotland had a better claim to the throne of England than Elizabeth; and, on all public occasions, Mary and Francis assumed the arms of England along with those of France. But Mary soon became a widow. Ceasing to be queen in France, she returned to Scotland, where she was entitled to that rank. But in Scotland she found herself exposed to the resolute temper and proceedings of the reformers. Her marriage with Darnley, and then with Bothwell who had murdered him, led to her imprisonment by her subjects; and her escape from her prison ended in the defeat of her followers at Langside, and placed her as a captive in the hands of Elizabeth. This happened in 1568; and during the next eighteen years the Scottish queen was the centre, consciously or unconsciously, of a succession of conspiracies, intended to secure her liberation and her elevation to the throne of Elizabeth.

In 1571, Pius V. in his communications with Charles IX. and the court of France, urged by every influence within his power the utter extermination of the protestants of that kingdom. His holiness was at the same time most earnestly engaged in stimulating a formidable conspiracy in Great Britain and Ireland against Elizabeth, and in favour of the queen of Scots. He issued a bull which denounced the queen of England as a depraved woman, deprived her of the rights of sovereignty, absolved her subjects from their allegiance, and pronounced all persons who should abet her power excommunicated. Pius, according to the report of one of his warm friends and admirers, thinking on the one hand to succour and liberate the Scottish queen, and on the other to restore the catholic faith in England, and, at some moment, to take off Elizabeth—that foul source of so many evils—deputed parties in this kingdom to give him an account of the proceedings of the heretics and of the catholics, and to encourage the latter in efforts to replace their worship in this country. Ridolfi, an Italian agent, disguised as a merchant, pursued his machinations so effectually in England, that the greatest part of the nobles entered into a confederacy, and chose the duke of Norfolk for their leader, to whom they promised the queen of Scots in marriage. It is certain that Mary was privy to these proceedings, was a party to them, and was prepared to become the wife of Norfolk if the conspiracy should prove successful. During many years the lives of Elizabeth and her ministers could not be said to be safe for an hour. Jesuit emissaries filled the land with their machinations. But the life so precious to England and to protestant Christendom was not to be shortened by their means. Mary, who had been so evidently a party to the great conspiracy of 1572, was as clearly implicated in the Babington conspiracy of 1586. Her life, justly or unjustly, was the forfeit of this last experiment.

The national apprehension, lest the Scottish queen should succeed Elizabeth, and the horrors which had marked the reign of the first Mary should be renewed under a second, had scarcely subsided, when rumours came of hostile preparations in Spain, and England had to put herself in order, to deal with the memor-

able Spanish armada. For three years past, Spain had been employed in giving vastness and the highest possible efficiency to this armament. No such force had been brought together against England since the day on which William the Norman embarked at the mouth of the Dive to effect his landing at Pevensey. But this second grand scheme of conquest was not to be successful. The heart of the English nation was sound and loyal. The skill and courage of British seamen were favoured by a merciful Providence. Caution, stratagem, and bravery combined to send confusion and disaster into the most compact forces of the enemy, and the elements completed what had been thus commenced. The corpses of the foe only were seen upon our shores. Not a man was allowed to pollute the soil with his footprint. It was left to a shattered remnant of that great navy to pursue their flight homewards, there to tell the tale of losses never to be repaired, and of a shame never to be forgotten.

The later years of the reign of Queen Elizabeth, in common with the earlier, were years of tranquillity. Her enemies, for more than a generation past, had done their worst, and had failed. Her position among the sovereigns in English history is prominent and commanding. Mary was the first female who had wielded the sceptre of this country, and her sister was to supply a model of female supremacy which it would be hard for another of her sex to surpass. The person of Elizabeth was stately and commanding. Her features, if not handsome, possessed attraction, as bespeaking intelligence and other high qualities. Her manner on public occasions was dignified and queenly, though she could sometimes blend the familiar and the playful even with state ceremonies. Her temper was at times high, haughty, and resentful, but it rarely became such without a reason. Though a woman, she had to rule a great nation, to rule it alone, and she seemed disposed to make it felt that her hand was strong—equal to that high function. She was many times solicited to marry, and her subjects, looking to the probabilities of the future, might well be desirous to see her take that step. But she was to die the "virgin queen." Nevertheless, her woman's heart found its charms in the society of the other sex. Men of rank and accomplishments were always about her, and such as were in her favour were allowed to address her in language of admiration, such as discreet lovers are wont to address to their mistresses. This foible of womanhood has been costly to her reputation. Her Romanist calumniators have founded all kinds of foul charges or insinuations upon it. No protestant of intelligence and candour attaches the slightest weight to these; but among catholics, especially on the continent, they have been widely credited. The traducers have followed her even to her last hours, and have made these such as they wished them to have been, or imagined they should have been. Her literary tastes, which she had cultivated amidst the troubles of her early life, were not abandoned when her thoughts became occupied with the rule of a kingdom. She never ceased to take pleasure in reading "the best and wisest histories." When beyond middle life she made translations from Boethius, Sallust, Horace, and Tacitus. When sixty-five years of age she translated some of Plutarch's Lives into English. Of course her example greatly influenced the literature of her age. A Polish ambassador, addressing her in Latin, used expressions which excited her displeasure, and Elizabeth extemporized a reply in the same language, rebuking him for his fault. Like her father, Elizabeth was vain of the loyalty of her subjects. She had a sound English heart, and was proud in the feeling that her throne was made stable by the affections of such hearts. This feeling, though it did not prevent some appearances of harshness in her administration, did much to check tendencies of that nature. The position taken by the Anglican church after the accession of Elizabeth, a position so much more mediæval and erastian than had been retained by the protestant churches on the continent, rendered it inevitable that there should be a grand schism ere long among English protestants—the schism which separated between Anglicans and puritans, and which has raged on with such fluctuating results from that day to the present. The English church is substantially what she was as moulded by Elizabeth, but the English nation has not been thus stationary.

Elizabeth could school her house of commons upon occasion, as she could school everybody else; but, on the whole, she was on good terms with her parliaments. Her habits were economical, and her wise ministers encouraged her disposition not to make any demand on the resources of her people that should not

be felt to be reasonable. During the nearly half century of her reign, she never called for a single "benevolence." Only in two instances did she obtain a voluntary loan, and both were obtained under special circumstances, and were honourably repaid. To avoid such applications to her people, Elizabeth was known to give twelve and even fifteen per cent. for loans on her own responsibility. It was, indeed, a misfortune in the case of Elizabeth, as in the case of Henry VIII., that the life of the sovereign, and the stability of the throne as so occupied, were felt to be of such moment, that the wisest and most patriotic men were prepared to submit to much arbitrary action on the part of the crown, rather than set the dangerous example of resistance. That Elizabeth did not stretch her prerogative much further is greatly to her honour, for, had she done so, the best part of the nation would have borne it rather than take any course that might have endangered her authority. But what the English constitution was, in the judgment of sober Englishmen in the time of Elizabeth, we hear from the language of one of Elizabeth's bishops. "The regiment of England," says Aylmer, "is not a mere monarchy, as some for lack of consideration think, nor a mere oligarchy, nor democracy, but a mixed rule of all these—*wherein each one of these have, or should have, like authority.* The image whereof, and not the image but the thing indeed, is to be seen in the parliament house: wherein ye shall find these three estates, the king or queen, which represents the monarchy; the nobleman, which be the aristocracy; and the burgesses and knights the democracy. If the parliament use their privileges, the king can ordain nothing without them; if he do, it is his fault in usurping it, and their folly in permitting it." The good bishop adds, that on this ground, the men who, "in King Henry's days would not grant him that proclamations should have the force of a statute, were good fathers of the country, and worthy of commendation in defending their liberty.

The following passage from Castelnau, the French ambassador, who knew Elizabeth and England well, may be accepted as an impartial testimony to her character and reign:—"She has prospered in all her affairs, and continues to do so. Not from possessing great wealth, or from granting large donations, for she has always been a great economist, but without exacting from her subjects in the manner of her predecessors. Her great desire has been the repose of her people. Hence the nation has become exceedingly rich during her reign. But however unusual her ability, she has never undertaken great affairs on her own judgment, but has always conferred with her council. Careful to keep out of wars, she has thrown them upon her neighbours rather than drawn them upon herself. She has been taxed with avarice, but unjustly, and because she has refused to be free in her gifts. She discharged all the debts of her predecessors, put her own finances into good order, and amassed great riches without imposing any new tax upon her people. She has reigned eight years together without asking for a single subsidy, though her predecessors required one every three years; and in 1570, when her subjects offered her money, she thanked them, but declined it, and assured them that no levy of that kind should ever be made on them, except as the necessity of the state might demand it." Among the weaknesses of her later years we must reckon the favour shown to the earl of Leicester, and one of her latest sorrows was for the death of the earl of Essex. Elizabeth died on the 24th of March, 1603.—R. V.

ELIZABETH, Queen of Charles Robert of Hungary, was born in 1301. Her brother Casimir, subsequently king of Poland, having seduced Clara Zach, one of her maids of honour, the infuriated father of the victim, Count Felician, rushed upon the queen, and wounded her in the presence of the king in 1330. The savage revenge taken by Charles Robert on the family of Zach is one of the darkest spots in the history of Hungary. Elizabeth's son, King Louis of Hungary, having been elected king of Poland in 1370, she was sent by him to Cracow as regent. In order to establish the succession of the royal house of Hungary, Elizabeth allowed great political liberties to the Polish aristocracy. The historians trace, therefore, the beginning of Polish constitutional life to her weak and turbulent administration. She died in 1381 at the ripe age of eighty.—F. P., L.

ELIZABETH, sister of Louis XVI., daughter of Louis the dauphin of France and Marie Josephine de Saxe, was born in 1764. Her education was intrusted to the countess de Marsan, who seems to have shown herself well worthy of the charge. A

country life, and a tranquil retirement spent among friends and books, formed the highest ambition of Madame Elizabeth; and this lot she enjoyed for some years at her villa of Montreuil previous to the outbreak of the Revolution. When the storm broke upon the heads of the royal family, Elizabeth met it piously but firmly, like a true daughter of France. She early saw through the whole weakness and irresolution of the king's character, and thence divined the hopelessness of the royal cause. After the return from the flight to Varennes, she wrote to a friend that all was lost. Yet, having resolved to cast in her lot with that of those she loved, she resisted all the persuasions of Louis to take refuge with her sister Clotilde at the court of Turin. In 1792 she was, with the king and queen, imprisoned in the Temple, and had to endure the agony of seeing each of them, in turn, led forth to execution. In May, 1794, she was brought before the revolutionary tribunal on the charge of keeping up a treasonable correspondence with her exiled brothers. She was condemned to the guillotine, and the sentence was executed the same day.—T. A.

ELIZABETH OF AUSTRIA, daughter of the Emperor Maximilian II., was born 5th June, 1554, and married November 26, 1570, to Charles IX., king of France. Her goodness and beauty were alike conspicuous. The queen-mother, Catherine de Medicis, treated her with cruel indifference. Such was the influence of that clever and bad woman over her son, that Elizabeth was not allowed to take any part in public events. During the night of the massacre of St. Bartholomew, she was kept ignorant of the slaughter which was destroying so many of her best subjects, lest she should remonstrate with the weak-minded king. Her household occupied her chief attention. During her husband's indisposition she attended on him personally, praying for his recovery when she was not so employed. His respect for her was equal to his affection, and he boasted that he had the most gentle and patient, discreet and virtuous wife, not only in France, but the world. Elizabeth ranks among royal authoresses. She wrote a book on the Word of God, and another on the principal events that occurred during her residence in France. Retiring to Vienna, the home of her family, after the death of the French king, she died at the early age of thirty-eight, in 1592, in the convent of St. Clair, which she had herself founded.—T. J.

ELIZABETH OF BAVARIA. See ISABELLA of Bavaria.

ELIZABETH OF BOHEMIA, daughter of Elizabeth Stewart, princess palatine and queen of Bohemia, was born in 1618. From an early age she manifested a peculiar fondness and aptitude for study, and attained to great proficiency both in science and in the languages. She became a pupil of the celebrated Descartes, whom she induced to take up his residence at Leyden for that purpose. He gave her instructions both in the most abstruse problems of geometry and the most profound metaphysical speculations. He dedicated to her his Principia, and declared that she was the only person he had met with who thoroughly understood his works. Her hand was sought by Wladislas IV., king of Poland; but she declined the offer, in order that she might devote herself wholly to study. She ultimately retired to the Lutheran abbey of Hervorden, where she gathered around her a number of literary persons of both sexes, Roman catholics as well as protestants, who were united by the common tie of the love of letters. This remarkable woman died there in 1680.—J. T.

ELIZABETH OF THURINGIA, Saint, daughter of King Andreas II. of Hungary, was born in 1207; betrothed in 1211 to Louis the son of Hermann, landgrave of Thuringia; was brought up at the court of her future father-in-law, the great protector of poetry. She became renowned all over Germany by her devout care for the sick and her boundless liberality to the poor. After the death of the landgrave, her husband, in 1227, she was persecuted by his brother, Henry Raspe, who, however, soon reinstated her in her rights. She lived henceforth at Marburg under the direction of her confessor, the Dominican Conrad of Strasburg, who, under her protection, tried to introduce the inquisition in Germany. Elizabeth died in 1231, and was canonized in 1235.—F. P., L.

ELIZABETH OF VALOIS, daughter of Henry II. of France, was betrothed to the ill-fated Don Carlos, son of Philip II. of Spain. But shortly after the death of Mary of England, Philip's first wife, Elizabeth became the wife of the king himself. The loss of his affianced bride—a woman possessed of the noblest qualities—was one source of those dissensions between

the prince and his father, which terminated only with the mysterious death of the former in 1568. After Elizabeth's death, Philip married another princess who had been betrothed to his son, the Archduchess Ann of Austria.—F. M. W.

ELIZABETH ALEXEONA, Empress of Russia, and daughter of the grand duke of Baden, was born January 24, 1779. In 1793 she was sent for by Catherine, grandmother of Alexander, to St. Petersburg. Having entered the Greek church, she changed her name of Louisa Maria Augusta to that of Elizabeth Alexeona, and was married to Alexander in October of the same year. Amiable and benevolent, she gave away all her income to the poor, except ten thousand roubles. She had two daughters who died young. She founded an institution for the education of orphans. Graceful in person, at the same time she possessed much firmness, which she displayed during the French invasion of Russia in 1812. Having been advised by her physicians to try a warmer climate, she went to Taganrog in the south of Russia. She felt herself dying; but wishing to see once more her mother-in-law, she set out to meet her, and expired on the road at the village of Beleff, May 4-16, 1826.—T. J.

ELIZABETH-CHRISTINA OF BRUNSWICK-BEVERN, Queen of Prussia, daughter of Ferdinand-Albert, duke of Brunswick-Wolfenbüttel, and wife of Frederick the Great, was born in 1715. She was married to Frederick in 1732, while he was crown-prince; but as the alliance was forced upon Frederick by his father, he ultimately lived separate from her. Though she was not possessed of either beauty or talent in a great degree, her amiable and benevolent character secured for her the esteem and affection of her people, and Frederick always professed to entertain the greatest respect for her virtues. He visited her regularly once a year, and at his death he ordered that she should receive annually fifty thousand crowns, half of which she is said to have devoted to charitable purposes. She died in 1797.—D. M.

ELIZABETH FARNESE, born in 1692, daughter of the then reigning duke of Parma, became the wife of Philip V. of Spain, shortly after the death of his first queen, Maria Louisa, in 1714. The marriage was brought about by the influence of Cardinal Alberoni, and of the Princess Orsini, the governess of the king's children. Elizabeth immediately found means to rid herself of the latter, perhaps with the willing consent of the king, over whose weak mind she gained a complete ascendancy, seldom leaving him for more than a few minutes in the day. The great objects of this ambitious woman seem to have been to obtain the reversion of the French crown, which Philip had solemnly renounced, and to gain for her son an independent sovereignty in Italy. In the countless intrigues undertaken with this object, she found an able coadjutor in Alberoni; whom, however, she abandoned to his fate when he incurred the king's displeasure. Elizabeth shared her husband's seclusion at San Ildefonso, when in 1724 he abdicated in favour of his son Louis. When, on the death of the latter, eight months afterwards, Philip resumed his authority, the queen became virtually regent of the kingdom during the long illnesses of the king. At his death in 1746 she retired into obscurity, being unwilling to repair to the court of her son, the king of the Two Sicilies.—F. M. W.

ELIZABETH PETROWNA, Empress of Russia, was born 5th September, 1709. She was the daughter of Peter the Great and Catherine I. Their successor was Peter II., and on his death the crown was conferred upon Anne, duchess of Courland and niece of Peter the Great, though her eldest sister was still alive. Anne died in 1740, and by her will Ivan the son of her niece Anne, duchess of Brunswick, succeeded to the throne. Biron, the favourite of the late empress, was appointed guardian of the young czar, who was only two years old; but on his arrest and banishment Anne caused herself to be proclaimed regent during the minority of her son. Her administration, however, and that of her husband was extremely unpopular amongst the Russians, and was distasteful to the other powers of Europe. Meanwhile the Princess Elizabeth was living at court, apparently without taking any interest in public affairs. A negotiation for her marriage with Louis XV. of France had taken place during the lifetime of her father, and after his death her hand was sought by Charles Augustus, duke of Schleswig-Holstein, and by the margrave of Anspach, but their offers were not accepted. Her physician and favourite, a German named Lestock, urged her to assert her claim to the throne, but she was deterred, partly by superstition, partly by her fears, until the suspicions of the regent were aroused, and Lestock induced Elizabeth to believe

that her choice lay between a crown and the scaffold. The *marquis de la Chetardie*, the French ambassador, favoured the intrigue, and furnished the money necessary to gain over the royal guards. Elizabeth was at length induced to make the long meditated attempt, and on the night of the 6th of December, 1741, attended by Lestock and Woronzoff, the only Russian of distinction who favoured her claims, she entered the barracks of the *Preobrajenski* guards, made them a rousing address, and promised, if they would give her their support, that she would expel the foreigners who now usurped the highest and most lucrative posts. Only a single company declared in her favour; but, having received their oaths of fidelity, she immediately proceeded to the palace, and made prisoners of the regent, her husband, and their son. This unhappy family was banished to an island at the mouth of the *Dvina*, in the White Sea, where the princess Anne died of childbed in 1747. Her husband survived till 1755, and at last ended his miserable career in prison. The new empress, having thus quietly obtained possession of her father's throne, occupied herself with annulling the measures adopted during the regency, and re-establishing the institutions which the Czar Peter had originated. She brought to trial the Counts Osterman, Munnich, and other distinguished foreigners, confiscated their possessions, and banished them to Siberia. She carried on for some time a war with Sweden, which was terminated by the peace of Abo. She was induced by the persuasion of her favourites, combined with her indignation at some sarcastic remarks of Frederick the Great of Prussia respecting her personal appearance, to take part in the war against that monarch, which was virtually brought to a close by her death, and thus saved him from imminent peril. Elizabeth was indolent, extremely licentious, and at the same time superstitious. She was for the most part governed by her favourites; but she was, notwithstanding, beloved by her subjects, who gave her the name of the *Clement*. She founded the university of Moscow, and the academy of fine arts at St. Petersburg. She died in 1761, and was succeeded by her nephew, Peter III.—J. T.

ELIZABETH STEWART, Princess palatine and Queen of Bohemia, was the eldest daughter of James I. of England, and was born in 1596. She was married in 1613 to Frederick, then elector palatine. In 1619 the states of Bohemia, having taken up arms in defence of the protestant religion, made an offer of their crown to Frederick, who unfortunately for himself hastily accepted the offer (counting probably upon the assistance of his father-in-law), without considering his inability to resist the united power of the emperor and of the Roman Catholics in Bohemia. This rash step was taken by the urgent advice of his princess, who is said to have declared that she would rather live on bread at the table of a king, than enjoy the greatest luxury at that of an elector. Frederick accordingly hastened with his family to Prague, and was crowned on the 4th of November, 1619. His possession of the crown, however, was of very short duration. He was defeated by the imperialists and the Spaniards in the decisive battle of Prague, 8th November, 1620, and was deprived, not only of Bohemia, but of his hereditary possessions. He fled first to Breslau, and afterwards took refuge in Holland. Elizabeth accompanied him in all his wanderings, and shared in his poverty and privations. The unfortunate elector died in 1632. At the peace of Westphalia his son, Charles Louis, was restored to a part of his hereditary dominions; and Elizabeth once more took up her residence in the palatinate. At the Restoration in 1660 she accompanied her nephew, Charles II., to England, where she died in 1662, and was buried in Westminster abbey. From her beauty and fascinating manners Elizabeth was styled the *Queen of Hearts*. Her sons, the princes Rupert and Maurice, took a prominent part in the great civil war between Charles I. and the parliament. Sophia, one of her daughters, was married to Ernest Augustus, elector of Hanover, and was the mother of George I., so that the descendant of Elizabeth now sits on the throne of Great Britain.—J. T.

ELIZABETH WOODVILLE, Queen of England, as consort of Edward IV., was the daughter of *Jacquetta* of Luxembourg, duchess-dowager of Bedford, by her second husband, Sir Richard Woodville, who was, after his daughter's marriage with the king, created *Earl Rivers*. At an early age Elizabeth became the wife of Sir John Gray, who fell fighting on the side of the Lancastrians, at one of the numerous battles in the war of the Roses. During her widowhood she was seen incidentally by Edward IV., who was hunting in the forest of Grafton, near

Stony-Stratford, and her attractions of person and manner instantly captivated his affections. It is said, and the known profligacy of Edward renders the report probable, that he tried various means of seduction; but the lady having steadily resisted all proposals of illicit union, he privately married her on the 1st of May, 1464, and in the following year she was acknowledged and crowned. The marriage involved the king in difficulties. (See EDWARD IV.) Elizabeth died in 1492.—J. B. J.

ELLENBOROUGH, EDWARD LAW, Baron, an eminent English judge, was born on the 16th of November, 1750, at the Cumberland parsonage of Salkeld, of which his father, afterwards bishop of Carlisle, was then rector. After various changes of school and residence he was placed at the Charterhouse, where he displayed the same vigour of character and mixture of hauteur and good-humour which afterwards distinguished him at the bar and on the bench. At eighteen, he was sent to Cambridge, and entered at Peterhouse, of which his father was then master; and he scarcely gained the honours which his industry and ability led his friends to expect for him. He was senior medallist, but only third wrangler. Following the bent of his own disposition, and against the wishes of his father, who strongly desired that he should take holy orders, he entered himself at Lincoln's inn, with a view to the bar; but he first, however, secured his possible retreat by obtaining a fellowship at Trinity college. He was not called to the bar until 1780, having spent the previous five years, as what is called "a special pleader under the bar." He joined the northern circuit, and after seven years, had fought his way to a conspicuous but merely provincial position. In 1787, he emerged at once from metropolitan obscurity to fame. Partly through the recommendation of a brother-in-law, he received a general retainer for Warren Hastings, and entered the lists against the parliamentary managers of the famous impeachment—men such as Burke, Sheridan, and Fox. He conducted the defence with great energy; and in the ninth year of the trial he had the satisfaction of finding his client acquitted by a majority of the peers. This was in 1795, and meanwhile the rising lawyer had given up his early whiggism, in consequence of the "horrors of the French revolution," and ranged himself on the side of Mr. Pitt. On Mr. Pitt's withdrawal from the premiership in 1801, there was a fresh arrangement of legal offices, and the new minister, Mr. Addington, appointed Law attorney-general. He entered, of course, the house of commons; and his voice was always heard loudly in defence of all coercive and repressive measures proposed by the government. In 1802 he succeeded Lord Kenyon as chief-justice of the king's bench, and was raised to the peerage. Though not without faults, he proved a good judge in the main, especially in the department of mercantile law. On the formation of the ministry of "all the talents" in 1806, Lord Ellenborough was offered the great seal, and declined it, but accepted an invitation to enter the cabinet. On the trial of Lord Melville, he sacrificed party to principle, and with great independence recorded an emphatic verdict of "guilty." It devolved upon Lord Ellenborough to preside at the trial of Peltier for a libel upon the first consul, of Leigh Hunt for writing against flogging in the army, of Dr. Watson for high treason, and of Hone for blasphemy. His summings-up were always strongly against persons accused of political or religious heterodoxy, and the acquittal of Hone in 1817 is said to have hastened Lord Ellenborough's death. His health and faculties had been failing for some time, when he resigned, in the September of 1818, the chief-justiceship. He died on the 13th of December following. As a judge and as a legislator Lord Ellenborough belonged to the old school, and steadily resisted every legal and judicial improvement. There is a candid and interesting sketch of him in Lord Campbell's *Lives of the Chief Justices*.—F. E.

* ELLENBOROUGH, EDWARD LAW, first earl of, son and successor of the preceding, born in 1790, was educated at Eton and St. John's college, Cambridge. Lord privy seal in the Duke of Wellington's administration of 1828, his lordship was appointed president of the board of control in Sir Robert Peel's short-lived ministry of 1834, and reappointed to the post on Sir Robert's reaccession to power in September, 1841. The following month he was nominated governor-general of India in the place of Lord Auckland; and he arrived at Calcutta in the March of 1842, at one of the gloomiest periods of the Afghan war. Lord Ellenborough's first tendency was to recommend the evacuation of Afghanistan, but thanks to the firmness and intre-

pidity of Generals Pollock and Nott, that step was not taken until the honour of the British arms had been retrieved. The final evacuation of Afghanistan was then announced in a grandiloquent proclamation which was very keenly criticised and commented on at the time. Lord Ellenborough, like his predecessor, Lord Auckland, had gone to India with peace upon his lips. The close of the Afghan war was, however, followed by the annexation of Scinde, and by hostilities with Gwalior, which reduced it from an independent to a protected state. Lord Ellenborough had been governor-general for two years when he was recalled by the court of directors, dissatisfied with his conduct of affairs, and full of alarm at his future policy. The ministry which had sent him to India was, however, opposed to the step taken by the court of directors; and on his return to England he was created an earl, and shortly afterwards appointed by Sir Robert Peel first lord of the admiralty. In Lord Derby's second administration Lord Ellenborough found himself once more at the board of control. But the publication of a despatch from him to the governor-general, severely blaming Lord Canning's policy towards Oude, excited so much indignation in the ranks of the opposition that his retention of office would probably have proved fatal to the government of which he was a member, and accordingly he transmitted his resignation to her majesty. Lord Ellenborough is one of the most impressive orators in the house of peers.—F. E.

* ELLENRIEDER, MARIA, a German lady, born in 1791, at Constance, studied painting and engraving first in her native city, and then at Rome, where she acquired a great proficiency in design. On her return to Germany she was called to execute some works at Carlsruhe, which she so well accomplished as to be named painter to that court. After another trip to Rome she at last settled in Munich, where she executed numerous charming works. So much grace was displayed in her pictures as to justify the saying of an artist, that "when she was at work she must have been surrounded by angels."—R. M.

ELLER, JOHANN THEODOR, a German chemist and anatomist, was born at Pletzkau in 1689. He studied at the universities of Jena, Halle, and Leyden, where he enjoyed the tuition of Boerhaave. He afterwards visited the mines and smelting works of Bohemia and the Hartz, and studied metallurgy with great care. We next find him in Paris, where he worked in the laboratories of Homberg and Lemery. He was afterwards called to Berlin, where he became dean of the medical faculty, chief physician to the king and the army, and director of the Berlin Academy. He died in 1760. Eller's chemical papers, inserted in the *Transactions of the Berlin Academy*, are numerous. He was a philologist, and may serve for a good type of the apothecary-like chemists of the last century—a period when the science had lost the visionary grandeur of the middle ages, and was not yet reached the philosophic dignity of the present day.—J. W. S.

ELLESMERE, FRANCIS EGERTON, first earl of Ellesmere, the second son of the first duke of Sutherland, by his marriage with Elizabeth (in her own right), countess of Sutherland, was born in London on the 1st of January, 1800. Educated at Eton and Christ Church, Oxford, he entered the house of commons as member for the small borough of Bletchingly, which he afterwards exchanged for the county seats of Sutherland and South Lancashire successively. He was a lord of the treasury in 1827, chief secretary for Ireland in 1828–30, and secretary-at-war for a few months in 1830. In 1833, on the death of his father, he inherited the Bridgewater estates; and dropping his patronymic, Lord Francis Leveson Gower, was known as Lord Francis Egerton until in 1848 he was raised to the peerage as Earl of Ellesmere. Lord Ellesmere's first distinctions were gained in the field of authorship, to which as Lord Francis Leveson Gower, and at a time when German literature was just beginning to be studied in England, he contributed the first tolerable English translation of Faust. He published several original poems and translations in prose and verse, chiefly from the German and French. He was also a rather extensive contributor to the *Quarterly Review*, in which he was the first to make known the value and interest of modern Dutch accounts of Japan; and where, in an excellent paper on aqueducts and canals, he gave the first complete and authentic sketch of the duke of Bridgewater, the employer of Brindley, and whose productive property he had inherited. The duke's picture-gallery at Bridgewater house was largely augmented by Lord Ellesmere,

who through life was a munificent patron of art and literature. In politics a liberal conservative and follower of the late Sir Robert Peel, he was a free-trader long before that statesman accepted free trade. Lord Ellesmere died on the 18th of February, 1857; and in the following year his contributions to the *Quarterly* were collected and republished.—F. E.

ELLESMERE, THOMAS EGERTON, Lord, was the natural son of Sir Richard Egerton of Doddlestone Hall, Cheshire, by the beautiful Mary Sparks, and was born at Doddlestone in 1540. He was carefully reared and well educated by his father, and entered Brazenose college, Oxford, in his sixteenth year. He remained there three years, took his bachelor's degree, and then removed to Lincoln's inn. He devoted himself earnestly to his legal studies, and showed an early aptitude for his vocation. A favourite story, of which various versions have been given by different writers of romance, and which figures in Roger's Italy as "the bag of gold," is said not only to have really occurred in London, but to owe its point to the astuteness of Thomas Egerton. Three cattle-dealers deposited with an old woman in Smithfield a sum of money, on her undertaking not to give it up until claimed by all three. She was cajoled by one of them to give it to him; whereupon the other two sued her at Westminster. The court was about to give judgment against her, when Egerton suggested, as *amicus curiæ*, that there could be no breach of contract on her part, until she refused the money on the demand of all three, whereas as yet only two appeared. This timely interposition saved the poor woman from ruin; and the embryo-barrister earned his first laurels before he had obtained his wig and gown. After his call to the bar he displayed such skill in a cause against the crown that Queen Elizabeth, to avoid his being again employed against her, conferred on him a silk gown, and gave him precedence over other barristers. He maintained his high character as a lawyer, and in 1581 he was appointed solicitor-general. On the 2nd June, 1592, he was made attorney-general; the celebrated Sir Edward Coke becoming his colleague as solicitor-general. He was knighted the following year, and, on the 10th April, 1594, was made master of the rolls, having been previously appointed to the high and honourable office of chamberlain of the county palatine of Chester. On the 30th April, 1596, the queen made him lord-keeper of the privy seal, in conjunction with which office he still retained that of master of the rolls; and he proved himself to be a most consummate judge. He was an enemy to absurd prolixity, and on one occasion condemned Richard Mylward, a long-winded pleader, to the degrading penance of walking round Westminster Hall, and into the courts then sitting, with his bare head thrust through a hole in a ridiculously amplified replication which he had prepared, the long folds of parchment trailing on each side of him. In August, 1598, he was deputed to negotiate a treaty with the Dutch, which he did to the great advantage of the queen and the coffers of the state. In 1601 he performed a like duty with Denmark, by which he secured an ally, and materially strengthened the protestant interest in Europe. He did himself great credit by his disinterested conduct in behalf of the royal favourite, the earl of Essex, when smarting under the indignity of a box on the ear bestowed by his royal mistress with the queenly admonition—"Begone and be hanged." The lord-keeper not only induced the fiery young nobleman to submit on this occasion, but, on several subsequent outbreaks, acted with unequalled candour and kindness towards the rebellious subject. In 1602 the queen honoured her lord-keeper with a visit at his house in Harefield, near Uxbridge, where he entertained the royal visitor with befitting hospitality. There is, however, nothing on record which redounds more to the honour of this distinguished lawyer than his successful efforts to mitigate the severity of the penal code. The reign of Henry VIII. had been disgraced by no less than seventy-two thousand executions, and notwithstanding the great improvement in manners, and the precautions adopted for the prevention of crime during Elizabeth's reign, the number of persons brought to the scaffold was appalling. The law, with few exceptional cases, had been allowed to take its course; but the lord-keeper, with other commissioners, were now authorized to reprieve in cases of felony, and to substitute where they thought fit service in the queen's galleys for periods commensurate with the offences. He was also tolerant in spirit towards the Roman Catholics; and though he introduced measures apparently hostile, his object was to bring them under a less severe tribunal. He improved the

court of chancery and corrected many abuses. James, on his accession to the throne, declared that Elizabeth's seal should be still used, and remain in the hands of the same lord-keeper; but, on the 19th July, 1603, the old great seal was broken up, and a new one substituted and delivered to Egerton as lord-chancellor of England, who was at the same time created a peer, with the title of Baron Ellesmere. He then resigned the office of master of the rolls; but unfortunately the king appointed his favourite, Edward Bruce, Lord Kinlosse, who was incompetent to the office, the duties of which the lord-chancellor therefore continued to perform; the royal favourite merely attending to the account of the fees and emoluments of his sinecure office. Lord Ellesmere was instrumental in averting the execution, and procuring the pardon of the conspirators, Lords Cobham and Grey de Wilton. Suspicion, however, attaches to his conduct with reference to the murder of Sir Thomas Overbury, and the clemency which was extended to the earl and countess of Somerset, upon whom he passed sentence, but took upon himself the merit of procuring a pardon, which the king was desirous of giving lest, as it was suspected, severity should provoke disclosures which James was anxious to conceal. In 1616 Lord Ellesmere tendered his resignation, which the king, however, refused, and shortly afterwards made him Viscount Brackley; but in March of the following year, being then bedridden, the king paid him a visit at York House, and accepted his resignation, with many thanks for his services. Four days afterwards, 7th March, the great seal was given to Sir Francis Bacon; and Lord Ellesmere died on the 15th at the age of seventy-seven, and was buried at Doddlestone. He was unquestionably a great man. He did much to improve the course of legal business and remove abuses, although it must be confessed that he was too unscrupulous a defender of perversions of the royal prerogative, in which he had a formidable opponent in the person of the eminent Sir Edward Coke, whose animosity pursued the Lord-chancellor Ellesmere to the last.—F. J. H.

* ELLET, MRS. ELIZABETH FRIES, an American authoress, born at Sodus Point on Lake Ontario, New York, in 1818. Her father, Dr. W. N. Lummis, was a physician, highly respected, both for his professional abilities and for his enterprise and liberality as a citizen. She was educated at a private seminary in the state of New York, and at an early age was married to Dr. W. H. Ellet, professor of chemistry. In 1835 she published a volume of verses, which she wrote with great facility and elegance almost from childhood. About the same time a tragedy, "Teresa Contarini," appeared from her pen, and the young authoress had the pleasure of seeing it represented on the stage. Her subsequent labours have made her name familiar in this country as well as in America. We note as the most important—"The Women of the American Revolution;" "The Domestic History of the Revolution;" "The Pioneer Women of the West;" "Evenings at Woodlawn."—J. S. G.

* ELLICOT, CHARLES J., B.D., is a distinguished exegetical divine of the Church of England, till lately a fellow of St. John's, Cambridge, and now professor of divinity in King's college, London. His first publication, written while he was a scholar of St. John's, was a "Dissertation on the History and Obligation of the Sabbath," which obtained the Hulsean prize in 1843. In 1855 he contributed a paper on the apocryphal gospels to the Cambridge Essays; and in 1858 he published "The Destiny of the Creature, and other Sermons, preached before the University of Cambridge." But his principal work is a series of commentaries on the epistles of St. Paul, of which have appeared, the Epistle to Galatians, 1854; second edition, 1859; Ephesians, 1855; second edition, 1859; Pastoral Epistles, 1856; Philippians, Colossians, and Hebrews, 1857; first and second Thessalonians, 1858. These works may be considered as marking the rise of a new school of scripture exegesis in England, the result of a determination to turn to account the later labours of the German divines in the same field, and the great improvements which have recently been effected in Germany in the grammar and the lexicography of New Testament Greek. Mr. Ellicot frankly acknowledges his many obligations to the writings of De Wette, Meyer, Winer, and other German expositors and grammarians, while freely maintaining the independence of his own exegetical judgment, and presenting many excellent results of his own original studies in the same field. In the first two volumes of the series his commentary was almost exclusively of a grammatical and critical character, but in the later volumes he has intermingled much more of the dogmatic

element—along with many useful references on points of doctrine to the writings of the best divines of the Church of England. He also makes great use of the ancient versions, which he regards as "invaluable guides." As a scientific, not a practical commentary, his work is a great advance upon its predecessors, and will no doubt lead on to still greater improvements in this fundamental department of divinity.—P. L.

ELLIGER, OTTOMAR, a painter of some repute, born at Göttenburg in 1633. He studied at Antwerp under Daniel Segers, and became celebrated as a painter of fruits and flowers. He died in 1686 at Berlin.—R. M.

ELLIGER, OTTOMAR, son of the preceding, born at Hamburg in 1666, was a pupil of Michael van Muscher, and afterwards of Gerard Lairesse. He followed closely the style of the latter master, painting chiefly historical pictures. He was remarkably careful of propriety in costume, and introduced architectural views into several of his pictures with great judgment and effect. His principal works are at Amsterdam. He died in 1732.—R. M.

ELLIOT, the name of a Border clan, renowned in the Scotch and English wars. It has produced a number of distinguished warriors and statesmen. The chief of the clan is Elliot of Stobbs in Roxburghshire, but the most distinguished branch is the Elliots, earls of Minto, the founder of which was—

GILBERT ELLIOT, grandson of the first baronet of Stobbs. He was bred to the bar, was made one of the lords of session in Scotland, was subsequently appointed lord justice-clerk, and created a baronet of Nova Scotia in 1700. He acted as counsel for the Rev. Mr. Veitch the covenanter, in 1679, and was in consequence himself denounced by the Scottish privy council. He contrived, however, to make his escape to Holland. He took part in the Argyll invasion, and was in his absence condemned and forfeited for treason; at the Revolution the act of forfeiture was rescinded, and he was appointed clerk to the privy council. His son also held the office of justice-clerk.—SIR GILBERT, the third baronet, filled several high official situations, and was possessed both of considerable political and poetical abilities. He was the author of the well-known song—"My sheep I neglected, I lost my sheep-hook."—His daughter, JANE ELLIOT, wrote the exquisitely beautiful and pathetic song entitled "The Flowers of the Forest," in imitation of an older version to the same tune. Miss Elliot is described by one who knew her well as "a remarkably agreeable old maiden lady, with a prodigious fund of Scottish anecdote." Her brother—

SIR GILBERT ELLIOT, fourth baronet and first earl of Minto, a distinguished statesman, was born in 1751. He was educated at Oxford; and having chosen the law, the hereditary profession of his family, was in due time called to the English bar. He subsequently made a tour of the continent, and while at Paris, frequented the society of madame du Deffand, who praises him highly in her correspondence. In 1774 Mr. Elliot entered parliament as member for Morpeth, and speedily showed that he was possessed of excellent talents both as a debater and a man of business. He at first supported the government in the contest with the American colonies; but, towards the close of the war, he attached himself to the party of Mr. Fox, supported the coalition ministry, and took a distinguished part in advocating the measures proposed by the whigs throughout that exciting period. He was held in such high estimation by his party that he was twice proposed as speaker, and on one occasion nearly carried his election against the government. At the breaking out of the French revolution, however, Sir Gilbert abandoned the policy advocated by Mr. Fox, and, along with Burke, Lord Fitzwilliam, and other "old whigs," gave his cordial support to the ministry. In 1793 he was sent to Toulon, along with Lord Hood and General O'Hara at the head of a naval and military force to assist the French royalists. In the following year he was appointed viceroy of Corsica, and discharged the duties of that office with such prudence and energy, that, on his return home in 1796, when the island was abandoned by the British, Sir Gilbert was raised to the peerage under the title of Baron Minto. In 1799 he was appointed envoy extraordinary and minister plenipotentiary to the court of Vienna—an office which he held till the end of the year 1801. In 1806, on the accession to office of "all the talents," Lord Minto was appointed president of the board of control. But, a few months after, he was nominated governor-general of India, and embarked for that country in February, 1807. Lord Minto's administration was

distinguished for its mingled prudence and firmness, and to him belongs the credit of the well-concerted and successful expeditions against the isles of France and Bourbon in 1810, and that of Java in 1811. For these services his lordship received the thanks of both houses of parliament, and in February, 1813, was promoted to an earldom. He returned home in the following year, and died 21st June. Another cadet of the Elliot clan was—

GEORGE AUGUSTUS ELLIOT, Baron Heathfield, a distinguished military officer, who was born in 1718, and was the son of Sir Gilbert Elliot of Stobbs in Roxburghshire. He studied first at the university of Leyden, and afterwards at the military school of La Fere in France, which was conducted by Vauban, the celebrated engineer, and was at that time the most celebrated institution of the kind in Europe. He afterwards made a military tour on the continent for the purpose of inspecting the most important fortified places, and served for some time in the Prussian army. In his seventeenth year he joined as a volunteer the twenty-third regiment of foot, or Welsh Fusiliers. He was then transferred to the engineer corps at Woolwich, and was subsequently named adjutant of the second troop of horse grenadiers, with which he served in Germany, and was wounded at the battle of Dettingen. On his return home, with a high reputation for courage and military skill, he was appointed to raise a regiment of light horse, which bore his name, and was brought by his exertions to such perfection in regard to discipline and equipments as to be regarded as a pattern regiment. He acted as brigadier-general in the expedition to the coast of France and in the campaign in Germany, and was second in command in the memorable expedition against the Havannah in 1762. In 1775 he replaced General A'Court in the command of the forces in Ireland; but he speedily quitted this post, and was appointed to the command of Gibraltar. In 1779 the combined land and sea forces of France and Spain commenced the famous siege of this fortress, and exhausted all the resources of military science in the fruitless attempt to regain possession of it, which was continued until the general pacification, February 2d, 1783. The eyes of all Europe were fixed upon the gallant conduct of the governor, and it was universally acknowledged that the military skill and courage which he displayed throughout this memorable siege, entitled him to a place in the foremost rank of British soldiers. General Elliot was singularly abstemious in his habits, never using either animal food or wine, and he seldom slept more than four hours at a time. His example, therefore, had a powerful influence in inducing his soldiers to submit to the strictest rules of discipline, and to endure cheerfully the hardships and privations to which they were subjected by the protracted siege. On his return home General Elliot received the thanks of both houses of parliament, and was made a knight of the bath. In 1787 he was elevated to the peerage, with the title of Lord Heathfield and Baron Gibraltar. He died 9th July, 1790, at Aix-la-Chapelle, on his way to Gibraltar, of which place he had once more been appointed governor. On the death of his only son without issue, in 1813, the title became extinct.—J. T.

ELLIOT, GEORGE, the Honourable, admiral in the royal navy, was born in 1784, and entered the navy in 1794, and took part in the action of August 1, 1798. He was afterwards present at Copenhagen, under Captain (afterwards Sir Thomas) Hardy, and served on the Mediterranean and East Indian stations. In 1808, whilst in command of the *Modeste*, he gained some distinction by recapturing *La Jena*, a French national corvette. He superintended the landing of the troops at the reduction of Java in August, 1811; and in 1813 took part in several successful attacks on the pirates on the coast of Borneo. His next appointment was the command of the guardship *Victory* at Portsmouth in 1827; and in 1837 (shortly after attaining flag-rank) he was nominated commander-in-chief at the Cape of Good Hope. In February, 1840, he was transferred to the chief command in the East Indies, and sailed for China, where, in the additional capacity of joint plenipotentiary with Captain (now Sir) Charles Elliot, he superintended the earlier operations of the war, but returned home invalided in the November following. He filled the office of secretary to the admiralty in 1834-35; and held a seat at the admiralty as one of the naval lords on the reconstruction of the Melbourne cabinet in 1835. He was for several years a naval A.D.C. to King William IV., and also holds the post of general of the mint in Scotland. He was M.P. for the county of Roxburgh in the first reformed parliament. He died in June, 1863.—E. W.

ELLIOT, Sir HENRY MEIERS, K.C.B., son of John Elliot, Esq., of Pimlico, was educated at Winchester, from whence it was intended he should proceed to New college, Oxford. An opportunity occurring, changed his destination to the East, and in 1827 he repaired to Bengal in the civil service of the East India Company. After passing through the usual junior grades to offices of responsibility, he became foreign secretary to the government of India, and accompanied the governor-general, Lord Dalhousie, to the Punjab, where he was employed to negotiate the treaty with the Sikh chiefs, by which the territory of Ranjit Sing was annexed finally to the British possessions. On this occasion his services were rewarded by the honour of the knighthood of the civil order of the bath. In the midst of his public and political avocations, Sir Henry retained the tone of literature which he had imbibed from his Wykhamite studies; and at an early period of his career set on foot and conducted with success a magazine published at Meerut, containing many able and interesting articles on social life in India, and the revenue and political administration of the government. In 1845 he published what he modestly designated a "Supplement to the Glossary," intending thereby a contribution to a glossary of Indian judicial and revenue terms, to be compiled under the orders of the court of directors, and subsequently completed and published by Professor H. H. Wilson. The supplement, which is alphabetically arranged, extends only to the letter J, but so far is replete with curious and valuable information, especially as regards the tribes and clans of Brahmans and Rajaputs. Sir Henry's last and most important work was a bibliographical index to the Mohammedan historians of India, in which it was his purpose to have given a careful analysis of the contents, and a critical estimate of the merits of no fewer than two hundred and thirty-one historical writers in Arabic and Persian, upon the subject of the history of India from the earliest period to the present day. The work was originally calculated to occupy four volumes, of which the first only, containing the epitome of the general histories, was published, and is a mine of novel and important information. Materials not only for the completion of the work, as originally designed, but its very great extension, were collected by Sir Henry; but his failing health suspended his labours, and obliged him to make a voyage to the Cape of Good Hope, where he died at the early age of forty-five. The materials he had accumulated are in the possession of Lady Elliott, and arrangements have been made for the publication of such as are sufficiently advanced.—H. H. W.

ELLIOT, WILLIAM, a distinguished English engraver, born at Hampton court in 1727, and died in 1766 in London. He reproduced several works by Rubens, Cuyp, Van Goyen, the Smiths of Chichester, and others. He was particularly noted for the print of a landscape of his own composition, which obtained a prize from the Society of Arts.—R. M.

ELLIOT, EBENEZER, the corn-law rhymist, was born at Masbrough in the parish of Rotherham, Yorkshire, 17th March, 1781, his father being engaged in an iron-foundry at that place. If ever there was a man who knew not fear, writes the poet, that man was the father of the corn-law rhymist; he delighted to declaim on the virtues of slandered Cromwell and of Washington the rebel; or shaking his sides with laughter, explained "the glorious victory of his majesty's forces over the rebels at Bunker's Hill." Elliott inherited from his father his sturdy independence and intense power alike of loving and hating; while he derived from his mother, whose life was a disease—"one long sigh"—his nervous awkwardness and proneness to anticipate the catastrophes of life. As a lad he lived among mingled visions of the horrible and the beautiful. Wild faces of the dead and dying haunted him, while he collected wild flowers, noted the king-fisher shooting along the Don, and formed a friendship with a beautiful green snake, which he believed kept appointments with him. At school he advanced from class to class without learning anything, until he experienced the misery of struggling with the rule of three, without having mastered numeration, and attempting to read without being able to spell; and finally was put to work at the foundry by way of punishing his idleness. So far from the work at the foundry proving a punishment, it relieved him from the sense of inferiority which had long depressed him, for he found himself not less clever there than others; and this discovery so increased his energies that he set himself manfully and successfully to the work of self-instruction. The sight of a number of Sowerby's Botany

made such an impression that it lifted him "above the inmates of the alehouse at least a foot in mental stature." Elliott describes himself as always taking the shortest road to an object. This tendency led to some errors, but was a principal cause of his ultimate success as an author. He never could read a feeble book through, and hence read masterpieces only—the best thoughts of the highest minds. After Milton—Shakespeare, Swift, Schiller, Burger, Gibbon, Tasso, Dante, De Stael, Schlegel, Hazlitt, were the favourite authors of the young foundryman. At twelve years old he knew the bible almost by heart, and in his sixteenth year could repeat without missing a word, the first, second, and sixth books of Paradise Lost. Another element in the training of the poet was his close and constant contact with human vice and woe. His feelings, he says, were hammered until they became cold, short, and were apt to snap and fly off in sarcasms. Never could his heart divest itself of its intense consciousness of human suffering—"These beautiful birds are singing," exclaimed Elliott, walking in a quiet valley, "as though there were no sorrow in the world. Ye break my heart, ye little birds." Thus engaged in hard practical work, with very tangible realities; inheriting both sturdy republican independence and nervous sensibility; through natural constitution intensely moved alike by the lovely and the terrible; owing little to any companions; laboriously forming his mind on the highest models; his sympathies, not simply touched, but overwhelmed by those miseries of life with which he came in daily contact in the homes of struggling poverty; mixing with men and women whose hard-working lot intensified their vices and virtues, joys and woes—Ebenezer Elliott became a poet of the people in the deepest, sternest, truest sense. The most blessed sight upon earth to Elliott was the home of taste, where the workman could sit like a king, reading a noble book after gaining honest wage; the saddest, a home where poverty marred every joy and fostered wild passion. From his sixteenth to his twenty-third year Elliott worked for his father, without wages, except a few shillings for pocket-money. His first published poem was entitled "The Vernal Walk," written in his seventeenth year; and he apologizes for including it in his collected works, by saying, that as the idiot of the family is sometimes a favourite, so this poem is endeared to him by its critical persecution. This was followed by some metrical legends and tales; "Love;" the famous "Corn-Law Rhymes;" "The Village Patriarch;" "The Splendid Village;" and "Corn-Law Hymns." In these poems there is no metaphysical subtlety, but a genuine sincerity. There is little realization of the ideal, or idealization of the real; but there is the poetry of reality itself in its pathos and power. His dramatic sketches, if we except the startling picture of the exiled Bothwell, are comparative failures. He cannot go out of himself, but sings what he has seen with his own eyes, and felt with his own heart. There is no deep and sweet repose in his writings, because he had seen starvation and agony, and could not free himself from the burden of life's darker mysteries. In Elliott's political poetry, there is not the equable calmness of a balanced judgment, because he had watched tyranny bringing forth iniquity, and had beheld in the bitter tears of the poor the fruit of unjust laws. "If my composition smell of the workshop," he says, "I cannot help it; soot is soot; and he who lives in a chimney will do well to take the air when he can, and ruralize now and then, even in imagination." Although Elliott cursed iniquity, so far from having a fierce and bitter character, his gentle pathos was of the sweetest and tenderest. He hated because he loved; and the intensity of his scorn was but the index of the warmth of his heart. Unto his own true soul the storm had beauty as the lily hath; the very weeds their silent anthems raised; and his aspiration was, that his poetry should be like the child "gathering daisies from the lap of May, with prattle sweeter than the bloomy wild." Carlyle speaks of the rhapsody of Enoch Wray, in the "Village Patriarch," as, in its nature and unconscious history, epic; a whole world lies shadowed in it. Rudiments of an epic we say; and of the true epic of our time. After various struggles in business, Elliott managed to achieve a moderate fortune. His warehouse is characteristically described as a dingy place, piled all round with bars of iron, having a bust of Shakspeare in the centre of it; and his country house contained casts of Achilles, Ajax, and Napoleon. In appearance, so far from being the burly ironmonger, with stern muscular frame, such as visitors anticipated from his works, he was a small man,

of nervous temperament, weak in body. Retiring from business, he built a house in a quiet unfrequented district at Hargate Hill, near Barnsley, and rested in peace with his large and genial family. The successful agitation against the corn laws, to which he attributed the greatest woes of the country, added to his happiness. "These," said he to a friend, pointing to the flowers, and birds, and trees, "are my companions; from them I derive consolation and hope; for nature is all harmony and beauty, and man will one day be like her; and the war of castes and the war for bread will be no more." In one of his last letters he remarks that it was a real distinction to the corn-law rhymers, that in his grey hairs, and in the land of palaces and work-houses, he was not yet either a pauper or a pensioner. Tired and comparatively poor, but self-sustained, like one who after hard labour reaches his home and rests, he sits on his own hill-top. Elliott was troubled with a painful disease during the last year of his life, but watched the approach of death quietly and bravely, and finally passed away, December 1, 1849. His last verses were dedicated to his favourite bird the robin, which sang beneath his window as he lay upon his death-bed.—L. L. P.

* ELLIOTSON, JOHN, a distinguished English physician. He was born in London towards the close of the eighteenth century, and studied medicine in Edinburgh and Cambridge, where he graduated. He was admitted a fellow of the College of Physicians in London in 1824. He had previously been appointed assistant-physician to St. Thomas' hospital in 1817, and full physician in 1822. In 1831 he was appointed professor of practice of physic at University college; and in 1834 he resigned his appointment at St. Thomas' hospital, and was appointed physician to the hospital in connection with University college, then called North London hospital. He held this position till 1838, when he resigned, in consequence of his having adopted the practice of mesmerism in his treatment of cases against the wishes of the council of the college. In 1849 he was appointed physician to the Mesmeric hospital. He has also held several other medical appointments. He has been president of the Medico-chirurgical Society of London, of the Phrenological Society, and of the Royal Medical Society of Edinburgh. He is, too, a fellow of the Royal Society. In 1817 he published a translation of Blumenbach's *Institutiones Physiologicae*. This work was accompanied with copious notes; and, after passing through several editions, it was at last published, with the title of "Human Physiology, with which is incorporated much of the elementary part of the *Institutiones Physiologicae* of J. S. Blumenbach." He was the first to introduce the system of clinical teaching in the London hospitals, and the lectures he delivered were published in the medical journals. These brought him into great notice, and he had one of the largest consulting practices in London. His "Lectures on the Practice of Medicine" were afterwards published in one of the medical journals, and subsequently appeared in an independent form. In 1830 he published the Lumleyan lectures on "Diseases of the Heart," delivered before the Royal College of Physicians of London. Besides these larger works, he has published many shorter papers in the medical journals, and the Transactions of the Medico-chirurgical Society. These papers display great power of observation, and a fearless determination to follow his own convictions of the truth. The science of medicine is indebted to him for the advocacy of the use of prussic acid, of iron in large doses, of creosote in nausea and vomiting, and of the use of auscultation in diseases of the chest. Having been impressed with the importance of the facts elicited by the practice of mesmerism, he endeavoured to introduce it into the treatment of disease, and has written many papers on this subject in the pages of the *Zoist*. He was also a warm advocate of the principles of phrenology, and has devoted much time to the subject of their practical application in the treatment of disease.—E. L.

ELLIS, CLEMENT, an English divine, was born near Penrith in 1630, and died in 1700. His father, who was steward to Porter, bishop of Carlisle, having been plundered by the republicans, young Ellis entered Queen's college, Oxford, as a servitor, and owed his subsistence for some time chiefly to presents from unknown benefactors. These turned out to be Drs. Jeremy Taylor and Hammond. Ellis was afterwards presented to the rectory of Kirby in Nottinghamshire; and in 1693 received an acknowledgment of his merits in his being appointed a prebendary in the collegiate church of Southwell. His writings deserve more attention than they have received.—R. M., A.

ELLIS, FRANCIS, a member of the civil service of Madras; nominated in 1796; died in 1819. Besides holding various important public appointments, Mr. Ellis distinguished himself as a Sanskrit and Tamil scholar, when such attainments were rare; he was also familiar with the other languages of the south of India, and has left three valuable dissertations on the Tamil, Telugu, and Malayal languages. He also partly translated the Kural, a celebrated Tamil work on ethics, and published a valuable treatise on Mirasi, or hereditary tenures. One of his more interesting publications is contained in the fourteenth volume of the *Calcutta Asiatic Researches*, being an account of a large collection of Sanskrit manuscripts found at Pondicherry, which turned out to be the composition of the jesuit missionaries of the propaganda, who had embodied the doctrines of christianity according to the Romish church, and a quantity of legendary fiction, in very classical Sanskrit verse, and had given them the native designation of the Vedas, to palm them upon the natives of the Dakhin as the composition of those writers, the Rishis and Munis, whom they regard as the inspired authors of their scriptures.—H. H. W.

ELLIS, GEORGE, F.R.S., F.S.A., author of "Specimens of Early English Poetry;" and of "Specimens of Early English Romances in Metre"—two works which have exercised a most salutary influence upon the poetical literature of the nineteenth century—was born in 1753, and died in 1815. He began his career as an author by contributing to the "Rolliad," which owed to his pen several satirical and humorous pieces, not the least piquant of the collection. After the Rolliad came the "Probationary Odes" and the "Anti-Jacobin," and to the two latter publications, as well as to the first, Ellis, who had a keen relish both for politics and literature, contributed largely. He was hardly a match, in either arena, for the statesman who wrote the Needy Knifegrinder, and, both in grace of diction and frolic humour, was perhaps inferior to Frere; but after these two, he was the most piquant and versatile, and at the same time the most genial, of the contributors to the Anti-Jacobin. While Canning soon drew off almost entirely from pursuits which he had wit and talent enough to turn into sport, his friend Ellis chose to make literature the serious business of his life. It is a proof of the superior tastes with which he was naturally gifted, or which he had acquired in the society of the authors of the Anti-Jacobin, that he devoted himself with ardour to the study of the neglected early English poets, and that he steadfastly adhered to the task which he early imposed upon himself, of rendering that study easy and interesting to others. He might have continued to write sparkling verse, and obtained a temporary reputation of much greater lustre than he enjoyed at any time; but he preferred to pass the better part of his life in illustrating and recommending the beauties of forgotten ballads and romances, though it was at the cost of being generally taken for an antiquary, rather than a man of taste and fine poetical discernment. In this way, however, he had the honour of interpreting largely to such men as Scott and Wordsworth, the spirit of the early times of English poetry; an honour, that fortunately for himself and for the literary world, he knew how to rate at its proper value. Ellis was a delightful companion, racy, social, and full of anecdote; and accordingly he was a great favourite with Scott, who dedicated to him a canto of *Marmion*. Ellis was a resident for many years of the parish of Sunning Hill, Berks, and in the church of that place a monument was erected to his memory, bearing a fine inscription from the pen of Canning.—J. S., G.

ELLIS, GEORGE JAMES WELLBORE AGAR, Baron Dover, was born on the 14th January, 1797, and completed his education at Christ Church, Oxford. At the age of twenty-one he entered the house of commons, where in 1824 he warmly promoted the grant for the establishment of the national gallery. In 1830 he was for a short time chief commissioner of woods and forests—a post which delicate health prevented him from long retaining. He was a generous patron of art, especially of the English school of painting, and published several works of interest and merit—among them an inquiry into "The True History of the State Prisoner commonly called the Iron Mask;" "Historical Inquiries respecting the Character of Edward Hyde, Earl of Clarendon;" and a "Life of Frederick the Great." He also edited the *Ellis Correspondence*, and not long before his death, Horace Walpole's letters to Sir Horace Mann. He was raised to the peerage in 1831, and died at Dover House, London, on the 10th of July, 1833.—F. E.

* ELLIS, SIR HENRY, K.H., many years principal librarian of the British museum, is the descendant of an old respectable Yorkshire family. Born in London in 1777, and educated at Merchant Taylor's school, he graduated at St. John's college, Oxford; and, having held the sub-librarianship of the Bodleian library at Oxford for a few months in 1827, was appointed in that year to the chief librarianship of the British museum, which he resigned in 1856. Sir Henry was many years joint secretary of the Society of Antiquaries, of which he is now director. His contributions to literature include several volumes in the Library of Entertaining Knowledge, on the "Elgin and Townley Marbles;" "Letters Illustrative of English History;" besides indexes and an introduction to the Domesday Survey, and to the last edition of Dugdale's Monasticon.—E. W.

ELLIS, HENRY, M.R.S.L., was an English navigator of the eighteenth century. He accompanied as agent of committee, Captains Moor and Smith, in an expedition which sailed from Gravesend in 1746. The object was to explore the northern seas with a view to discovering the north-west passage. Ellis's commission instructed him to direct his attention chiefly to the geography and natural history of the latitudes visited by the expedition. The ships, two in number, had been absent little more than a year, when accumulating hardships determined the commanders, contrary to the agent's advice, to return to England. Whatever success attended the attempt was due entirely to Ellis. This consisted in limiting and defining rather than extending the geographical knowledge of the time. In his published narrative of the expedition, he explains his reasons for still believing that the sought-for passage existed. In return for his services, he was appointed governor of New York, and afterwards of Georgia; but the failure of his health brought him again to Europe. He spent the latter years of his life on the continent, where he seems to have died during the first decade of the present century.—D. M.

ELLIS, JOHN, an English poet, was born in London, on the 22nd March, 1698. He got little education but what he picked up casually, and in early life was apprenticed to a scrivener, to whose business he eventually succeeded. This, however, did not prevent him from paying much attention to literary pursuits, or from enjoying the society of the literary men of his day. Dr. Samuel Johnson was his intimate friend. He wrote many poems, and, what is more remarkable, showed no strong desire to publish them. In 1791, at a very advanced age, he died, leaving behind him numerous manuscripts, and some printed poems in Dodsley's Collection, such as the "Cheat's Apology," which was set to music and sung at Vauxhall; "Tartana, or the Pladdie;" and some others.—J. B. J.

ELLIS, JOHN, a distinguished English naturalist, who lived in the eighteenth century. He was born in 1710, and died in London on the 5th of October, 1776. Although engaged in business as a merchant, he found time to devote himself to the study of the lower forms of marine animals, and in his "Essay towards a Natural History of Corallines," has not only raised an imperishable monument to his genius and industry, but has shown the world that a life of devotion to business is not incompatible with the profoundest scientific researches. It was Ellis who first demonstrated the true nature of that group of animals, now called zoophytes; and to him we owe a number of other valuable contributions to science which appeared in the Philosophical Transactions of the last century. He also made observations on plants, and wrote a paper on the curious Venus' fly-trap (*Dionæa muscipula*), on the history of the coffee plant, and on the method of bringing seeds from a distance.—E. L.

* ELLIS, WILLIAM, was born in the suburbs of London in 1800. His father was a merchant, and he engaged in the same line of life, with such success that at the age of twenty-six he was appointed manager of the marine insurance office, a situation he still retains, and whose duties he has discharged so well as to mark it out as one of the best-conducted establishments of the kind in London. To this practical tact in the management of business, Mr. Ellis has united a spirit of philosophical inquiry with regard to the principles on which alone it can be soundly based. His study of political economy was further stimulated by his copying for Mr. Tooke the manuscript of his work on Prices. The accumulation of facts contained in that book might have tended rather to increase than solve the difficulties of a young student like Mr. Ellis, had it not been that he was fortunate enough to number among his friends the late James Mills, whose luminous views powerfully assisted him

in these early inquiries. Neither books nor authorities of any kind, however, in the opinion of Mr. Ellis, were sufficient to supersede personal investigation, and his position, as actually engaged in commercial life, gave him great advantages for treating political economy as strictly an experimental science. In successive commercial panics he watched the working of parliamentary enactments regarding banking and the currency, and with the same interest he observed the effect of all the great strikes of workmen, who, ignorant of the first principles of the science which he was studying, vainly sought by such means to improve their condition. Feeling deeply the misery to which such ignorance led, Mr. Ellis was induced to endeavour to remove it, both by personal instruction, and by publishing a work on the subject, entitled "Progressive Lessons." By placing the subject in a life-like form before his pupils, to try his power of drawing out their minds in its investigation, he succeeded in thoroughly interesting them, as well as in satisfying himself that the principles of social science might be made attractive even to the young. Acting upon this conviction, he established schools, in which it was one of the main branches taught. With the exception of the one in the London Mechanics' Institute, the Birbeck schools were all established, and the largest one erected, solely at his own expense. Besides, by his instruction of teachers and his published works, he has given an impetus to the study of political economy throughout the country; many of the most distinguished promoters of education concurring in his views. His principal works, in addition to the one already mentioned, are—"The Outlines of Social Economy;" "Introduction to the Study of the Social Sciences;" "Outlines of the History and Formation of the Understanding;" "Questions and Answers suggested by a Consideration of some of the Arrangements of Social Life;" "The Phenomena of Industrial Life;" and "Progressive Lessons in Social Science." Besides these, he has written some pamphlets and contributed various articles to the *Westminster*.—J. B. J.

* ELLIS, REV. WILLIAM, is widely and favourably known as a zealous and successful missionary. In 1815, having become an agent of the London Missionary Society, he sailed for the scene of his future labours—the South Sea Islands. Before leaving, he united himself in marriage to Miss Mary Mercy, a young lady whose whole heart was in the work to which her husband had devoted himself. They embarked at Portsmouth, and on January 22d, 1816, sailed from Spithead, and were thirteen months at sea before they reached their destination, having on their way called at New South Wales, New Zealand, and Tahiti. After labouring for some years in these islands, they removed to the principal one of the Sandwich group, called Hawaii or Owhyhee. The remarkable change that has passed over the barbarous people of the great southern archipelago is the best evidence of the value of the labours of Mr. Ellis and his fellow-missionaries. At length Mr. and Mrs. Ellis were compelled to turn their faces homewards, on account of the failing health of the latter. An American vessel took them on board in October, 1824, and landed them free of all charge at New Bedford, Massachusetts, in March of the following year. The American people showed them much attention, and public meetings were held to advocate the missionary cause. They reached England in August, 1825, when Mr. Ellis was employed in the home business of the London Missionary Society. On the 18th January, 1835, Mrs. Ellis died, when her husband published a deeply interesting memoir of her. Mr. Ellis afterwards married Miss SARAH STICKNEY, a lady who, both under her maiden name and that of Mrs. ELLIS, is known as the author of many useful and entertaining works, such as—"Pictures of Private Life;" "Family Secrets, or Hints to those who would make home happy;" "The Women of England;" "The Mothers of England;" "The Daughters of England;" "A Voice from the Vintage;" and "Summer and Winter in the Pyrenees"—which last was the fruit of a visit to Pau, made by Mr. and Mrs. Ellis, to recruit the health of the former. They now reside at Hoddesdon, Hertfordshire, where Mrs. Ellis superintends a school for young ladies. The educational and other training which is there given, and the manner in which it is given, she has fully and clearly explained under the form of letters to a friend in a small pamphlet entitled "Rawdon House." Mr. Ellis recently visited Madagascar, having been sent thither by the London Missionary Society on a tour of observation. He has published several valuable and interesting works, among which are his "Polynesian

Researches," 1831; "History of Madagascar," 1839; "Narrative of a Tour through Owhyhee," 1826; "A Vindication of the South Sea Missions from the misrepresentations of M. Von Kotzebue;" "History of the London Missionary Society," 1831; and "Village Lectures on Popery," 1851.—J. B. J.

* ELLISSEN, ADOLF, a German miscellaneous writer, was born at Gartow, near Lüneburg, March 14, 1815, and completed his education at the university of Göttingen. In 1837–38 he travelled in Greece, and after his return settled again at Göttingen, where in 1847 he was appointed assistant-keeper of the library. Since 1849 he has repeatedly been elected deputy to the Hanoverian diet. He has published translations of Montesquieu's *Esprit des Lois*; of several works of Voltaire; of Chinese and modern Greek poems, as well as a number of literary essays and treatises.—K. E.

ELLISTON, ROBERT WILLIAM, an eminent actor, was born in London, 7th April, 1774; his father, the second of three brothers, being a respectable watchmaker and jeweller. His uncle William was a graduate of St. John's college, Cambridge, where he took a high degree, and was afterwards elected master of Sidney Sussex college, 1760. Another uncle was an officer in the navy, and served under Admiral Boscawen. Destined for the church from his earliest years, he was placed in St. Paul's school, London, from which it was intended he should be removed after a time to Sidney college; but an early predilection for dramatic art probably, in the first instance, fostered by the introduction of plays and speeches into the annual exhibitions of the school, caused him to regard the vocation marked out for him with much indifference, and in an impulsive moment he left school, and started for Bath, where, having obtained an introduction to the manager of the theatre, he entered upon an engagement, and made his first appearance on the stage, 21st April, 1792, in the character of *Tressell* in *Richard III.* So successful were his efforts during the course of this engagement, that he speedily became the leader of the circuit, and after a very limited period, made his appearance before a London audience in the Haymarket theatre, in the part of *Octavian* in the *Mountaineers*. His reception was of the most flattering description. In addition to a remarkably elegant figure and good features, he possessed a voice of great mellowness and sweetness, nature having, as it were, endowed him for the stage. As an actor his versatility of talent was remarkable; and although his forte was comedy—in many characters of which he has never been excelled—his efforts in tragedy were of such merit as to rank him among the most eminent in that department of his art. Shortly after his appearance in London he became manager and lessee of Drury Lane theatre, the interior of which was entirely rebuilt under his direction; and this he held, in conjunction with other theatres in the country, for several consecutive seasons. Mr. Elliston married at Bath, in 1796, the beautiful and accomplished Miss Randall, and left a large family. He died ten years after his wife, on Friday, July 8th, 1831, and was buried in St. John's church, Waterloo Road, London, where a tablet to his memory is erected in the chancel.—E.

ELLWOOD, THOMAS, was born at Crowell in Oxfordshire in 1639. His father, who became a justice of the peace, taking the parliament side in the civil war which had then commenced, removed with his family to London for safety, in which city they formed an intimacy with Lady Springett, afterwards the wife of Isaac Pennington. This intercourse with the Penningtons was instrumental to young Ellwood's joining the society of Friends, and afterwards to his becoming the pupil and friend of the poet Milton. In 1661 he was invited by Milton, then blind and residing in Jewin Street, to read to him works in the Latin tongue—an offer which he gladly accepted. This privilege, however, he did not long enjoy, having been lodged in Newgate for attending a prayer meeting. After his release he made a visit to his quondam master, then removed to Giles Chalfont. Milton called for a manuscript, and putting it into the hand of his intelligent young friend, bade him take it home and read it at his leisure. "When I came home," says Ellwood, "and had set myself to read it, I found it was that excellent poem, *Paradise Lost*. After I had, with the best attention, read it through, I made him another visit and returned him his book, with due acknowledgment of the favour he had done me by communicating it to me. He asked me what I thought of it; which I modestly but freely told him; and after some further discourse about it, I pleasantly said to him—'Thou hast said much here

of *Paradise lost*; but what hast thou to say of *Paradise found*?' He made no answer, but sat some time in a muse, then broke off that discourse and fell upon another subject. After the sickness was over—the plague in London—and the city had become safely habitable again, he returned thither; and when afterwards I went to wait on him there (which I seldom failed of doing whenever my occasions drew me to London), he showed me his second poem called *Paradise Regained*, and in a pleasant tone said to me—'This is owing to you; for you put it into my head by the question you put to me at Chalfont, which before I had not thought of.'" The autobiography of Ellwood, from which the above passage is extracted, is an animated narrative of great interest, portraying in a lively manner the sentiments and habits of the people of that day. It is a record also of the sufferings and early history of that religious body to which from conscientious convictions he attached himself in early life, and of which he remained a faithful and honoured member till his death in 1713. Among his publications was an epitome of the Bible entitled "*Sacred History*," in 3 vols.—S. F.

ELLYS, ANTHONY, a learned prelate, was born in 1693, and died in 1761. He graduated at Clare hall, Cambridge, and having taken orders shortly afterwards, was presented to one or two good livings, which, towards the end of his career in 1752, he was to exchange for the bishopric of St. David's. In the last-mentioned year he published a "Reply to Hume's Essay concerning Miracles;" and after his death there appeared two volumes of a work, on which he was understood to have been engaged the greater part of his life. "Tracts on the Liberty, Spiritual and Temporal, of Protestants in England," was the title of the first volume, and "Tracts, &c., of Subjects in England," of the second.—J. S., G.

ELLYS, SIR RICHARD, Bart., eminent as a biblical critic and as a patron of men of learning, was the descendant of a wealthy family settled in Lincolnshire. His mother was a granddaughter of Hampden. It is probable that he was educated at Oxford, and that he spent some time at several Dutch universities. He sat some years in parliament. His benefactions to authors were repaid by dedications, through which his name is now best known. He wrote "*Fortuita Sacra*," a critical work, in which he attempted the elucidation of twenty-four difficult passages of scripture, illustrations of which had occurred to him in the course of his extensive reading. He died in 1742.—J. S., G.

ELMER. See AYLME.

ELMES, HARVEY LONSDALE, son of James Elmes, one of the most distinguished of the English architects of our century, was born in 1815. He was educated in his father's office, and served some time in the offices of other architects and surveyors. When still quite young, he was attracted by an advertisement in the *Times* for designs for a new town-hall at Liverpool. He felt disposed to try his skill, and Haydon the painter encouraged him to do so. He won the £500 premium, and in 1841 had the satisfaction to commence his great work, St. George's hall. But now Elmes' troubles commenced, and his health was a victim to his enthusiasm and excitement. He was attacked by a disease of the lungs, and finally died at Jamaica on the 26th of November, 1847, in his thirty-third year only, leaving a wife and child unprovided for. His remuneration for this great work was insufficient. The architect's commission was limited to a sum not exceeding £90,000—little more than half the cost of the building; and as the work also proceeded slowly, while adorning Liverpool with one of the noblest architectural structures of modern times, Elmes acquired for himself only a bare subsistence. The remuneration, with all expenses, is said to have averaged only £450 per annum. This great building, now being completed, was continued by Mr. R. Rawlinson and by Mr. Cockerell. It is of the classical *renaissance*, in which the Greek elements chiefly abound. It is Corinthian, and its great feature is a vast vaulted hall in the centre.—R. N. W.

* ELMES, JAMES, an architect and writer upon architecture, born in London in 1782. Having learned building under his father, and architecture under Mr. George Gibson, he entered upon his career as an architect at an early age, and offered designs for numerous public and private buildings in London, which were successful in keeping his hands full of business. In 1804 he gained the silver medal at the Royal Academy. He was for some time surveyor and civil engineer to the port of London; but this post, as well as that of vice-president of a society for the diffusion of the knowledge of the fine arts among

the people, he was obliged to resign on account of temporary blindness. Mr. Elmes has contributed largely to the literature of his art. The following are his most important works—"Life and Works of Sir C. Wren," 1823; "Sir C. Wren; his life and times;" "General Bibliographical Dictionary of the Fine Arts;" "Elmes' Quarterly Review;" "The Annals of the Fine Arts;" "Thomas Clarkson," a monograph, 1854.—J. S. G.

* **ELMORE, ALFRED**, a distinguished English painter, born at Clonakilty, near Cork, June 18, 1815. His first exhibition goes as far back as 1834: it was remarkably successful. The "Martyrdom of A'Becket," exhibited in 1840, confirmed the expectations which had been formed of him from his first appearance as an exhibitor. In 1844 he proceeded to Italy, and the beneficial results of his tour are evident in his after works. Many of his pictures were bought by holders of prizes from the Art Union. The success of his "Origin of the dissension amongst Guelphs and Ghibelines" brought about his nomination, in 1845, as associate of the Royal Academy. The works which Elmore has been exhibiting ever since have constantly increased his fame, and rendered him a favourite with the visitors to the annual exhibition of the academy. Everybody recollects with pleasure his—"Fainting of Hero;" his "Much ado about nothing;" the "Invention of the Power Loom;" the "Death of Robert of Naples;" his "Wise and Good;" "Griselda," &c. In 1857 Mr. Elmore became R.A.—R. M.

ELMSLEY, PETER, born in 1773, and educated at Westminster school, entered Merton college, Oxford, and took the degree of M.A. in 1797. In 1798 he was presented to the chapelry of Little Hawksley in Essex. By the death of his uncle, Peter Elmsley the bookseller, he obtained a considerable fortune, and devoted himself entirely to literature. He resided for some time in Edinburgh, and was one of the earliest contributors to the *Edinburgh Review*. The articles on Wittenbach's Plutarch, Schweighauser's Athenæus, Bloomfield's *Æschylus*, Porson's *Hecuba*, and Heyne's *Homer*, are understood to have been written by him. On leaving Edinburgh he came to London, but retired in 1807 to St. Mary's Cray in Kent. In 1804 he superintended an edition of Herodotus, of which it was complained that, so great was his love of Atticisms, he introduced into the text the Attic forms of the tenses in spite of all the manuscripts. In 1816 he visited Italy, collated many manuscripts, and returning in 1817, took up his abode at Oxford. The winter of 1818 he spent in the Laurentian library at Florence. In the spring of 1819 he was appointed by the government to assist Sir Humphrey Davy in deciphering the papyri at Herculaneum. This attempt was unsuccessful, and while making it he caught a fever, from the effects of which he never recovered. On his return to Oxford he devoted himself to study, and was appointed principal of St. Alban's hall, and Camden professor in 1823. He died of a disease of the heart, on the 8th of March, 1825. He was one of the best ecclesiastical critics of his time. His brilliant paper on Markland's Euripides, in the seventh volume of the *Quarterly Review*, is well known to scholars. He published the *Achærians* of Aristophanes in 1809; the *Œdipus Tyrannus* of Sophocles in 1811; the *Heracleidae*, *Bacchæ*, and *Medea* of Euripides in 1815, 1818, and 1821; and the *Œdipus Coloneus* in 1823. His transcript of the Florentine Scholia of Sophocles was a posthumous work. He was the worthiest representative of the critical school of Porson. Too fond, perhaps, of generalization, he sometimes introduced unnecessary emendations, but his candour and fairness in acknowledging an error were not less conspicuous than his erudition.—T. J.

ELOI or ELIGIUS was born at Limoges in 588. His parents, Eucherius and Terrigia, were in good circumstances, and he was the friend of Dagobert, king of France, by whom he was sent on a mission into Brittany. For some time Eloi was engaged in commercial pursuits as a goldsmith and jeweller, and was possessed of wealth, a large part of which he devoted to ecclesiastical purposes. He afterwards became a priest, and was at length raised to the bishopric of Noyon. He died in 659. Several works are attributed to Eloi, the chief of which is a collection of sixteen homilies; but it is doubtful if he is the author. There are statements in them respecting transubstantiation and the perpetual virginity of Mary, which seem to mark them as the productions of a later age.—J. B. J.

ELORZA CHURRUCA, COSMO DAMIAN DE, a Spanish navigator and man of science, was born in 1761 at Motrico in

Guipuzcoa. His earliest adventure was with a scientific expedition to the Straits of Magellan, of which he published a diary. He was afterwards appointed to the observatory at Cadiz, and subsequently made another scientific voyage to the West Indies, the result of which was a valuable addition to geographical knowledge. In 1802 he was appointed to the *Conquistador*, a Spanish man-of-war, and was in command of the squadron which opposed the blockade of Cadiz. Subsequently he commanded the *Principe de Asturias* and the *San Juan*. In the latter ship, while fighting with distinguished gallantry, he received a wound of which he died in a few hours.—F. M. W.

ELOY, a musician, was born (probably in France) in the latter half of the fourteenth century. A mass of his composition is preserved in the papal chapel, and Kiesewetter has published a "Kyrie" and an "Agnus" by him, which are interesting specimens of the art in its primitive state.—G. A. M.

ELOY, NICOLAS FRANÇOIS JOSEPH, a Belgian physician, was born at Mons in 1714, and died in 1788. He studied medicine at Louvain and in Paris, and on his return to his native town was appointed principal physician. In 1754 he was named physician to the governor of the Low Countries. His principal work, "Dictionnaire Historique de la médecine ancienne et moderne," was translated into Italian.—J. S. G.

ELPHINSTONE, ARTHUR, sixth Lord Balmerino, was born in 1688. The first peer was the youngest son of Robert, third Baron Elphinstone, and held successively the offices of a lord of session in 1586; of one of the eight commissioners of the treasury, called Octavians, in 1595; and of secretary of state in 1598. His ill-fated descendant was an officer in Lord Shannon's regiment in the reign of Queen Anne; but on the accession of King George joined the earl of Mar, and fought at Sheriffmuir. He afterwards held a commission in the French army, but returned home in 1733. In 1745 he joined the standard of Prince Charles Stewart, who appointed him captain of his second troop of lifeguards. He was taken prisoner at the battle of Culloden, and committed to the Tower. On the 29th of July, 1746, he was brought to trial in Westminster hall, along with the earls of Kilmarnock and Cromarty. He was found guilty, and ordered for execution on Tower Hill on the 18th of August. Throughout his trial and on the scaffold the intrepid old peer behaved with the greatest composure and courage; and as he laid his head on the block he said firmly—"If I had a thousand lives I would lay them all down here in the same cause."—J. T.

ELPHINSTONE, JAMES, a miscellaneous writer, was born at Edinburgh in 1721, and was the son of the Rev. William Elphinstone, an episcopal minister. He was first a private tutor in several distinguished families; but, about 1752, set up a boarding-school at Kensington, from which he retired in 1776 with a competency. While resident in Edinburgh he took charge of an edition of the *Rambler*, each number of which was published in Edinburgh as soon as it could be obtained from London. To this reprint Elphinstone supplied English translations of the classical writers, of which Dr. Johnson highly approved. Elphinstone afterwards published a poetical version of the younger Racine's poem of Religion, a grammar of the English language, in 2 vols.; a poem entitled "Education;" and a translation of Martial. He also projected a new plan of orthography, the principal feature of which was the spelling of words according to their sound. His translation of Martial was much ridiculed at the time on account of its absurdity, and is now forgotten. Dr. Johnson, who highly esteemed the author, said of this work, "There are in these verses too much folly for madness, and too much madness for folly;" and Garriek declared, "His translation was more difficult to understand than the original." Mr. Elphinstone died in 1809.—J. T.

ELPHINSTONE, JOHN, a distinguished naval officer of the eighteenth century, was a descendant of the attainted family of Arthur Elphinstone, Lord Balmerino. He was born about the year 1730. In 1761, whilst captain of the *Richmond* (thirty-two guns) he captured and destroyed the French frigate *La Felicité*, of superior force, on the coast of Holland. In the following year, in the same ship, he piloted the British fleet through the old Straits of Bahama to the Savannah. He afterwards held a commission in the Russian service under Catherine II., and acted as admiral of the Russian fleet in the war between that country and Turkey in 1768-74, in which the Russian fleet appeared for the first time in the Mediterranean, and took the chief part in the destruction of the Turkish navy at Tchesme.

He died in Broad Street, Carnaby Market, London, February 28, 1785.—E. W.

ELPHINSTONE, THE HON. MOUNTSTUART, a younger son of John, eleventh Lord Elphinstone in the peerage of Scotland, was born in 1779. At the age of eighteen he entered the civil service of the East India Company on the Bengal establishment, and shortly afterwards became attaché to the political resident at the court of the Peishwah. When the duke of Wellington visited that court early in the present century, he noticed the ability of young Elphinstone, and appointed him his aid-de-camp, in which capacity he was present at the battle of Assaye. He afterwards became resident at Nagpore (1806), and was subsequently sent as envoy to Cabul. The story of his mission in this capacity is told by him in a volume of which it has been truly said by a recent historian, that after the lapse of forty years, it is "still the delight of Anglo-Indian readers, and that future generations of writers and cadets will turn to its pages with undiminished interest." Having negotiated an alliance with Shah Soojah, Elphinstone returned to Calcutta, and shortly afterwards was appointed resident at the court of the Peishwah, who then held dominion as the chief of the Mahratta confederacy at Poonah. Towards the close of 1817, that treacherous potentate, whose allegiance had long been doubtful, threw off the mask and appeared in arms as the enemy of the British rule. The crisis was one well calculated to try the abilities and resources of the resident to the uttermost. The Mahratta troops attacked and burnt down the residency. Elphinstone, who had served in arms at Assaye, was not slow to order the British troops to march down and to attack the Mahrattas; and as the general in command was seized with a sudden fit during the action, the civilian fought the battle of Kirkee, and won and wore the medal for that action. The Peishwah fled, and after a few more blows, was forced to yield; his territories were declared to be forfeited, and Elphinstone was appointed by Lord Hastings to administer them on their annexation to the British empire. In this capacity he showed a remarkable ability and address, and administrative talents of the highest order; and in spite of their hostility to the British name, he won the love and respect of all the inhabitants of the conquered country. He governed and administered it for its interests, not for his own; he upheld the aristocracy in their possessions, and confirmed the titles of private landholders whom he found in possession, and pensioned such as had claims on his compassion, by reason of their sufferings and losses. Having thus proved himself an Indian statesman of the first class, he was preferred to several of his seniors, and, in one sense, more distinguished contemporaries, when the government of Bombay became vacant in 1820. The seven years during which he held this post were years of comparative peace, and he devoted them to the codification of the law. To quote the words of a contemporary writer—"The Elphinstone code, which now became law, might well be compared, for its brevity, completeness, clearness, and its enlightened provisions, to the code Napoleon," in imitation of which its leaves were coloured. The education of the upper classes was commenced, and the just administration of the law enforced. In 1827 he resigned the governorship of Bombay into the hands of his friend and successor, the late Sir John Malcolm; retired from the service upon a pension; and returned to England, where he spent the remainder of his life in literary labour, in dignified ease and retirement, between his chambers in the Albany and his country seat under the Surrey hills. Not long after his return to England he gave to the world his "History of India"—2 vols., 8vo, Murray—a work which treats elaborately of the Mahometan period, and is the standard book of reference on all subjects connected with that era. Twice the governor-generalship of India was offered to his acceptance, together with a peerage, a seat in the privy council, and other civil honours; but he declined them one and all. He was created an honorary D.C.L. of Oxford in 1833; but he never even sought to enter parliament, nor did he stoop to the ordinary means by which even men of note contrive to keep their names before the world. Himself a scholar, and one of no ordinary kind, at his retired country house he kept up the acquaintance of the learned men of the age, and enjoyed with equal relish the pleasures of European and of Eastern literature. Statesmen of every school were glad to have an opportunity of conversing with him there, and of taking counsel from his lips, as the highest of authorities on Indian questions; so that

though he was for many years lost to the public view, he was still silently and secretly influencing the course of events. He was the last of that little knot of Indian statesmen whose names are associated in history with those of the two Wellesleys. If he had not the robust energy of Malcolm, or the resolute ambition of Metcalfe, he had a mind of a higher order than either of them. He combined in an extraordinary manner the finest literary taste with a capacity for public business, which would easily have raised him to the highest position if he had chosen to give it full scope for exercise. Satisfied, however, with a moderate instalment of both fame and fortune, he retired from public life in the full vigour of his years, and contented himself with watching from a distance the progress of events in which, had it pleased him, he might have taken the foremost part. He died at his country seat in Limpsfield, Surrey, on the 21st of November, 1859, at the ripe age of eighty years. He lived and died unmarried. It is not a little singular that his nephew, Lord Elphinstone, who died at the age of fifty-three in 1860, held also for a long period the governorship of Bombay.—E. W.

ELPHINSTONE, WILLIAM, a celebrated Scottish prelate and statesman, was born in Glasgow in 1431, and was connected with the noble family whose name he bore. He was educated at the grammar-school and university of his native city, and at the age of twenty obtained the degree of A.M. Having entered into holy orders, he officiated as priest of St. Michael's church, in St. Enoch's Gate (now Trongate) for four years. He then repaired to Paris, where he devoted himself so zealously to the study of civil and canon law, that he was appointed professor of that branch of learning, first at Paris, and afterwards at Orleans. After remaining nine years in France, he was persuaded to return home by Bishop Muirhead, who appointed him parson of Glasgow and official of the diocese. In the same year Elphinstone was chosen rector of the university. He was then nominated official of Lothian by Schevez, bishop of St. Andrews, and subsequently was summoned to parliament, and appointed by James III. one of the lords of his privy council. In this situation his great talents and address speedily attracted notice, and he was sent as a member of an embassy to France, where he was loaded with presents by Louis XI. as a mark of his esteem and confidence. On his return to Scotland in 1479 he was made archdeacon of Argyle, and was soon after elected bishop of Ross. In 1483 he was promoted to the see of Aberdeen, and in the following year he was nominated, along with a number of the leading nobles, to meet with commissioners from England for the purpose of settling some dispute between the two countries. Their conferences led to the conclusion of a peace which was to last for three years from September, 1484, to September, 1487. He was subsequently sent on various similar missions to England, and proved himself a most skilful negotiator. In the disputes which arose between James III. and his nobles, Bishop Elphinstone steadfastly adhered to the cause of his sovereign, and was rewarded for his loyalty and faithful services by his appointment to the office of lord high-chancellor of Scotland. On the death of the unfortunate James at the battle of Sauchie, Elphinstone retired to his diocese, and zealously devoted himself to the discharge of his episcopal duties. He reformed various abuses which had sprung up among his clergy, and composed a book of canons for their use. In 1488 he was sent on an embassy to the Emperor Maximilian, to ask his daughter Margaret in marriage for the young king. His mission was unsuccessful, as, before he could reach the imperial court, the lady had been promised in marriage to the heir of the Spanish throne. But on his way home the bishop concluded an advantageous treaty of peace between Scotland and the States of Holland. In 1492 he was appointed lord privy seal in the room of Bishop Hepburn. The country being now at peace, the public-spirited prelate availed himself of the favourable juncture to promote the progress of learning among his countrymen. He persuaded the king to solicit from Pope Alexander authority for the erection of a university in Aberdeen. The bishop's influence with the pope procured a ready compliance with this request, and a bull to that effect was sent in 1494. It was not, however, till the year 1506 that the college (now called King's college) was erected on the models of Paris and Bologna. By the united efforts of the king and the bishop, an ample endowment was provided for both professors and students. Bishop Elphinstone also contributed to the erection and embellishment of the cathedral of his diocese, erected at his own expense a stone bridge over the Dee, and

assisted in various other public and useful undertakings. He wrote the lives of the Scottish saints, which are now lost, and a history of Scotland from the origin of the nation down to his own time, which is preserved among the Fairfax MSS. in the Bodleian library. The death of this liberal and patriotic prelate, which took place 25th October, 1514, in his 83d year, is said to have been caused by grief at the death of his sovereign and the greater part of his nobles in the battle of Flodden.—J. T.

ELPHINSTONE, GEORGE KEITH. See KEITH.

ELRINGTON, THOMAS, D.D., was born near Dublin in 1760. To his widowed mother, a woman of great worth, sense, and education, he was indebted for instruction in his earlier years, and his affection and respect for her induced him to forego the passion of his youth—a life at sea. At fourteen he entered Trinity college, Dublin, where he soon highly distinguished himself, especially in natural philosophy; in which when little more than sixteen he obtained an "optime," a mark of such high merit that it has, we believe, been only three times conferred in the college. When only twenty years of age he sat for a fellowship, which he obtained with no less distinction. In 1792 Dr. Elrington engaged in a controversy arising out of a charge of Dr. Troy, the eminent Roman catholic archbishop of Dublin, which he carried on at intervals till 1804 with great vigour and ability. In 1795 he became a senior fellow and obtained the chair of mathematics; and about the same time he published a series of lectures on miracles, which were not as extensively known as they deserved to be. The chair of natural philosophy being vacant in 1799, Elrington was promoted to it after a severe contest. For a time his connection with the university was severed by his acceptance of the living of Ardrea, and he devoted himself to the zealous support of the Irish clergy, whose temporalities were then assailed. From his pastoral duties he was recalled in 1811 to fill the highest place in the university, being elected provost in the room of Dr. Hall, a post which at the period required a man of great judgment and firmness, to check and regulate a strong spirit of political excess and insubordination then prevalent amongst the students. Notwithstanding a violent opposition he repressed this spirit, and maintained the loyalty and discipline of the university. In 1820 Dr. Elrington was promoted to the see of Limerick, and two years after was translated to that of Ferns, and died of paralysis at Liverpool on the 12th of July, 1835. As a bishop he was strict in his discipline, yet munificent, hospitable, and kind, and was respected and esteemed by all.—J. F. W.

ELSASSER, FRIEDRICH AUGUST, a Prussian landscape painter, was born at Berlin in 1810; died at Rome in 1845. His laborious and exemplary career makes one all the more regret his early death. Of his works, the most remarkable are—the "Campo Santo of Pisa by moonlight;" a "View of the city of Palermo;" and the "Grotto of the Syrens" at Tivoli. He was member of the Berlin Academy, and was in receipt of a pension from the king of Prussia, who had also decorated Elsassers with the order of the red eagle.—R. M.

ELSHEIMER. See ELZHEIMER.

* ELSHOLTZ, FRANZ VON, a German comic dramatist and miscellaneous writer, was born at Berlin, October 1, 1791. He served against Napoleon, travelled for several years in England, Holland, and Italy, and was appointed managing director of the Gotha theatre, and afterwards representative of the duke of Saxe Gotha at Munich. In 1851 he retired from public life to his villa near Tegernsee. His comedies, though not of lasting merit, are distinguished by sprightliness, and highly successful.—K. E.

ELSHOLTZ, JOHANN SIGISMUND, a German medical man and botanist, was born at Frankfort-on-the-Oder in 1623, and died on 28th February, 1688. His early studies were prosecuted at Frankfort. He afterwards repaired to the universities of Wittenberg and Königsberg, with the view of carrying on his scientific studies. Subsequently he visited Holland, France, and Italy, and took the degree of doctor of medicine at Padua. On his return to Germany in 1656, he became physician and botanist to Frederick William, elector of Brandenburg, and was chosen director of the Berlin botanic garden. He published an account of the plants in the Brandenburg gardens; also a work on applied horticulture, as well as dissertations on dietetics, phosphorus, and other medical and chemical subjects.—J. H. B.

ELSNER, JACOB, D.D., was born in 1692 at Saalfeld in Prussia. He successively filled the offices of corrector at Königsberg from 1715 to 1720, of professor of theology in the

gymnasium at Lingen from 1720 to 1722, and of rector of the Joachimstall gymnasium at Berlin from 1722 to 1730. In 1730 he was appointed first reformed court preacher at Berlin, and was dignified with the post of consistorialrath. He died on the 8th of October, 1750. His works are chiefly philological. His "Observ. Sacre in Novi Fœderis Libros" brings much classical learning to bear on the illustration of the sacred page, and the same may be said of his "Comment. in Evan. Matt. et Marci," but he wants penetration.—W. L. A.

* ELSNER, JOHANN GOTTFRIED, a noted German agriculturist, especially famous for his efforts to improve the system of sheep-farming, was born at Göttberg in Silesia in 1784, and studied at various universities. With a view to noting agricultural improvements, he has travelled in most of the countries of Europe, and has given his observations to the public in several works, which have obtained a large circulation in Germany. Those upon sheep-farming are especially valuable.—J. S. G.

ELSNER, JOSEPH, a musician, was born at Grodgrau in Silesia on the 1st of June, 1769; he died most probably at Warsaw. His father, a carpenter by trade, was an ingenious mechanic, who, being fond of music, spent his leisure in making a pianoforte, and some other musical instruments. Young Elsner's disposition for the art was early awakened by his watching these fabrications, but received little encouragement. He was sent in 1781 to the Latin school at Breslau, preparatory to his entering on the study of medicine; and his musical talent might have been suppressed, but that he was admitted as a singer in the Dominican church of that city, where he soon found opportunity to prove it. He obtained an engagement as violinist at the theatre, where he won the good opinion of Förster, the music director, who gave him lessons in harmony, the only instruction to qualify him for composition that he ever received. He immediately began to write, trifles at first, but soon more ambitiously; and his love for the pursuit so grew with its practice, that when he went to Vienna to complete his clinical course, he neglected his study which was to qualify him for a profession, and finally abandoned it in favour of music. His merit quickly gained acknowledgment, and in 1791 he went to Brünn in Moravia, to fulfil an engagement as violinist. He wrote there very extensively, and gained such repute by one composition in particular, that he was offered the appointment of kapellmeister at Lemberg, which he eagerly accepted. There he remained from 1792 till 1799, during which time he produced several operas. He then went in the same capacity to Warsaw, and there entered upon an active career of composition, and obtained great distinction by writing operas in the Polish language. He made a short visit to Paris, where he wrote one of the many odes in honour of Napoleon. In 1815 Elsner established a society in Warsaw for the advancement of music throughout Poland, in the management of which he was much assisted by Countess Zamoiska. In 1820 he relinquished his appointment at the theatre, but did not remit his exertions for the promotion of his art, busying himself in the organization of the conservatory at Warsaw, which was founded upon his former society, and which was opened under his directorship in 1821. His efficient services in the conduct of this institution were rewarded, in 1825, by his being decorated with the order of St. Stanislaus. His music is of the light Italian character, which accounts for its rapid and ephemeral popularity. It fulfilled an important purpose in stimulating a taste for the art in the country where most of it was produced, and where he is greatly esteemed both for his zeal and talent.—G. A. M.

ELSTOB, ELIZABETH, sister of William Elstob, was born in 1683, and died in 1756. She was a very learned woman, and perhaps the only one of her sex who has ever figured as a Saxon scholar. She accompanied her brother's edition of the Saxon homily on St. Gregory's day with an English translation, and in various other ways shared his learned labours. Dr. Hickes encouraged her to undertake a Saxon Homiliarium, with an English translation, notes, &c. Some of the homilies were printed, but the failure of her resources prevented the completion of her design. After the death of her brother, with whom she had lived, Mrs. Elstob was forced to resort to the keeping of a small school. Queen Caroline, however, shortly after this granted her a pension, and her latter years were spent comfortably in the family of the duchess dowager of Portland.—R. M. A.

ELSTOB, WILLIAM, an English divine and celebrated Saxon scholar, was born in 1673, and died in 1714. He was educated

at Cambridge and Oxford, and in 1702 was appointed rector of the united parishes of St. Swithin and St. Mary Botham, London. In the previous year he had translated into Latin the Saxon homily of *Lupus*, and he seems to have prosecuted his researches respecting the Saxon tongue till the time of his death. He also busied himself with various other philological matters; but the most extensive of his undertakings was an annotated edition of the Saxon laws. His premature death interrupted this valuable labour when it was little more than well begun. It was completed, however, by Dr. David Wilkins. Elstob published some sermons, and had collected materials for a history of Newcastle, his native town.—R. M., A.

ELSYNGE, HENRY, was born at Battersea, Surrey, in 1598. He was educated at Westminster school, and took his degree of master of arts at Christ church, Oxford, in June, 1625. He then travelled abroad for seven years, and on his return held the place of clerk of the house of commons, in which position his discretion and prudence commanded much respect. This office he resigned in December, 1648, when he saw how matters were to go against the king. He died at his house at Hounslow in 1654. He was the author of a work entitled "The Ancient Method and Manner of Holding Parliaments in England."—J. B. J.

*ELVEY, GEORGE JAMES, Mus. Doc., organist of St. George's chapel, Windsor, was born at Canterbury on the 27th of March, 1816. He entered the cathedral choir of his native town in 1825, in which he remained as a chorister until the time of the breaking of his voice. After this he continued the study of music under the instruction of his brother, Dr. Stephen Elvey, at present organist of New college, St. John's college, and of the University church, Oxford. At the early age of nineteen George Elvey was appointed to the office he efficiently fills in the Chapel Royal at Windsor. In 1838 he obtained a bachelor's degree in music at Oxford, for a short oratorio called "The Resurrection and Ascension," which has been successfully performed in London; and in 1840, having received a dispensation from the delay of five years, then required by the university statute between the two degrees, he was created doctor, his exercise being the anthem, "The ways of Zion." The situation he holds has given him opportunity to produce several compositions for the church.—G. A. M.

ELVIUS, PETER, commonly styled the Younger, son of Peter Elvius the Elder, was born in 1710, and died in 1749. He was of a mechanical turn, and was employed in designing and constructing various works of public utility. Elvius verified several of the observations of Tycho-Brahe, among the ruins of that astronomer's famous Uraniborg. He was a member of the Academy of Upsala.—R. M., A.

ELWES, JOHN, was a very remarkable miser. At the age of forty he succeeded to the property of his uncle, Sir Harvey Elwes, estimated at two hundred and fifty thousand pounds; and he also succeeded to his painfully penurious habits and worship of gold. His nephew, Colonel Timms, on a certain occasion visited him at one of his mansions, and a heavy fall of rain occurring during the night, he was soon wet through. He rose and pushed his bed into a different position, went round the room in this fashion till he got into a dry corner, and when he met his uncle at breakfast, he told him how he had spent the night. "Ay, ay," said the old man; "I don't mind it myself, but to those who do, that's a fine corner in the rain." He died in 1789, at the age of seventy-seven, leaving five hundred thousand pounds, besides entailed estates.—J. B. J.

ELWOOD. See ELLWOOD.

ELYOT, SIR THOMAS, author of "The Governor," and many other learned works, was educated at St. Mary's hall, Oxford, and after spending some years in foreign travel, was introduced at the court of Henry VIII., by whom he was held in great estimation, both for his diplomatic talents and for his extensive learning. Sir Thomas was employed by Henry on several important embassies. He was the admiration of all the learned of his time, and particularly of Leland and Sir Thomas More, for the integrity of his life and the variety of his accomplishments. He died in 1546. Besides the work above mentioned and some translations from the Greek, Sir Thomas left "The Castle of Health," 1541; "Of the Education of Children;" "The Banquet of Science;" "De Rebus memorabilibus Angliæ;" "A Defence or Apology for Good Women;" and "Bibliothecæ Eliotæ" (Elyot's Library or Dictionary), 1541.—J. S., G.

ELZEVIUS, the name of a celebrated family of printers, who flourished in Holland in the seventeenth century, and were

renowned throughout Europe for the beauty and accuracy of their typography. The family was of good descent, and removed from Louvain into Holland on account of its attachment to the protestant faith. No fewer than fourteen of its members followed the profession of booksellers and printers, and their useful activity in these pursuits extended over a period of a hundred and thirty years. LOUIS ELZEVIUS, the first of the name, was born at Louvain in 1540, and died in 1617. He established himself in Leyden in 1580, and from 1583 became known as a bookseller. In 1592 he began to print, and from that year to his death he issued from the press as many as one hundred and fifty different works.—His son, BONAVENTURE ELZEVIUS, was born at Leyden in 1583, and commenced to figure as a printer in 1608. In 1626 he took his nephew, MATTHEW ELZEVIUS, son of his brother Matthew, into partnership; a connection which continued for twenty-six years, and was marked by eminent intelligence, activity, and success. The *Officina Elzeviriana* was established at Leyden, and acquired great celebrity by the extreme neatness and accuracy of its publications; many of which were regarded as *chefs d'œuvre* of typographic art. Both the partners died in 1652. Abraham had two brothers, Jacob and Isaac, who carried on business at the Hague and in Leyden, but did not attain to any importance. The honours of the family were next sustained by LOUIS ELZEVIUS, the third of that name, who was the son of the second Louis, and who, born at Utrecht in 1604, became the founder of the *Officina Elzeviriana* of Amsterdam. Between 1638 and 1654 he sent forth from his presses as many as one hundred and eighty-nine different works, many of them of great merit. In 1654 he associated with him in the business his cousin, DANIEL ELZEVIUS, the son of Bonaventure, and after a partnership of ten years retired. He died in 1670. During this partnership the Elzevirian typography attained its highest degree of excellence and splendour. The mechanical execution of its productions might not be quite so careful as that of the smaller works of Bonaventure and Abraham Elzevir, but the works themselves were of greater importance and value. The two partners published in all one hundred and eighteen works, including a series of classics, 8vo, "cum notis variorum;" a Cicero, 4to; the *Etymologicum Lingue Latine*; the magnificent *Corpus Juris Civilis* in fol., 2 vols., 1663; and the New Testament of 1658, remarkable for its extreme beauty and accuracy. The Elzevirian editions of the Greek Testament became famous through all Christendom; and the text which they contained became everywhere the *textus receptus*; the value of this last, however, being typographical only, not critical. From 1664, when Louis retired, to 1680, when Daniel died, the latter continued to display the greatest activity in his profession and undiminished excellence in his productions. No fewer than one hundred and fifty-two works issued from his presses during these years, in spite of the civil war which then raged in the country, and which occasioned him serious interruptions and heavy losses. After Daniel's death the productivity and fame of the Elzevir presses rapidly declined. ABRAHAM the second, who was the university printer of Leyden, and who died in 1712, closed the long series of printers and booksellers produced by this remarkable family. The total number of works bearing the names of the Elzevirs—as estimated by M. Charles Pieters, in his *Annales de l'imprimerie Elzevirienne*—amounted to one thousand two hundred and thirteen, of which, nine hundred and sixty-eight were in Latin, forty-four in Greek, one hundred and twenty-six in French, thirty-two in Flemish, twenty-two in Oriental languages, eleven in German, and ten in Italian. Of the elegant duodecimos of the Leyden office, the Pliny of 1635, the Virgil of 1636, and the Imitation of Christ, hold the highest rank for their beauty. The Livy and Tacitus of 1634, the Julius Cæsar of 1635, and the Cicero of 1642, are also highly valued by collectors. Good copies of these, bound in morocco, have sometimes sold in France for as much as one hundred francs a volume. Unbound copies, preserving all their original breadth of margin, are esteemed by bibliomaniacs as *morceaux* of extreme luxury, and have been sold as high as five hundred and thirty francs a volume. Many works, however, were put forth as Elzevirs which were the productions of inferior Dutch printers.—P. L.

ELZHEIMER, ADAM, also called ADAM OF FRANKFORT, one of the greatest landscape painters of Germany, was born at Frankfort-on-the-Maine in 1574, and studied under Offenbach. Having given early tokens of his genius, he left for Italy, where he sojourned for a considerable time. The series

of sketches he there executed obtained for him the esteem of the Italian artists, with whom he was a favourite, and prepared ample stock for his future exertions. Returning to Germany, he settled down in his native place, and produced a vast number of works distinguished for grace and character, if not for ideality and purity of design. Amongst the many subjects of this artist are especially noted—The "Flight into Egypt," and the "Good Samaritan," both in Paris; "A Witch metamorphosing a Youth into a Lizard," in London; "Ceres in search of her Daughter," at Berlin; "The burning of Troy;" a moonlight landscape, and others, at Munich; "Ceres in the house of Hecuba," at Madrid. Elzheimer executed several etchings highly esteemed. He was the master of the celebrated Dutch painter Poelenburg. He died at Frankfort in 1620.—R. M.

EMAD-ED-DIN or EMAD FAKIH KERMANI, a celebrated Persian poet, who died at Kerman in 1390. So great was his celebrity both as a poet and as a doctor of law, that crowds of people came from distant parts to Kerman to visit him in his retreat. He left a number of works, poetical, theological, and philosophical, the first of which are held in unrivalled estimation by his countrymen.—J. S., G.

EMADI. See IMADI.

EMANUEL BEN SALOMON, a famous Hebrew poet and commentator, born at Rome, flourished towards the middle of the thirteenth century. He wrote commentaries on most of the books of the Old Testament, and a series of poetical compositions—"Mechabberoth." He has been called by some biographers the Voltaire of the Hebrews; but no serious parallel can be instituted between the Jewish rabbi and the patriarch of Ferney.—J. S., G.

* EMBURY, MRS. EMMA CATHERINE, an American authoress, daughter of Dr. James Manley, a physician of New York, was married in 1828 to Mr. Daniel Embury of Brooklyn. She was long favourably known to the readers of American periodical literature under the name of *Ianthe*, and most of the contributions, in prose and verse, which she published in magazines with that signature, have been reprinted with success in a collected form. Of late years Mrs. Embury has been chiefly known as a prose writer. She has published numerous tales which, like her poetry, have attracted many readers who find in them much beauty and genuine pathos.—J. S., G.

EMERIAU, MAURICE-JULIEN, Comte, a celebrated French admiral. He commanded the *Spartiate* at the battle of Aboukir. After his ship struck, Nelson restored to him his sword, with the compliment that such an act was only due to so brave an officer. Bonaparte also, when he heard that Emeriau had been wounded in this famous sea-fight, wrote to him, expressing his sorrow. He was made a peer of France on Napoleon's return from Elba, and had the same honour conferred on him after the revolution of 1830.—R. M., A.

EMERIC-DAVID, TOUSSAINT BERNARD, a French archaeologist and writer upon art, born at Aix in Provence in 1755; died in 1839. He studied law, and with various interruptions pursued it as a profession; but the tastes for archaeological and artistic matters which he acquired during a short residence in Italy, chiefly ruled his laborious career, and upon these subjects he wrote copiously, and with great learning and judgment. In the year 1800 a memoir which he sent to the Institut on the subject of ancient statuary attracted much attention; it was printed in 1805. He was for six years a member of the legislative chamber. In 1816 he was elected a member of the Institut. For this learned body he wrote several works upon ancient art and upon Greek mythology, respecting which he propounded an ingenious hypothesis, which, however, enjoyed but a brief popularity. He was one of the continuators of the *Histoire Littéraire*. At the age of eighty-four, still engaged in his labours, he was suddenly cut off by apoplexy.—J. S., G.

* EMERSON, RALPH WALDO, the most subtle and original thinker America has produced, was born at Boston in 1803, graduated at Harvard college, Cambridge, and was subsequently ordained minister of a Unitarian congregation in his native city. An alteration in his views respecting the sacrament, however, induced him to relinquish his pulpit, and he retired to a farm in the village of Concord, where he still resides. There, amid the quietudes of nature, he has devoted himself to those profound meditations concerning the spiritual mysteries of existence which have won him a place among the greatest of their interpreters. Although Emerson has been ingeniously characterized as pos-

sessing a Greek head upon Yankee shoulders, or a kind of Plotinus-Montaigne, uniting the shrewd wit of the Gascon with the golden dreams of the Egyptian, he yet must chiefly be estimated as an American, whose works are natural growths from the soil of a new world, springing into life with native grace and power, and not predetermined either in form or substance by the fashion of ancient conventionalities. The peculiar position of America, where civilization and barbarism meet upon the boundaries of realms unconquered by man, naturally favours the growth of a genius like Emerson's, which raises again those fundamental problems of human thought which struck the first denizens of earth; and, while questioning the universe with the childlike simplicity of the earlier sages, at the same time meditates, balances, and judges with tact and shrewdness learnt from the ways of a world no longer in its infancy. The comparison usually drawn between Emerson and Carlyle, entirely overlooks these peculiar native characteristics of his genius. Living in the same era, and both demanding a return from its outward shows to eternal realities; both despising the marshalling of free minds into regiments, and the converting of education into a mere platoon exercise of accustomed movements; both overwhelmed with intense consciousness of the mysteries bounding all human knowledge, and standing face to face with the same infinite problems—there must necessarily be various points of contact between the free lines of their independent thoughts. But Emerson is not an American Carlyle. The music of the winds sweeping through his native forests is heard in his works. As a citizen of a new republic, he stands like an inhabitant of the elder world, nearer the portals of the dawn of time, while Carlyle is more oppressed with the weight of forms established by the authority of centuries. The poet Lowell broadly indicates the difference between the two men as that between Fuseli and Flaxman—the one paints bundles of muscles and thews, the other draws lines straight and severe, a colourless outline. The generalities of Carlyle, notes the same poet, require to be seen in the mass—the specialities of Emerson gain by enlargement. The one sits in a mystery and looks round him with a sharp common sense, the other views common-sense things with mystical hues; the one is more burly, the other rapid and slim; the one is two-thirds Norseman, the other half Greek.

Emerson's works consist chiefly of orations and essays. In 1840 he published his "Nature." In 1841 his first series of essays appeared in England, with a preface by Thomas Carlyle, followed by a second series in 1845. In 1848-49 he visited England and delivered the lectures subsequently published in the volume "Representative Men." This was succeeded by a work upon "English traits," in which the general characteristics of the nation are more aptly and correctly given than the special accounts of individual notabilities. He has also published a volume of poems, which, while constantly defying every ordinary rule laid down by the discourses on poetic art, have a wild spiritual melody of their own, like the voluntaries of a great musician. Emerson's prose often rises to a grandeur of expression seldom attained when his thoughts are clad in a more formal metrical garb. His works generally cannot be catalogued as belonging to any special school; neither are they a confused assemblage of detached thoughts. He is a thinker in the same sense in which Beethoven was a musician. It is evident, on the first glance, that Emerson seeks to solve the riddle of the universe for himself, and is content with no traditionary answer. Why should not we enjoy, he asks, an original relation to the universe? Embosomed for a season in nature, whose floods of life stream around us and through us, why should we grope among the dry bones of the past, or put the living generation in masquerade out of its faded wardrobe? He insists on man's individuality, and protests against the merging our separate beings into indolent conformity with a majority. Let a man know his worth, and keep things under his feet. Let him not peep, or steal, or skulk up and down with the air of an interloper in the world which exists for him. Beneath opinions, habits, customs, he seeks the spirit of the man. The one thing in the world of value is the soul—free, sovereign, active. The history of the world can only be understood as it is lived through in our own spiritual experience. "I can find," writes Emerson, "Greece, Palestine, Italy, Spain, and the Islands—the genius and active principle of each and of all eras—in my own mind." A man must sit at home and not suffer himself to be bullied by

kings or empires, but know that he is greater than all the geography and all the government of the world. Starting from this duty of developing a free individuality, he seeks to be true to himself, let the world say what it will; nay, judging from the treatment given to the great and good, he decides that to be great is to be misunderstood. Believing every man to possess his own greatness, Emerson seeks to show the present age its own divinity. True genius will find beauty and holiness in new and necessary facts, in the shop and mill. Proceeding from a religious heart it will raise to a divine use the railroad, the insurance office, our law, our commerce, the galvanic battery, the electric jar, the prism, and the chemist's retort, in which we now seek only an economical use. The end and aim of life is not to assert ourselves, but by individual faithfulness to become fit recipients for the surges of the universal mind, so as to live in thoughts and act with energies which are immortal. The greatest philosopher is but the listener of simplest faithfulness; and the loftiest wisdom is gained when self is forgotten in commune with the Universal Spirit. Such is, in brief, the general direction taken by the teachings of Emerson.

While leading a farmer's life of quiet simplicity and unostentatious purity, and following out the subtle and reverent speculations in which he most delights, Emerson preserves a noble interest in the practical affairs of the world. It is no slight sign of the greatness of the thinker, that he can leave the amenities of the study and the quietudes of the forest, to stand upon the antislavery platform. The subordination of the pursuit of a thought to the love of a duty, thus manifested, may be accepted as the crowning lesson from the life and works of Emerson—a lesson nobly stated in his own words: "Let man then learn the revelation of all nature and all thought to his heart; this, viz., that the Highest dwells with him; that the sources of nature are in his own mind, if the sentiment of duty be there."—L. L. P.

EMERSON, WILLIAM, an eminent English mathematician, born at Hurworth, near Darlington, in 1701; died in 1782. He received his education entirely at home, acquiring early proficiency in mathematical studies under the care of his father, who was schoolmaster of Hurworth, and obtaining a respectable acquaintance with the Greek and Roman classics through the assistance of the curate of the place, who lodged in his father's house. Emerson, on the death of his father, attempted to continue the school, but it did not flourish under his management, and he soon reverted to an uninterrupted pursuit of his mathematical studies, contenting himself on the score of income with the small inheritance left him by his father. He went up to London at short intervals with a contribution to a mathematical journal, or a treatise on some branch of his favourite study, which he had most studiously elaborated in his retirement at Hurworth, and which, as the sheets came from the press, he most laboriously corrected in some obscure lodging in the metropolis. Though completely absorbed in the science of his predilection, however, he was not without certain traits of character and features of mind which marked him out in society as a sturdy eccentric Englishman. His manners were as gruff as his clothes were coarse, and yet in his better moods he was a delightful companion, racy in his talk, and of a speculative humour which seemed very foreign both to his character and pursuits. He was a keen angler, a good practical mechanic, and although an indifferent musician, boasted a most profound acquaintance with the construction and properties of musical instruments, ancient and modern. He is now best known by his "Mechanics," although this work by no means so well represents the range and accuracy of his attainments as his "Method of Increments," his "Doctrine of Fluxions," and some others of his numerous, valuable, but now neglected contributions to the mathematical sciences.—J. S., G.

EMERY, JACQUES-ANDRÉ, a French Jesuit, was born in 1732, and died in 1811. He lived through the stormy period of the Revolution, escaping with an imprisonment of eighteen months. He was a devoted abettor of the interests of his order. For some time after Napoleon came into power, he held aloof on account of the concordat; but, after suffering an arrest, he gave in, and was enrolled amongst the clergy of Paris. He was a voluminous writer.—R. M., A.

EMERY. See LEMERY.

EMILIUS, PAULUS (in Italian, Paolo Emilio), was born about the year 1460. He had embraced the clerical profession, and was living at Rome, engaged in classical pursuits, when he was invited to Paris by Bishop Etienne Poucher, and on the recom-

mendation of that prelate, employed by Louis XII. to write the history of France. A canonry in the cathedral having been conferred upon him for his support, he took up his quarters in the college of Navarre, and commenced the task which, after the labour of thirty years, he was to leave unfinished. When he died in 1529, he had brought the history down from the earliest times to the fifth year of Charles VIII. (1488). The work was entitled "De Gestis Francorum," and consisted of ten books. It was continued by Arnoldus Feronius, who published nine supplementary books in 1650. Emilius, although a most accomplished scholar and a most fastidious writer, has not satisfied all critics in the matter of his style; but he is generally allowed the praise of careful research and studied impartiality.—J. S., G.

EMLYN, THOMAS, an English presbyterian minister of the Arian persuasion, was born at Stamford in Lincolnshire in 1663. Having been educated for the ministry, partly at Emmanuel college, Cambridge, partly at the dissenting academies of Mr. Shuttleworth and Mr. Doolittle, he became a preacher in 1682, and soon after accepted the office of chaplain to the countess of Donegal, whom he followed to Belfast, and with whom he remained, after her marriage to Sir William Franklin, for several years. In 1688 he returned to London, and in the following year became pastor of a dissenting congregation at Lowestoft in Suffolk. Whilst there his mind became troubled about the doctrine of the Trinity, which he had hitherto held according to the orthodox formula; but as he had not resolved to abandon as yet his early views, he accepted an invitation to a charge in Dublin, on which he entered in 1691. Whilst there his views decidedly assumed the character of arianism, and, as he avowed them when challenged, he became the object of a persecution so violent, that in the present day it seems almost incredible. Not only was he summarily expelled from the society of his brethren and his charge, but on his return to Dublin, after a short absence in England, he was seized, imprisoned, tried on a charge of blasphemy, and sentenced to suffer a year's imprisonment; to pay a fine of one thousand pounds to the queen, and to lie in prison till it was paid; and to find security for his good behaviour during life. He remained in prison for two years, when his fine was reduced to seventy pounds, and twenty to the archbishop of Armagh, who, as queen's almoner, had a claim for fifty, being at the rate of a shilling in the pound on the original fine. On his escape Mr. Emlyn hastened to London, where he spent the remainder of his life, chiefly in literary pursuits, and occasionally in preaching to a few of like views with himself. He died on the 30th of July, 1743, in the seventy-ninth year of his age. His writings are chiefly controversial. The only one that has any beyond a mere historical interest now, is his "Inquiry into the original authority of the text 1 John v. 7," and the tracts which followed in defence of this.—W. L. A.

EMMA, who became queen of England by her marriage with Ethelred the Unready in 1002, belonged to the ducal house of Normandy, and at her husband's death took refuge with her brother, Duke Richard. She returned in 1017, to become the wife of Canute, to whom she bore Hardicanute, who ascended the throne after Harold I. Of her two sons by her union with Ethelred, the elder succeeded Hardicanute, and is known in history as Edward the Confessor. She has been accused, but without good grounds, of conniving at the death of her second son Alfred, who was cruelly murdered by Harold.—W. B.

EMMANUELE FILIBERTO OF SAVOY, son of Charles III., duke of Savoy, and Beatrice of Portugal, born in 1528. He was so weak when a child, that he was considered unfit for many exercises. But nature had gifted him with indomitable energies of mind, and his spirit, as he grew up into manhood, seemed to breathe a new life into his sickly frame. Eager to retrieve the fallen fortunes of his house, whose states north and south of the Alps had been laid waste by French invaders, he trained himself to military exploits, first in Germany in 1546-47, then in the wars of Charles V. and Philip II. against the house of Valois; till, at the head of the Spanish army, he broke the power of France in the celebrated battle of St. Quintin in 1557. There ended his military career; and when, through that great victory and the subsequent negotiations at Château-Cambresis, he had won back to Savoy the greater part of its domains, he reconciled himself with France, married Margaret of Valois, sister to King Henry II., and turned from a general into a legislator. His sojourn in the Netherlands—then the most flourishing country in Europe—had taught him the arts of civilization;

and he applied them to the restoration of his states. His father had died in 1553, leaving these in a condition of utter dissolution. Everything was to be built up again. Emanuele Filiberto succeeded in establishing his sway over his subjects by governing them according to their interests, although he condemned their old franchises, and allowed them to fall into oblivion. Having secured to Piedmont an independent position between the rival ambitions of France and Spain, he reconstructed the whole administration of the state, improved the finances, organized the army, and followed out to the end of his reign a skilful and self-relying policy towards his powerful neighbours. His attention was particularly directed to the development of public instruction, of which the country stood in great need after a long period of war and desolation. The universities of Turin and Mondovi rose to efficiency and renown under his patronage. He died in 1580, and was succeeded by his son, Carlo Emanuele.—(See CHARLES EMMANUEL.)—There is an interesting biography of Emanuele Filiberto written soon after his death by a contemporary, Giovanni Tosi.—(*Ed. Mediol.* 1601.)—A. S., O.

EMMET, CHRISTOPHER TEMPLE, an Irish barrister of great oratorical power, born at Cork in 1761, was the son of Dr. Robert Emmet, an eminent physician, and maternally descended from Sir John Temple. He entered Trinity college in 1775, and was called to the bar in Trinity term, 1781. During the period which immediately preceded this event, he seems to have studied with great application; for Grattan in the life of his father tells us—"Temple Emmet, before he came to the bar, knew more law than any of the judges upon the bench; and if he had been placed on one side, and the whole bench opposed to him, he could have been examined against them, and would have surpassed them all. He would have answered better, both in law and divinity, than any judge or any bishop in the land." Allowing for the exaggeration of this estimate, we may take it as evidence of great acquisitions. The tenacity of his memory was also very remarkable. On one occasion, when the books of the Historical Society, of which he was a distinguished member, happened to be mislaid, and it was thought that no examination could have taken place, Emmet, who had read the course, recollected the entire, and with astonishing power examined the society in every part of it. But his whole academic career was equally brilliant. Charles Phillips tells us that Temple Emmet passed through the university with such success that the examiners changed in his case the usual approbation of *valde bene*, into the more laudatory one of *O quam bene!* In 1784 Emmet doubly linked his connection with the Temple family by marrying a young widow named Western, the daughter of Robert Temple, Esq. His matrimonial happiness was of even shorter duration than his short-lived brilliancy and success at the bar. He fell a victim to decline in 1788, leaving one child, a daughter, who died unmarried. "During his short professional career," observes Dr. Madden, "his brilliant talents and eminent legal attainments obtained for him a character that in the same brief space was probably never gained at the Irish bar." Temple Emmet's oratory teemed too much with gorgeous and poetic imagery to be at the present day eminently successful. His speeches abound with those flowers of rhetoric which may be said to have withered out of fashion with the death of Sheil. It is satisfactory to know, however, that John Philpot Curran entertained an enthusiastic admiration of the eloquence of Temple Emmet. Of this fact we have been assured by Mr. P.—(Emmet's brother-in-law), who has also told us that Temple Emmet never wrote with greater brilliancy and beauty, than when considerable noise and miscellaneous sources of distraction existed around him. While throwing off the most effective written composition, he constantly maintained at the same time sparkling conversations. Temple Emmet was the author of several poetical pieces, which were published after his death. "The Decree," addressed to Lord Buckinghamshire, abounds in beautiful imagery and musical rhythm.—W. J. F.

EMMET, ROBERT, youngest son of Dr. Emmet, who had filled the office of state physician, was born in Molesworth Street, Dublin, during the spring of 1778. Attending mathematical instruction, he was placed under the preceptorial care of Samuel Whyte, who had already numbered amongst his pupils Richard Brinsley Sheridan and Arthur Wellesley, the subsequently great duke of Wellington. Here Emmet became the schoolfellow of Thomas Moore, who, forty years afterwards, wrote a brilliant

eulogium on Emmet's pure moral worth and intellectual power. Emmet was indeed wholly free from the frailties and follies of youth, though how capable he was of the most devoted passion, his attachment to Sarah Curran proved. Mr. Quinlan, the last surviving pupil of Samuel Whyte, has furnished the writer of this paper with some interesting reminiscences of Robert Emmet. "Even then," he observes, "Emmet had a striking taste for declamation. I well remember him procuring the coachman's coat, enveloping his slight person in its ample folds like a toga, and, having mounted to the summit of a deal kitchen table, giving full vent to a flood of oratory." "I speak from youthful impressions," writes Moore, "but I have heard little since that appeared to me of a loftier or, what is far more rare in Irish eloquence, purer character." With such Demosthenic tendencies, it is not surprising that Emmet should have joined the Historical Society, which at that time formed such a brilliant feature in the university of Dublin. Emmet spoke frequently; his eloquence was always fervid; and the effects which it produced were such as to arouse the serious vigilance of the academic heads. In February, 1798, a visitation was held by the Lord-chancellor Clare, and Emmet was, among other students, expelled. After the removal of the Irish state prisoners to Fort-George, Emmet visited his brother there, and immediately after started for the continent, where we find him associating with Allen, Dowdall, Macnevin, and other men whose minds had been tinged by the fashionable treasons of the day. A speedy rupture of the amicable relations between England and France, seemed in 1802 inevitable. Extensive naval preparations for the invasion of England, were being made by the first consul. Robert Emmet communicated with him, and the result was a determination on Emmet's part to co-operate with Napoleon by raising an insurrection in Ireland. Emmet set out for his native country in October, 1802, and at once placed himself in communication, not only with several of the leaders who had acted a prominent part in the former rebellion, but with some very influential persons who encouraged the movement behind the scenes. When too late it became fatally evident that Emmet had been deceived by many of his pseudo-friends, but more from apathy than from treachery. Full of ardour and enthusiasm, Emmet had no misgivings as to the result. Any one who differed from him he laughed to derision. Confident to insanity, he entered into the wildest and most perilous plans. He established a depot in Patrick Street and filled it with ammunition; but with such carelessness was it superintended, that on the 18th July, 1803, the combustibles exploded, and the roof was blown off. After this alarm the leaders found it necessary to remain in concealment for a few days; but the government soon relapsed into apathy, and Emmet into his fool-hardy confidence. Indeed, so utterly unprepared was the government, that, as we are assured by Charles Phillips, a single ball did not exist in the chief arsenal which would fit the artillery. Emmet now purchased a second depot in Marshalsea Lane, and another at Irishtown, stocked them with pikes, blunderbusses, ball-cartridges, grenades, and exploding beams; despatched emissaries through the counties of Wicklow, Wexford, Meath, and Dublin, and implicitly believed their inflated reports and assurances. He resided entirely at the depot; lay at night upon a mattress, surrounded by all his various implements of death; and spent his days in devising plans of attack. His projects were visionary; his pecuniary means scanty; and many of his colleagues false. Bonaparte also, it became evident, had deceived him. Yet he resolved to make an immediate effort, lest further postponement should lead to discovery and death. The morning of the 23rd July, 1803, arrived, and found the leaders divided in their councils. Treachery, moreover, was at work. Portion after portion of his original plan was defeated by, as he thought, accident, ignorance, or neglect. The Wicklow men under Dwyer—on whom great dependence was placed—had not arrived; the man who was charged with the order to him from Emmet never delivered it. The Kildare men came into Dublin, and, having been informed by a false agent that Emmet had postponed his attempt, went back to Kildare. Three hundred men from Wexford repaired to Dublin, but no order or communication reached them from Emmet. A large body of men were assembled at the Broadstone, awaiting the discharge of a rocket to act; but no such signal was made. Emmet counted to the last on large help, and about nine o'clock on the evening of the 23rd July, 1803, full of sanguine hope, he sallied forth, dressed in green

and gold, at the head of about one hundred and twenty men, and proceeded in the direction of Dublin castle, which it was his intention, if possible, to capture, and at the same time to seize the viceroy and members of the privy council. Many of his men were under the influence of liquor. Emmet in vain endeavoured to maintain order among them; acts of pillage and riotous assault were committed, and Lord Kilwarden was the first to fall a victim. When Emmet beheld these outrages he was filled with disgust and despair, and, accompanied by a few minor leaders, abandoned his project and his followers. Colonel Browne and two or three soldiers were killed in the *melee*. Emmet fled to Butterfield Lane, Rathfarnham, and from thence to the Wicklow mountains, where he forbade Dwyer to attempt any renewed effort, which could only lead, he said, to the effusion of blood. His friends urged him to adopt measures for immediate escape, but he resolutely resisted the advice, having determined to make an effort to see a young lady to whom he had been betrothed—Sarah Curran, daughter of the distinguished Irish orator. Emmet repaired to Haroldscross with this object, but speedily fell into the hands of Major Sirr. Some person unknown received £1000 for pointing out his retreat. Emmet's trial promptly followed. His speech in reply to "what had he to say why sentence of death should not be passed upon him?" is a masterpiece of impassioned oratory, and for some years subsequently used to be recited occasionally on the stage. On September 20th, 1803, Emmet was executed in Thomas Street on a temporary scaffold of boards placed lengthwise across some barrels, beneath which, as an eye-witness, Mrs. Macready, said, she saw dogs lapping up his blood. The fate of Emmet excited a deep and lasting sympathy, not in Ireland only, but in England, America, and on the continent. His arduous, intrepidity, wondrous eloquence, and tragic death, have long been a prolific source of inspiration to the national poets of Ireland; and the pen of Southey has been employed on the same theme. Dr. Madden in Ireland, and the countess de Haussenville in France, have done much to embalm the memory of Emmet.—W. J. F.

EMMET, THOMAS ADDIS, younger brother of Christopher T., was born in Cork, April 24, 1764. He entered Trinity college, Dublin, in 1778; but, like his countrymen Goldsmith and Sheridan, his academic career was not marked by any peculiar brilliancy. If, however, he possessed less imaginative power than Temple and Robert Emmet, he surpassed them in calmness and solidity of judgment. Being designed for the medical profession, Thomas Addis Emmet was sent to Edinburgh in 1783 to prosecute his studies; and there he became acquainted with Mitchell, the natural historian Rogers, and Sir James Mackintosh, whose opinion of Emmet's talents is recorded in the *Life of Mackintosh* by his son. Emmet laboured arduously at his studies; and his medical books, now in the possession of Dr. Madden, are so studded with minute marginal notes, that the MS. contents of each work is sufficient to fill a small volume. His amiability of disposition endeared him so closely to his fellow-students, that he was elected president of five medical, scientific, and literary societies. In 1788 Temple Emmet died—an event which completely changed the destiny of his brother. Mackintosh advised him to devote his attention to legal studies, and Emmet readily embraced the advice. He accordingly went to London, read two years in the Temple, returned to Dublin, and was called to the Irish bar in 1790. Immediately after he married Miss Patten, an accomplished lady, whose brother is still living, and to whom we are indebted for some of these details. The earliest notice of T. A. Emmet as a barrister occurs in June, 1792, in the singular case of Napper Tandy against the viceroy, the lord chancellor, the Right Hon. John Foster, and Arthur Wolfe, afterwards Lord Kilwarden. The United Irishmen's oath at this time pledged the person who took it to use all his influence and abilities in the attainment of a representation of the Irish nation in parliament, and to promote, with that view, "a brotherhood of affection, an identity of interests, and a union of power among Irishmen of all religious persuasions." To administer this oath was an indictable offence: several persons were prosecuted; and Emmet, on a motion in arrest of judgment, after exhausting his learning and ingenuity, astonished his hearers with—"And now, my lords, here in the presence of this legal court, this crowded auditory—in the presence of the Being that witnesses and directs this judicial tribunal—even here, my lords, I, Thomas Addis Emmet, declare I take the oath!" and to the amazement of bar, bench, and

auditory, he absolutely kissed the book! The prisoners received a lenient sentence, and no steps were taken against the newly-sworn United Irishman. It was on rare occasions only that Emmet acted as counsel for the seditious leaders of 1797 and 1798; but as chamber lawyer to their committees he was constantly busy. Wolfe Tone, in a letter written at this period, referring to Emmet, says—"He is a man of great and comprehensive mind, of the warmest and sincerest affection for his friends, and of a firm and steady adherence to his principles, to which he has sacrificed much, as I know, and would, I am sure, if necessary sacrifice his life." But time has since proved that Emmet belonged to the more moderate section of the Society of United Irishmen. His labours were devoted to the furtherance of parliamentary reform and catholic emancipation, rather than to treason and separation. Emmet wrote much in the *Press*—the organ of the United Irishmen—and Moore has especially indicated the articles signed "Montanus" as possessing some pith and power. On March 12, 1798, the members composing the United Irish directory were arrested at Oliver Bond's. Emmet and M'Nevin do not seem to have been amongst them, for on the same evening they underwent capture at their own houses, were brought to the castle, examined, and committed to Newgate. "Against Emmet," writes Dr. Madden, "there was no specific charge—no overt act of treason brought against him." It was considered prudent, however, to detain the chamber lawyer of the United Irishmen; and for more than a year afterwards he was confined in a cell twelve feet square, to which his wife, unknown to the authorities, contrived to obtain access. Attempts were made to expel her, but all to no effect—she who had been accustomed to all the comforts of a happy home shared, for upwards of twelve months, the dungeon of her husband. Emmet having been examined before the secret committee, was removed April 9, 1799, to Fort-George prison in Scotland. Here he underwent incarceration for three years, after the expiration of which period several of the political prisoners were liberated; but no order for the enlargement of Emmet arrived. Mr. Stewart, the governor, had become warmly attached to Emmet, and expressed much regret in consequence. He turned to Emmet, saying—"You shall go to-morrow: I will take all responsibility, and stand between you and the government." Emmet accordingly embarked with the other state prisoners, and landed at Holland on July 4, 1802. In the recently-published Cornwallis Correspondence, Emmet is accused of "ingratitude," and it would seem with some show of reason; for General Byrne, a United Irish refugee in the French service, mentions, in a letter addressed to Mr. W. J. Fitzpatrick, that Emmet was in Paris during the autumn of 1803 negotiating with Napoleon on the subject of a projected invasion of Ireland. It was on this occasion that Emmet pronounced Napoleon to be "the worst foe that England ever had." With a view to the palliation of Emmet's act, however, it may be added that a letter exists dated December 14, 1801, addressed by Emmet to his friend the lord-advocate of Scotland, in which he proves that the English government broke an express compact with him. In 1804 we find Emmet a resident of America. He arrived in the new world with a broken fortune, impaired health, and the incumbrances of a young and uneducated family. For some time he doubted whether he would adopt the profession of law or medicine; but he finally selected the former. He rose rapidly. Mr. Haines, an American lawyer of eminence, in a contemporary memoir of Emmet, writes—"He possesses an imagination boundless as the world of light in its grandeur and beauty. Its flights are bold—its pictures soft, magnificent, or awful, as the subject may require." Mr. Haines also eulogizes Emmet's readiness at retort, and tells us that he confined himself to study and business for more than twelve hours a day. His success aroused the envy of a portion of the local bar; they refused to hold briefs with him; but Emmet confronted and crushed the jealous confederacy. The expatriated Irishman at length became attorney-general of New York—an elevation earned not by servility, but by sterling talent and stern independence. But this dignity was not worn long. On November 14, 1827, while discharging the duties of counsel in court, he fell in an apoplectic fit and died. The court was instantly adjourned: a meeting of the bar was held. His funeral was attended by the entire bar, students at law, and a crowd of influential citizens. A cenotaph, thirty-three feet high, has been erected to Emmet's memory in Broadway. It is inscribed on three sides in three different languages, and bears

evidence to the strength of his integrity, learning, eloquence, and imagination. Emmet's eldest son, ROBERT, is now a judge in America. The second son, THOMAS, married the daughter of Dr. McNevin. In the Miscellaneous Writings of Justice Storey, pp. 804-7, is an elaborate portrait of Emmet.—W. J. F.

EMMIUS, URBIO, born at Greith in 1547; died at Groningen, in 1626. In 1574 he visited Geneva, and became acquainted with Beza and other Calvinists which led to adopting their religious tenets. In 1594 he was attached to the college of Liers in East Frisia, and remained there as professor of Greek and of history till his death. He published several books on chronology, and some on historical and antiquarian subjects. Voltaire praises his historical works, but complains of his not citing his authorities—a complaint which Robertson makes of Voltaire himself. His greatest work is, "Vetus Græcia Illustrata," praised for the extent of its information on the social and political condition of the ancient Grecian states.—J. A. D.

EMO, ANGELO, a Venetian admiral of some reputation in the last century. During the hostilities between the Russians and the Turks in 1744, he was sent with a fleet to protect the commercial interests of Venice in the East. Later, when the republic sought to punish the insolence of the Mahometan regencies on the coasts of Africa (Tripoli, Tunis, Algiers), he advised the senate to restore the navy, and waged war with Tunis, but with little success, owing to the declining condition of Venice. He was the last representative of her ancient traditions.—A. S., O.

EMPECINADO. See DIAZ, JUAN MARTIN.

EMPEDOCLES, flourished in the 84th Ol., and was a high priest in his native city, Agrigentum. At once philosopher, lawgiver, physician, and poet, Empedocles was revered as a prophet during his life, and afterwards worshipped like a god. His career was embellished by reputed miracles, and marvellous legends cluster round his death. Lucretius speaks of him as the greatest among the wonders of Sicily—"clarum et venerabile nomen." He is said to have travelled in Italy and visited Athens. Various accounts connect him with the Pythagoreans, the Eleatics, and Anaxagoras. There are points in the system of Empedocles which have affinity to each of the three; but his philosophic eclecticism was confined to an attempted fusion of the Heraclitean and Eleatic views. His fundamental conception was the unity of the universe; and connected with it his idea of God as the one true force, pervading all, and, from the centre, ruling all. Man is a part of this whole, a procession from the Divine, which he can know but imperfectly. Only divine knowledge is real; that of man is tainted by the imperfections of those senses through which he has to attain it. With the Eleatics, Empedocles denied that anything could become which had not before been, or having been, ever cease to be; but he did not carry out this principle to the absolute denial of diversity. He admitted in a sense the existence of motion, and consequently of space and time. Empedocles arrived, by a rude analysis, at the notion of the *four elements*. A piece of wood when burnt sent forth flame and smoke; it left a residue of ashes and moisture. Fire, air, earth, and water corresponding to these, were, in his phraseology, the four roots of all things. Fire was the noble element, the essence of life, having most affinity to mind; and the other three might be classed together as the basis of matter. This view connects Empedocles to some extent with the Ionic philosophers, but he differed from them in ascribing to the elements an immutable essence; they were capable only of relative change. This was the foundation of a theory of nature necessarily mechanical, and not dynamical. Another feature of the philosophy of Empedocles was his notion of the *two powers*. Love was with him, as with Parmenides, the principle of unity, almost identical with God, at the centre of the sphere, binding the universe together. He invented another principle, *Hate*—*νεικος, εχθος, ποτος*—the strife of Heraclitus, to account for motion, change, separation, and the phenomenal world generally. Ethically, the powers were opposed as *good and evil*; physically, as *attraction and repulsion*; numerically, as the roots of *one and many*. We have here a dualism, which connects his system at once with the previous natural philosophy and the Pythagoreans. There is a great similarity in most of the ancient cosmogonies. In his system of the world, Empedocles again recalls Anaximander. The sun, the air, the sea, and the earth were original formations of love. Out of those elements, in an ascending scale, the different organisms were evolved; animals followed plants, and man crowned the whole. He arose by the action of fire on

the moist earth out of undeveloped shapes, "*τοποι ουλοφουεις*," which, after a series of futile conjunctions, came together in the frame of a man with voice and motion. It was the work of Love to superintend the right mixture of the elements; it gave the impulse to perpetuate life, "*Alma Venus genetrix*." The system of Empedocles has neither the consistency nor the gloom of the Eleatic school. He neither surrenders everything to the merely phenomenal, nor entirely merges the phenomenal in the one. He places them side by side, and only subordinates one to the other. The world in which we are is imperfect by reason of strife and hate; it is separated from the world of the sphere—the world of truth, perfection, unity, and rest, that is peopled with purer spirits—

"Οὐδ' τις ἢ κινῶσιν Ἀεὶς Θεός, οὐδὲ Κυδαίμης,
οὐδὲ Ζεὺς Βασιλεὺς, οὐδὲ Κρονός, οὐδὲ Ποσειδῶν
ἀλλὰ Κυρεὶς Βασίλεια"—

Poetry which again brings us back to the mythological epoch of philosophy. Empedocles reconciled the conditions of the two worlds by a purely theological view when he spoke of the lapse by guilt from a higher life; the doom under which man had fallen, "*τρεῖς μυρίας ὥρας ἀπο μακαρῶν ἀλλοτρεῖσθαι*," and the expiations—*καθάρματα*—by which he might hope for reunion with the divine. Empedocles held that the elements constituting our body may have, in the fluctuation of things, made up many other bodies; and thus his view of the migration of souls arose, more closely allied to physical speculations than the corresponding theory of Pythagoras. He had a notion of the purification and ultimate absorption of all things in the pure element of fire when the times of strife were passed. To deliver man from his exile and wandering, he advocated an ascetic mode of life, abstinence from blood, and other Pythagorean rules. The style of Empedocles is more flowing than that of the other early philosophers who delivered their oracles in verse; but he lost in force of argument what he gained in art, and the objection of Aristotle that he gave no proof of his opinions, seems to have been not without foundation.—J. N.

EMPOLI, JACOPO CHIMENTI DA, surnamed so from the place of his birth, was born in 1554, and died in 1640. He received his first lessons in art from Tommaso da San Friano, and perfected himself by studying Andrea del Sarto. His style, especially in its second phase, is graceful and soft; his colour excellent; his design accurate. He was often employed by the court of Florence to decorate triumphs and fetes. He painted also in fresco, but a fall from a scaffold disgusted him with that branch of art. He treated with equal success historical subjects and portraits, and often even still life and genre. Of the numerous works scattered through the churches and galleries of Florence, we note—the "S. Ivo," his master-piece; the "Creation of Adam;" the "Sacrifice of Abraham;" the "Noah," and the "St. Matthew."—R. M.

EMPSON, WILLIAM, professor of law in the East India college, Haileybury, was born about the year 1790. He was educated at Winchester school, and at Trinity college, Cambridge, where he graduated in 1812. He is known chiefly as the author of numerous articles embracing a widely varied range of legal, ethical, and literary topics, which appeared in the *Edinburgh Review* between 1823 and 1849; as the editor for a few years of that influential periodical, having succeeded Mr. Macvey Napier in that position; and as the son-in-law of Lord Jeffrey, whose only daughter Mr. Empson married in 1838. To Mr. and Mrs. Empson and their children Jeffrey was very tenderly attached, and his letters to them given in Cockburn's Life display, more than any other portion of the correspondence, the critic's vivacity and affectionateness. Mr. Empson died in December, 1852.—J. B. J.

EMSER, HIERONYMUS, the well-known antagonist of Luther, was born at Ulm in 1477, of a good family, and studied at the universities of Tübingen and Basle. In 1504 he delivered lectures at Erfurt on Reuchlin's comedy of Sergius, sive Capitis Caput, which Luther is said to have attended. In 1505 he lectured at Leipzig upon humanistic studies, and used to boast later in life that he was one of the first men in Germany to bring such studies into public favour. He acted for several years as private secretary to Duke George of Saxony; and having taken priest's orders, was appointed by his patron to two prebends in Meissen and Dresden. He was for some time on friendly terms with Luther, even after the publication of the Theses in 1517; but at the Leipzig disputation he sided with

Eck, and soon after published a tract, containing some account of the disputation, which brought him into violent conflict with the reformer. Luther replied to him in 1519, in a letter addressed *Ad Egocerotem Emseranum*, in which he dubbed him the "Goat of Leipzig," an allusion to the goat's head in Emser's family shield, which the latter was fond of displaying upon the titlepage of his writings. Emser's rejoinder was entitled "*A Venatione Egocerotis Assertio*," in which he described Luther's theology as *nova et cynica*, and attacked his person and character with abusive violence. It was Emser who first published the false accusation, that the sole reason of Luther's attack upon Tetzel and the traffic in indulgences, was the annoyance of the German Augustinians at the traffic being put into the hands of the Dominicans. In 1521 and 1522 Emser published no fewer than eight different pieces, all marked by violent personality against Luther and the other reformers of Saxony and Switzerland; and the strife continued with unabated fury till Emser's death, which took place in 1527. He was associated with Eck in preparing a German translation of the New Testament, intended to counteract the influence of Luther's version; but he borrowed largely from the work which he condemned, his learning being unequal to the task of translating from the Greek original.—P. L.

ENAMBUC, PIERRE VANDROSQUE DIEL D', a French voyager of the seventeenth century, was descended from a noble family. He died in 1636. He took early to the sea, and had the good fortune to attract the notice of Richelieu. Enambuc's chief exploits took place in the West Indies. It was he that began the colonization of the islands of St. Christophers and Martinique. He acted for some time, from mutual hostility against the Spaniards, in concert with the English captain, Warner, with whom, however, he afterwards quarrelled. The beginnings of the French settlement in these islands were full of difficulties and misfortunes, which Enambuc, who was both a brave soldier and a skilful governor, did his best to overcome. Enambuc died in St. Christophers.—R. M., A.

ENCINA, JUAN DE. See ENZINA.

ENCINAS, FRANCISCO, called also DRYANDER, an eminent Spanish reformer, was a native of Burgos. Nothing is known of his early life; but in 1541 he was living in Louvaine, where his attachment to Lutheranism drew upon him much hatred, which induced him in that year to exchange what he called a "*captivitas Babylonica*" for the freer and more congenial air of Wittenberg. During his residence there he enjoyed the cordial esteem and friendship of Luther and Melancthon, and occupied himself in executing a translation of the New Testament into his native tongue. When the work was ready for the press, he returned to the Netherlands to get it printed and published. The printing was finished at Antwerp in 1543, but having resolved not to publish without the license of Charles V., he waited till the emperor came to Brussels. Having obtained an audience through the influence of a friendly bishop, his work was graciously received by Charles, who handed it to a Spanish monk, Peter à Soto, for his judgment upon it; which proving hostile, the publication was not only prohibited, but Encinas was treacherously seized and cast into prison. This occurred in December, 1543, and he continued in bondage till February 1, 1545, when, observing the prison door standing open, he seized the opportunity to make his escape. After his flight, he was cited to appear before the tribunal, and was condemned to perpetual banishment from the Spanish dominions. Having returned to Wittenberg, he remained there for some time with Melancthon, and was afterwards resident in Basle, in England, and in Strasburg. Melancthon recommended him to Edward VI., for a chair in one of the English universities, and during his sojourn in England, in 1548 and 1549, he experienced much kindness from the king and Crammer, but he failed of obtaining any settled appointment. He died 21st December, 1552. He drew up a history of his imprisonment and escape, which was printed at Antwerp in 1545, and the substance of which was incorporated with the reformation histories of the period. As a separate piece, it is extremely rare. His brother JOHN was also a Lutheran, and brought over John Diaz and many other of his countrymen to the same faith. He was bold enough to avow his opinions even in Rome, where he was apprehended and burnt as a heretic in 1546, after having made a fearless confession in presence of the cardinals and many other leading men of Rome.—P. L.

ENCISO, DIEGO XIMENEZ DE, a Spanish dramatic writer, in the first half of the seventeenth century. Some of his works

appear in the collection entitled "*Comedias escogidas*;" the bulk of them are now of small interest, but a few are noteworthy, both from their dramatic portraiture of character, and from the light they throw on some events in Spanish history. In "*El Principe Don Carlos*," we find a very different view of that prince, and of his father Philip II., from that which is familiar to the readers of Schiller, and possibly one more conformable to the facts of history. Other works are "*La Mayor hazaña de Carlos V.*," and "*El gran duque de Florencia Juan Latino*."—F. M. W.

* ENCKE, JOHANN FRANZ, the astronomer, son of a clergyman of Hamburg, was born there, September 23, 1791. He studied at the university of Göttingen principally under the celebrated Professor Gauss. In the year 1813-14 his studies were interrupted by his being enrolled for active service in the force raised by the Hanseatic towns, and by his attaining the rank of lieutenant of artillery in the army of Prussia. While thus employed, he made the acquaintance of Lindenau, who, on his becoming minister of state after the conclusion of the war, appointed the young lieutenant to a situation in the observatory of Seeberg, near Gotha. Of this institution he became assistant-director in 1823, and shortly afterwards he was called to Berlin to assume the duties of director of the royal observatory, and of secretary of the Academy of Sciences. In the discharge of these duties he has earned an almost unrivalled reputation among modern German astronomers. One of the most important of his contributions to astronomical science is the work which he first published, "*Die Entfernung der Sonne*," being a masterly discussion of the totality of the observations of the transits of Venus of 1761 and 1769. He has also the merit of having established the periodicity of the comet discovered by Pons in 1818, which he showed to be identical with comets observed in the years 1786, 1795, and 1805. It is now known as Encke's comet. On every occasion of the return of this comet to the perihelion subsequent to its appearance in 1818, he has calculated beforehand the elements of its orbit, taking into account the effect of planetary perturbation. Having found during the early period of his researches that the passage of the comet through the perihelion took place a little in anticipation of the time assigned by the theory of gravitation, he was led to suspect the existence of a resisting medium. His subsequent calculations of the comet's motion have been based upon this hypothesis, and from the close agreement of its results with those of observation there can hardly be any doubt respecting its correctness. His researches on this subject are to be found in the volumes of the Berlin Academy for 1829, 1831, 1833, 1836, 1842, 1844, 1851, and 1854; in Nos. 210-11, of the *Astronomische Nachrichten*, and in the volumes of the *Berlin Jahrbuch* for 1822, 1823, and 1858. Upon his removal to Berlin he assumed the editorship of the *Astronomisches Jahrbuch*. In the appendices to the successive volumes of this publication the reader will find a multitude of profound papers by Encke, on various subjects of physical astronomy. Among these may be mentioned a paper containing the exposition of a method for calculating the perturbations of the minor planets.—R. G.

ENCONTRE, DANIEL, a French writer upon mathematics and botany, was born at Nîmes in 1762, and died at Montpellier in 1818. He was educated in Switzerland, where his father was a minister of the reformed church; but in early manhood he went to Paris, and forsaking theological studies for a time, gave himself to the pursuit of philological and scientific knowledge. He was for some time a pastor in Languedoc, and in 1808 became professor in the academy of Montpellier. In 1814 he removed to Montauban, to occupy a chair of theology. His writings were of a very miscellaneous description, but only those relating to mathematics or botany were much valued.—J. S., G.

ENDER, JOHANN and THOMAS, twin brothers, painters, born at Vienna in 1793. Johann gave himself to history and portraits, and Thomas to landscape and perspective. The former followed Count Szechenyi to Greece, afterwards studied in Rome and in Florence, and ultimately settled at Vienna, where he became a professor of the imperial academy of St. Anna. Besides portraits, which were much admired, Johann exhibited in 1824 a "*Judith*," which produced a great sensation. Thomas studied in Vienna, then paid a visit to the Tyrolean Alps, and afterwards travelled to Brazil from whence he brought home a large number of interesting drawings—nine hundred. After this excursion he followed Metternich into Italy and to Paris, meeting everywhere with esteem and honours.—R. M.

ENDLICHER, STEPHEN LADISLAS, a botanist and philologist, born in 1804, and died in 1849. After finishing his literary education, he entered a religious seminary with the intention of becoming a priest; but he was induced by the wishes of his family to relinquish his choice of the clerical profession. Subsequently he was appointed librarian to the imperial library at Vienna, and afterwards to the curatorship of the museum of natural history of the same city. The last situation which he filled was that of professor of botany. On the outbreak of the great political storm in 1848, he took so active a part in the movement as to lose his reason, and at last put an end to his days. His writings are very numerous and varied, comprehending botany, history, and philosophy.—J. S.

*ENFANTIN, BARTHELEMY PROSPER, born at Paris, 1796. This gentleman, one of the early followers of Saint Simon, began soon after the death of that mystical socialist to preach to the sect called Saint Simonians. It was Saint Simon who first laid down the famous dogma, that wages should be according to the workman's wants. This is not the place to speak of Saint Simon and his doctrines; yet a few words of reference become necessary in order to explain the conduct of Enfantin. Saint Simon, like Mahomet, was liberal enough to recognize Moses and Christ, assigning to himself the mission of completing the Saviour's doctrine, and very much in Mahomet's fashion, by blending the sensual with the spiritual in certain proportions to be regulated by a new priesthood, whose business it would be to interfere in all the relations of life. The first priest was Enfantin, who in 1828 assumed the title of Père or Father, allowed his beard to grow, put on a fantastical dress, founded a journal, preached to a congregation, and announced the coming of an inspired prophetess, who should place woman in a different position from any she had ever before held. It may be sufficient to say that, under pretence of respecting the individual, easy ways were to be opened through the Saint Simonian confessor for indulging allowable fickleness of affection and taste. As the high priest called himself the incarnate or living law, there could be no questioning of his decrees. Some reserve was observed by the sect, until the revolution of 1830 seemed to open a new era of liberty. Then the *Globe* newspaper recorded the proceedings of the Saint Simonians, who began openly to organize their system of communism. The government interfered. Enfantin was brought to trial on charges the most serious, of which was one accusing him of violating public morality. In vindication of his innocence he called on two ladies to plead in his defence, but the court refused to listen to the new Portia and Jessica, and on the 28th August, 1832, Enfantin was condemned to a year's imprisonment. His life, since his liberation, has been prosaic enough. Having successively filled the offices of postmaster at Lyons, and a railway director in 1848, he was so far cured of fanciful methods of regenerating society that he founded a journal called the *Credit*, with objects as plain as its name. Even the government of Louis Philippe before its fall, thought well enough of his shrewdness and integrity to appoint him one of a commission of inquiry into the condition of Algeria.—J. F. C.

ENFIELD, WILLIAM, LL.D., a voluminous writer and compiler was born at Sudbury in Suffolk in March, 1741. From an early age he displayed great eagerness in the acquisition of knowledge; and in his seventeenth year he entered the dissenters' academy at Daventry, where he continued five years. He afterwards became minister of a congregation in Liverpool, where he continued several years, and left on being appointed tutor in the dissenters' academy at Warrington. In 1785 Dr. Enfield removed to Norwich, where he continued till his death, which happened after a short but painful illness in November, 1797. During his whole life he was diligently occupied in literary projects, contributing frequently to the *Monthly Review*, the *Analytical Review*, &c., and publishing numerous translations and compilations on educational and scientific subjects, besides several volumes of sermons. His "Speaker," and his abridgment of Brucker's History of Philosophy, were long in great demand for educational purposes. Enfield was a man of amiable character. His religious opinions were Socinian.—J. B. J.

ENGEL, JOHANN JACOB, a distinguished German author, was born at Parchim, Mecklenburg, September 11, 1741, and died whilst on a visit in his native town, June 28, 1802. His first step in life was a professorship in the Joachimsthal gymnasium at Berlin. Some years after he was appointed tutor of the crown prince, afterwards King Frederick William III., a

situation with which the management of the royal theatre was not found incompatible. The latter office he, however, resigned in 1794. At the same time he was a prominent member of the Royal Berlin Academy, and, by his writings, exercised a widely-spread and deep-going influence on the public mind. His "Anfangsgründe einer Theorie der Dichtungsarten," 1783; his "Eulogy of Frederick II.;" his "Ideen zu einer Mimik," and his "Fürstenspiegel," were all classic performances, full of sound morals and strong reasoning, and written in an unexceptionable style. His "Lorenz Stark," 1795, is to this day held in high esteem. Complete works in 12 vols.—His brother, KARL CHRISTIAN, born in 1752; died in 1801; practised for some time as a physician, but latterly adopted literature as a profession. He wrote successfully for the stage.—K. E.

ENGELBERGE or ENGELBERDE, an empress of Germany, who died in 890. She was the daughter of one of the dukes of Spoleto, and married in 856 Louis II., emperor of Germany. A conspiracy was formed by her husband's courtiers against the empress. The counts of Anhalt and Mansfeld accused her of unfaithfulness to her marriage vow, and contrived to give an appearance of truth to the charge. Engelberge was required to prove her innocence by the ordeal of fire or water; but only two days before the time fixed for the trial, Bison, count of Arles, offered himself as the champion of the empress, overthrew her accusers one by one in single combat, and compelled them to acknowledge the falsehood of their charges. He was rewarded for his valour with the hand of Ermengarde, the emperor's daughter. After the death of Louis, in 875, without male issue, a contest took place for the imperial crown between his uncles, Charles the Bold and Louis le Germanique. Engelberge on this retired to a convent, but Charles seized upon her in her retreat and carried her a prisoner into Germany, where she died.—J. T.

ENGELBERT, son of Engelbert I., count of Berg, was raised to the archbishopric of Cologne in 1216. The emperor, Frederick II., appointed him tutor to his son Henry, king of the Romans. Engelbert figured often in the feudal strifes of that unquiet time, and was at length, in 1225, assassinated at the instigation of a cousin of his own, whose excesses had necessitated the interference of his ecclesiastical authority.—R. M., A.

ENGELBRECHTSEN, CORNELIUS, the son of an engraver on wood, was born in 1468 at Leyden, and died there in 1533. He is considered one of the greatest painters of the Dutch school, and was one of the first to use oil colours, as invented by the Van Eycks. Nor was his imitation of the Flemish artists limited to the mere adoption of the new materials. Engelbrechtsen followed their peculiar style, and transmitted it to his pupil, Lucas of Leyden. Many of his works have perished through the bigoted wantonness of fanatic iconoclasts. Among the few that have escaped are noted the "Descent from the Cross," and the "Sacrifice of Abraham;" both of which are in oils, and at present in Paris. His masterpiece, "The Lamb of the Apocalypse," is at Utrecht; a "Madonna and Child" at Vienna; a "Crucifixion" at Munich.—R. M.

* ENGELBRETH, WOLF FREDERIK, a learned Swedish divine, born on the 11th of April, 1771, at Körsör. He travelled from 1791 to 1795, residing a considerable time in Rome, where he studied the Coptic tongue under the erudite Zoega. On his return he became parish priest of Lyderslev and Fröslev, and in 1798 dean. In 1845, on the fiftieth anniversary of his official life, he received a diploma of honour from the university of Copenhagen, as doctor of theology. Amongst his works may be mentioned—"Fragmenta Basmurico-coptica Veteris et Novi Testamenti, quæ in Museo Borgiano Velitris asservantur latine vertit," &c., W. F. E., Copenhagen, 1811. He resigned his duties as priest in 1859.—M. H.

ENGLBRIGHTSSON, ENGLBRIGHT, the William Tell of Sweden, was born near the copper mines of Fahln in Dalarna, of a noble but poor family. At the head of the brave Dalmen, he asserted and maintained the rights and liberties of the Swedish peasantry against the tyrannous oppressions of Erik XIII. and his avaricious stewards. In 1432 he undertook to present the wrongs of the people to the king; but the king refusing to hear him, they chose him for their leader, and set out the following autumn to expel Jösse Erikson, the tyrannous and cruel royal steward of Dalarna and Westmanland, who fled to Denmark, and the king threatened them with yet harder taskmasters. For the third time they rose, in the autumn of 1484, being now joined by the whole country, great numbers of

noblemen being also with them, and many strongholds were soon in their possession. Advancing to Wadstena, where the bishops and senators were assembled, Engelbriktsson compelled them to sign a letter renouncing their allegiance to the king, which was forwarded to him in Denmark. The insurgent army again possessed the whole country, conducting themselves, however, so well, that violence was nowhere committed. At the close of 1435 the king came to Stockholm, and in the following January assembled a diet, and Engelbriktsson and his army posted themselves on the islands round Stockholm, which they fortified, and a truce was concluded which lasted about a year. Many nobles, however, among the insurgents, jealous of Engelbrikt's power, and afraid of the peasantry, went over to the king. The king returned to Denmark, and Engelbrikt was chosen administrator during the truce. In September, the king being once more in Sweden, a meeting took place, and a long list of heavy grievances was laid before him. In the end a peace was concluded. But old oppression and misrule soon returned, with even increased outrage and atrocity, and again the country rose in general insurrection, with Engelbrikt at their head; the king meantime having fled to Pomerania. The whole country was again in the hands of the insurgents, when, whilst besieging the castle of Axevalla in West Gothland, Engelbriktsson was taken so ill, that it was with difficulty he could be removed to his own castle of Örebro. In the spring Engelbriktsson was summoned to Stockholm; but, too ill to ride on horseback, he went by sea, and landed for a night's rest on an island near Göksholm, now called Engelbriktsholmen. Here he was cruelly murdered, 27th of April, 1436, by Mons Bengtson, the son of Bengt Stensson, who had come to him on pretence of a friendly message from his father, carrying back with him Engelbrikt's wife and children as prisoners.—M. H.

ENGELHARDT, KARL AUGUST, a German miscellaneous writer, born at Dresden in 1768; died in 1834. He studied at Wittenberg, and, after being employed in the public library of his native city, became successively archivist and secretary to the Saxon war council. His principal works are illustrations of the geography and history of Saxony. He left a volume of poems and a biography of Boettger, the inventor of porcelain.—J. S., G.

ENGELMANN, GOTTFRIED, an artist of Germany, one of the inventors of lithography, was born in 1788, and died in 1839. Rejecting the paternal counsels, which would have persuaded him to follow commercial pursuits, he studied painting; and having married the daughter of a manufacturer of indiennes in his native place, Mulhouse, he was taken into the concern as designer. While thus employed, his attention was directed to lithography. He went to Munich to study the art, then in a very rudimentary state—and returning to Mulhouse, set up a printing establishment, in which he practised it with great success. Shortly afterwards he removed to Paris, and there surmounting, one by one, the difficulties of the lithographic art—such as Sennfelder had left it—he brought out many works, which may be said to have been the first to mark the range and to prove the utility of the art. Chromolithography is an invention of the same ingenious mind, which so much improved the simpler art. Engelmann wrote several works descriptive of his inventions.—J. S., G.

* ENGELSTOFT, CHRISTIAN THORNING, a learned Danish bishop, was born 8th August, 1805. After passing through his studies with distinguished honours, he became professor of theology in the university of Copenhagen, and two years later doctor of the same. In 1851 he was appointed bishop of Funen. Engelstoft is most known by his works on church history, principally with reference to the Reformation in Denmark. In connection with C. E. Scharling, he undertook the "Theologisk Tidsskrift," and "Nyt Theologisk Tidsskrift."—M. H.

ENGELSTOFT, LAURITZ, a Danish historian, was born 2nd December, 1774, at Eislun, where his father was pastor. After passing through his studies with great honour, he became, in 1803, professor of history and geography in the university of Copenhagen, which post he held till his death in March, 1857. His works are numerous and much esteemed.—M. H.

ENGELSTRÖM, LAWRENCE, Count d', a noted Swedish diplomatist, was born at Stockholm in 1751, and died in 1826. He entered the public service at an early age, and rapidly rose from a subordinate situation in the royal chancellory to the position of an ambassador of the first rank. He represented his sovereign at the courts of Austria, Poland, England, and Prussia suc-

sively, and throughout his diplomatic career, enjoyed the esteem of all with whom his duties brought him into contact.—J. S., G.

ENGESTRÖM, JOHAN, a learned Swede and bishop of Lund, was born in 1699, and died in 1777. He possessed great knowledge of Hebrew and Chaldaic, and was well acquainted with most of the oriental languages.—M. H.

ENGHIEN, LOUIS-HENRI DE BOURBON, Duc d', was born at Chantilly, August 2, 1772. His father was Louis-Henri-Joseph, duke of Bourbon, and his mother Louise-Maria Thérèse-Bathilde d'Orléans. After having manifested brilliant qualities in his youth, the duc d'Enghien accompanied the prince de Condé to Turin in July, 1789, where he espoused the cause of absolute government, and opposed the tendency of the times. In 1792 he distinguished himself at the lines of Weissenburg, and in the combat of Bersheim. Here he displayed the humanity of his character by rescuing from death the soldiers of the French republic, who had been taken prisoners by the royalist troops. In 1796 he commanded the advanced guard of the united Austrian and French royalist armies. The treaty of Campo Formio having detached Austria from the coalition against France, the prince de Condé joined the remains of his forces to those of Russia. They were divided into two parts—one of infantry and one of dragoons, of which latter the duke became colonel. In this position he fought with Suwarrow and the Russian troops on the plains of Lombardy and in the defiles of Switzerland. But Massena having compelled the Russians to abandon the French territory, with their departure hostilities ceased. The duke now fixed his residence at the castle of Ettenheim, four leagues from Strasburg on the right bank of the Rhine, belonging to the elector of Baden. He chose this spot, because in or near it lived the princess de Rohan-Rochefort, to whom he was tenderly attached. Meanwhile a conspiracy broke out in France against Bonaparte, then first consul; and it was affirmed that one of the conspirators frequently received the visits of a mysterious personage whose portrait resembled the duke. Bonaparte, on the 20th March, 1804, sent orders to carry off the duke, Dumouriez, an English colonel, and four others that were with them, and to bring them by way of Strasburg to the fortress of Vincennes. The duke arrived at Paris on the night of the 20th of the same month, and was almost immediately brought before a military commission, who unanimously condemned him to death. The sentence was forthwith carried into effect. He was led to a trench of the fortress, and shot by a detachment of gens d'armes, commanded by the unscrupulous Savary. His remains were buried in a ditch at four o'clock on the same afternoon. The horrible precipitation of these events excited the deepest detestation against Bonaparte. The violation of a neutral territory, the total disregard of the rules of ordinary tribunals, and the absence of any reliable evidence against this unfortunate prince, have fixed upon Bonaparte the indelible charge of a cowardly assassination. There is reason to believe that the first consul shut his eyes to the innocence of his prisoner, desiring to strike his opponents with terror, and dreading the courage and enterprise of the Bourbon prince.—T. J.

ENGLAND, JOHN, D.D., R.C. bishop of Carolina and Georgia, was born at Cork in 1786. He received his education chiefly at Carlow college, where he afterwards became co-professor with Dr. Doyle. While engaged as a missionary priest in the county of Cork, Mr. England particularly distinguished himself for his vigilant and efficient hostility to illegal societies. His exertions in the cause of civil and religious liberty were also unflagging. He zealously toiled by pen and voice to promote catholic emancipation, while his urbane manners and amiable disposition conciliated all. He was appointed to the see of Carolina in 1822. Shortly after assuming the government of his diocese, Dr. England delivered an eloquent discourse before the Hibernian Society of Savannah, which is ably noticed in the *North American Review*, vol. xix., p. 470. But Dr. England's "Letters on Slavery," of which many appeared, were probably the most generally admired of his voluminous essays. Dr. England died at Charlestown, April 11, 1842, aged fifty-six. His deathbed is described as a very touching spectacle. Bishop Reynolds, his successor, has edited Dr. England's works, with a memoir of his life.—W. J. F.

* ENGLAND, SIR RICHARD, G.C.B., a lieutenant-general in the army, is a son of the late Lieutenant-general Richard England, an officer of Irish birth, who served with distinction in the American war of 1775-81; he is maternally descended from the

house of O'Brien. He was born in Canada in 1793, and having received his early education at Winchester, entered the army in 1808; in 1809 he served at the siege of Flushing, and subsequently on the staff in Sicily and in France. Having held the command of the 75th regiment for several years, in 1832 he was appointed to the command of Caffraria, which he held for little more than a year. In 1835 he saw some active service in the Caffre war. In 1842 he was sent to India to command the Bombay troops, with the local rank of major-general, and served with great distinction throughout the Afghan campaigns. He commanded a division of infantry in the Crimea in 1854-55, and was present at the battles of the Alma, Inkermann, &c. Sir Richard is a knight grand cross of the order of the bath and of the Hanoverian Guelphic order, and colonel of the 50th regiment of foot. He has been twice married.—E. W.

ENGLEFIELD, SIR HENRY CHARLES, occupies a considerable position among the natural philosophers of the last and present century. He was born in 1752, and succeeded his father in the baronetage in 1780. The *Transactions of the Royal Society*, and the publications of the Society of Antiquaries contain many important communications, which he sent as fellow of both. He also wrote "Tables of the Apparent Places of the Comet in 1661," 4to; "On the Determination of the Orbits of Comets," 4to; "A Walk through Southampton," 8vo; "A Description of the Beauties and Geological Phenomena of the Isle of Wight," folio. Sir Henry was a zealous member of the Roman catholic communion, and stoutly defended its claims against the numerous charges urged by its protestant opponents. In succession to the marquis of Townshend, he filled for some time the post of president of the Antiquarian Society. He died in 1822.—T. J.

ENNEMOSER, JOSEPH, one of the most distinguished exponents of the doctrines of the new magnetic school of medicine, was born in 1787 in the Tyrolean Alps, where he followed in his early youth the humble occupation of a goat-herd. The surprising progress which he made at the village school, encouraged his parents to exert themselves to enable him to prosecute his studies with a view to the medical profession, first at Trent, and afterwards at Innsbruck and Vienna; but he was often in great difficulties to obtain the means of subsistence. When in 1812 the war with Russia broke out, Ennemoser was sent with some of his countrymen to England, to solicit support for the Tyrolean revolt against the rule of Napoleon. When intelligence arrived of the sudden and unexpected issue of the Russian campaign, he hastened to return through Sweden to Prussia, but suffered shipwreck in the Baltic; and it was only after a series of the most surprising adventures and hair-breadth escapes that he ultimately reached his destination. In the war of 1813 and 1814, he fought and frequently distinguished himself as an officer in the Prussian service at the head of a free corps of his own countrymen, which he had been chiefly instrumental in organizing. After the peace of Paris he took his leave of the military profession, and returned to Berlin, where he completed his studies, and in 1816 became doctor of medicine. He then visited England, Holland, and some of the German watering-places. It was under Professor Wolfart that he laid deep in his mind the foundations of the new doctrines of medical magnetism. In 1819 he was appointed to the chair of medicine in the new university of Bonn, where he acquired universal esteem as a lecturer on pathology and medico-philosophical subjects. In 1837, wishing to return to his native soil, he relinquished the professorship at Bonn, and settled at Innsbruck as a physician; but, finding in that place a great want of literary accommodation, he removed in 1841 to Munich, where, in the course of an extensive practice, he is said to have effected several remarkable cures by the magnetic system. Among his principal works may be mentioned—"Magnetism in its Historical Developments," Leipzig, 1819—a second edition of which, under the title "History of Magnetism," was published in 1844, and consists in its first part of a "History of Magic" (translated into English by W. Howitt); "Historico-psychological Inquiries into the Origin and Nature of the Human Soul," Bonn, 1824, of which a second edition was published at Stuttgart in 1851; "Anthropological Views for the better knowledge of Man," Bonn, 1828; "Magnetism in its Relations to Nature and Religion," Stuttgart, 1842; "The Spirit of Man in Nature," Stuttgart, 1849; "What is the Cholera?" second edition, Stuttgart, 1850; "Guide to Mesmeric Practice," Stuttgart, 1852.—G. BL.

ENNIUS, QUINTUS, one of the first Italian poets known to history, was born B.C. 239 at Rudia, a Calabrian town in the south-east corner of Italy. Of the circumstances of his life only an uncertain and broken account remains. He is said to have served in the Roman army; to have accompanied M. Fulvius in his expedition into Ætolia, and to have drawn upon the general the censure of M. Cato for "taking poets with him into his province;" to have obtained the rare distinction of Roman citizenship by the influence of the son of M. Fulvius; to have earned a meagre livelihood in Rome by teaching Greek; and to have been conspicuous for the contentment with which he bore up against poverty and old age. He died B.C. 168. He was the friend of many of the nobles; and so revered was he by Scipio Africanus, that by his wish he was buried among the Scipios, and his image was placed among the images of their house. His native tongue was Oscan; he boasted that he had three minds, because he was master of three languages—Oscan, Greek, and Latin. Greek he probably learnt in Magna Græcia, on the confines of which he was born; and with the language he was imbued with the philosophy of Pythagoras. He took up the fancy that the soul of Homer lived again in him; and in one of his poems, probably the "Epicharmus," he told how the old poet had appeared to him and unfolded the constitution of the universe. His remains unhappily are of the scantiest; only one fragment is of the length of twenty lines; generally there are only single lines or bits of lines. The language is remarkable for its force and picturesqueness, contrasting strongly with the elegant indirectness which prevailed in the Augustan age. Excepting a few archaic words and forms, there is little to distinguish it from the language of Juvenal. If we pass over lyrical and elegiac poetry, Ennius cultivated every kind of poetical composition that ever flourished in Rome. He translated many Greek plays, and, so far as the remains show, with great spirit; he wrote satires, from which we still have a "blast" against diviners; he anticipated Lucretius by his philosophical poem "Epicharmus;" and he wrote, if not an epic, at least a history of Rome in epic verse. This was his greatest work; it was in eighteen books; he left out the first Punic war, and devoted the last twelve books to the second. Niebuhr has conjectured that Livy borrowed largely from the "Annals" of Ennius in his earlier history. There is much to indicate that later poets were indebted to him, not only for occasional lines as Virgil was, but for whole scenes. Lastly, he translated the rationalized mythology of Evarchus into prose; probably the first set composition in prose that ever appeared in Latin. In the epitaph which he composed for himself he forbids his countrymen to weep for him, "because I live on the lips of men." His hope was fulfilled; no poet was ever more fondly regarded by his countrymen. Cicero is never weary of quoting him, and never quotes him without some name of endearment. It is sometimes said of him, that he settled the Latin language and moulded the Latin literature. But this praise is hardly his due. He was younger than Plautus, one of the purest and most vigorous of Latin writers. And excepting "Epicharmus," all his works were preceded by works, similar in style and matter, of Nævius and Livius. Without doubt, however, his masculine genius left a deep mark on Roman intellect and literature. He fixed the Hellenizing tendency which had begun to throw the old Italian poetry into the shade, and to transfer the "worship of the Camenæ to the Musæ."—G. R. L.

ENNODIUS, MAGNUS FELIX, belonged to an illustrious family in Gaul, and was born in Italy about the year 473. By the death of his parents, while he was yet a child, he was reduced to poverty; but he was taken charge of by a relative who afforded him the means of education, in which he made great and rapid progress. This relative died when Ennodius was about sixteen years of age, and he was again reduced to great straits; but, after a short period of privation, he retrieved his fortune, and was placed in affluence by marrying a lady possessed of much wealth. He enjoyed for a while the pleasures and advantages of his position; but, resolving to enter into ecclesiastical orders, he and his wife parted by mutual consent, and he was ordained deacon by Epiphanius of Pavia. He had soon an opportunity given him of displaying his ability; and having panegyrized Theodoric, king of the Ostro-Goths, and presented in 503 an apology to the synod of Rome for the council which absolved Pope Symmachus in the preceding year—that known in history as "concilium Palmare"—he obtained preferment, and

about the year 511 was appointed bishop of Pavia. Along with Fortunatus, bishop of Catanæa, he visited Constantinople in the year 515, with a view to promote a union between the Eastern and Western churches; and with the same object he again went to Constantinople in 517 along with Peregrinus, bishop of Misenum. He failed in accomplishing his design; but he displayed skill and courage in the negotiations, and resisted the efforts that were made to corrupt him by the Emperor Anastasius. He died at Padua in August, 521. There are extant several works by Ennodius, such as his apology for the council of 502, to which we have referred above; lives of Anthony and Epiphanius, &c.; but they are not of much value. His talents were not of the highest order; his conscience seems to have been considerably elastic; and his style and manner of reasoning warranted Earnulf's pun "Totum quod loquitur exquisita quadam intricacione complicat et innodat, ut rectius Innodius quam Ennodius debeat appellari."—J. B. J.

ENRIQUEZ GOMEZ, ANTONIO, a Spanish writer, of Portuguese-Jewish extraction; the place of his birth is variously stated; educated in Castile. He renounced christianity about 1638, and fled to France, where he was burnt in effigy by the inquisition in 1660. His chief work—"The Pythagoric Age," Rouen, 1644—is one of the most remarkable of that series of picaresque tales of which Gil Blas is the most familiar type. Incorporated with the work, which, under the guise of a series of transmigrations, depicts the most prominent phases of life in his day, is "The Life of Don Gregorio Guadana," a prose tale more directly resembling the earlier and coarser attempts of Quevedo and Aleman. Enriquez Gomez is also the author of some plays; of a heroic poem, "Sansón Nazareno;" and another—half lyrical, half narrative—"The Sin of the First Pilgrim."—F. M. W.

ENSOR, GEORGE, an Irish writer of much ability, was born in Dublin during the year 1769. His first publication appeared in 1801, under the title of "The Principles of Morality." This was followed by "The Independent Man; an Essay on the formation and development of those principles and faculties of the human mind which constitute moral and intellectual excellence," 2 vols. In 1810 appeared his work on "National Government" in 2 vols.; and in 1811 a book of similar dimensions on "National Education" appeared. This was followed by an elaborate treatise "On the Defects of English Laws and Tribunals;" "Observations on the present state of Ireland," 1814; "On the State of Europe," 1816; "An Inquiry concerning the Population of Nations—a Refutation of Mr. Malthus' Statements," 1818; besides an immense number of pamphlets on catholic emancipation, securities, poor laws, and other political questions of the time. Mr. Ensor also contributed, throughout a long period, many very able letters to the newspaper press of his native country. A posthumous work on property was published in 1844. Mr. Ensor died in the year 1843.—W. J. F.

ENT, SIR GEORGE, an English physician, born at Sandwich in Kent in 1604; died at London in 1689. He studied at Cambridge and at Padua, where he took his degree; became president of the college of physicians, and was knighted by Charles II. He was intimate with Harvey, whom he defended in his treatise, "Apologia pro Circulatione Sanguinis contra Æmilium Parisanum," 1641. His whole works were published at Leyden in 1687.—J. S., G.

ENTICK, JOHN, an English divine of considerable reputation for learning. He is known as an author, having published a "History of the War which ended in 1763," five vols.; an English and Latin Dictionary; a "History of London;" and some minor works. He died in 1780.—J. B. J.

ENTRECASTEAUX, JOSEPH-ANTOINE BRUNI D', a French admiral, was born in 1739, and died in 1793. He entered the naval service at an early age, and took part in the Seven Years' war. In 1778 he was appointed to the command of a frigate of thirty-two guns, despatched to the Mediterranean for the purpose of protecting the French commerce in that quarter. In 1786 he was nominated commander of the station in the Indian ocean, and on the expiry of his period of service, was made governor of the isles of France and Bourbon. The French government having resolved, in 1788, to send out an expedition in search of the unfortunate navigator La Perouse, two vessels, *La Recherche* and *L'Esperance*, were fitted out, having on board a number of savans, who were to explore the countries the expedition was to visit; and D'Entrecasteaux was raised to the rank of vice-admiral, and appointed to the chief command. They set

sail in September, 1791, and spent two years in exploring the coasts of New Holland, Van Diemen's Land, New Guinea, the Admiralty, and the Friendly Isles, but without finding any traces of their unfortunate fellow-countryman. The issue of the expedition was most disastrous. Huon de Kermadec, the captain of *L'Esperance*, died on the 6th of May, 1793, and D'Entrecasteaux himself, of scurvy, on the 19th of August. On their voyage homeward the survivors were captured off the coast of Scotland by a British frigate; but the objects of natural history collected during the voyage, were afterwards restored to the French government, through the influence of Sir Joseph Banks.—J. T.

ENVALLSON, CARL, was the most fertile of those authors called forth by the attempts of Gustav III. to form a Swedish national theatre. During twenty-one years he produced no less than eighty theatrical pieces, mostly of a comic character, but few of which now retain their place on the stage. Amongst these few, however, are his inimitable comedy, "Iphigenia den Andra," and his opera, "Slätterolet" or "Kronfogdarne." He became blind, and died in abject circumstances.—M. H.

ENZINA or ENCINA, JUAN DE, the founder of the Spanish secular drama, lived in the age of Ferdinand and Isabella, his first plays being acted in the year of the discovery of America (1492). He was born, probably at the village whose name he bears, about 1468, and educated at the university of Salamanca. At the age of twenty-five we find him at court in the household of the first duke of Alva, and while in this position his "Representaciones" were acted before the sovereigns and the court; some of them being styled "Eclogues," and others (it is hard to say why), "Autos," or sacred dramas. These eclogues partake strangely of the nature of the old religious representations (corresponding to our "mystery plays"), which had been popular in Spain from the earliest time, and not a little, also, of the coarse humour of the "Celestina," then in vogue. Six of the eleven eclogues in the first edition of his works are on subjects adapted to the church festivals at Easter and Lent. The other five are on wholly secular subjects. The plots are slight, but the lyrical poetry interspersed throughout all these works is sometimes of a high order. Not to enumerate the titles of all his works, we name only "The Squire turned Shepherd," and "The Shepherd turned Courtier," affording fine material for lyrical efforts, and for pungent remarks on life in those days. Soon after the publication of his works in 1496, Enzina went to Rome, where he became a priest, and the head of the chapel of Leo X. In 1519 he made a pilgrimage to the Holy Land, and published a poetical account of his travels, of no great merit. His other works are descriptive poems—one of which treats of the glories of Ferdinand and Isabella—and some shorter pieces, written for special occasions. In his later years he received a priory in Leon, and returned to Salamanca, where he died in 1534. His monument may still be seen there. Six editions of his works were published between 1496 and 1516. An analysis and criticism of them may be found in Ticknor's Spanish Literature. The best Spanish life of Enzina is in Gonzalez de Avila's History of Salamanca, and a still more complete one by Wolf, in the Allgemeine Encyclopædie.—F. M. W.

ENZINAS. See ENCINAS.

EOBANUS HESSUS, HELIUS, born at Bockendorff, Hesse, in 1488; died in 1540; studied at Gemund, passed to the university of Erfurt, then set out in the manner of German tradesmen on his wanderings. In Prussia he became secretary to a bishop, but left this service for Leipzig. There he called himself a law student. Unluckily he had contracted in his wanderings the cacoethes of verse. Having also a taste for drink, he sold his law books and took to polite literature. He then went to the Low Countries on a visit to Erasmus, who received him coldly. He returned to Erfurt and had great success as a lecturer; but the plague visited Erfurt, and scattered his pupils. Through Melancthon's interest he was appointed professor of belles-lettres at Nürnberg. This did not do, and he returned and lectured again at Erfurt, but not with his former success. At last he found a place of refuge, if not of rest, at Marburg, the schools of which place were supported by Philip, landgrave of Hesse. His principal works were metrical translations into Latin from the Greek poets.—J. A., D.

EON, CHEVALIER D'. See D'EON.

EOSANDER, JOHANN FRIEDRICH, a Swede by origin, who lived a long time in Germany, and died in 1729 at Dresden. He was attached to the court of the elector of Brandenburg,

who procured him the means of studying architecture both in Italy and France. He attained a great proficiency in that art—witness the palaces of Schönhausen and of Charlottenburg, the first of which he entirely designed and constructed; the second, only completed. He had also a chance of showing his talents on the occasion of the coronation of Friedrich I., who invested him with the military title of quartermaster-general. Eosander was twice employed on diplomatic missions to Charles XII. of Sweden; and on the death of his Prussian patron he entered the service of that king as major-general. In 1715 he was employed at the defence of Stralsund, on the fall of which fortress he was made a prisoner of war, but soon after released on parole. He retired then to Frankfort-on-the-Maine, where he wasted all his fortune in alchemical experiments. He ultimately entered the service of Saxony, in which he obtained the degree of lieutenant-general.—R. M.

* EÖTVÖS, JOSEPH DE VÁSÁRCS NAMÉNY, Baron, the brilliant and versatile Hungarian poet, novel-writer, editor, and statesman, was born on September 3, 1813, at Buda in Hungary. Though his father and grandfather held high offices under the Austrian government, he, from the outset of his career, joined the fortunes of the opposition. Having graduated at the university of Pesth, he travelled extensively in Europe, and, at his return in 1837, became soon popular by his few but beautiful lyrics, though his dramatic attempts were failures. In 1838 he wrote first an excellent essay on "Prison Reform;" then a novel, "The Carthusian," which had great success. His noble conduct in 1841—when his father, at that time imperial president of the stadtholderate of Hungary, had failed in consequence of extensive land speculations—made the young author still more popular. About the same time Count Széchenyi, the great political economist, made a savage attack upon Kossuth just freed from prison, and editing his celebrated paper, the *Pesti Hírlap*. The liberal party in Hungary became now divided in two sections, and Baron Eötvös took Kossuth's defence upon himself in a masterly pamphlet against Count Széchenyi. Shortly afterwards, however, he broke loose from both factions of the opposition, and tried to establish a third party upon the French principles of centralization. In 1848, when all the talents of Hungary were united in the administration of Count Louis Bathiany, he became minister of public worship and education, but proved unequal to his task. Frightened by the serious turn of events, he resigned his office, and fled from Hungary at the approach of Ban Jellachich. He remained for two years at Munich in Bavaria, taking no part in the struggle for independence. After his return he was appointed vice-president of the Hungarian Academy by the Austrian government. His novels are very popular in Hungary—one of these, "The Village Notary," has been translated into English: Longman, 1850; his later political publications had less success in his own country, where he is considered a trimmer, than in Germany. The most important is his essay "On the Influence of the Ideas of the Nineteenth Century on the State and on Society."—F. P., L.

EPAMINONDAS, the great soldier and statesman of Thebes, lived from the latter part of the fifth century B.C. to near the middle of the fourth. The son of Polymnis, of a poor but ancient family, which claimed kindred with the race that sprang from the dragon's teeth, he was long loved and honoured by the best and bravest of his countrymen before his powers were evoked in the public service. Like Pericles, assiduous in self-cultivation, he was distinguished among his contemporaries by the splendour and variety of his accomplishments. Thebes was hardly behind Sparta in the devotion of its citizens to the exercises of the gymnasium; and these, with flute-playing, were considered the essentials of a good education. To a narrow discipline, suited to the most intellectual people in Greece, Epaminondas added the high intellectual training which had been almost the peculiar boast of Athens. Two of the disciples of Socrates, Simmias and Spintharus, are named among his teachers. It was his connection with Lysis, a Pythagorean exile of Tarentum, whose old age he tended with filial affection, that exercised the most lasting influence upon him. Unlike the great men of the great age of Athens, he stood almost alone. Even Pelopidas and his closest friends were men who confined themselves to the dull round of Theban drilling. In his passion for philosophy, Epaminondas was almost as singular as in his liberality, in his moderation and humanity, and in his massive and novel political conceptions. "I never knew a man," said

his master Spintharus, "who understood so much and talked so little." This unobtrusiveness is eminently characteristic. "A strong, still man," averse from display, he remained a private citizen, in spite of the solicitation and reproaches of his friends, till he was forced into fame, after he had reached middle age, by the revolution of 379 B.C., which delivered Thebes from Spartan occupation. One of the leaders was Pelopidas, a rich young citizen, the dearest friend of Epaminondas. But he himself refused to take part in a plot which involved assassination and bloodshed. After its accomplishment, he appears for a short while as the organizing spirit of Thebes, saving it from the vengeance of Sparta. We next meet him in 371, pleading the cause of Thebes with boldness and ability in the assembly of the Athenian confederates, and afterwards in the peace-congress at Sparta. From that date to his death on the field of Mantinea, nine years later, he towers predominant over Greece; and the history of the period, so far as it is important or instructive, is little else than his biography. In the peace-congress at Sparta, the base of negotiations was the same as at the peace of Antalcidas—the dissolution of the confederacies, the withdrawal of garrisons of occupation, the perfect independence of the several states. It was agreed that each commissioner should sign only for his own people. When Agesilaus insisted that the Thebans should not sign for Boeotia, Epaminondas rejoined that the Spartans should not sign for Laconia.

It is said that the Theban envoys returned home in dejection; and their prospects were such as made dejection not unreasonable. No doubt was felt through Greece of the imminent destruction of Thebes; and the passionate hatred of Sparta against it promised a terrible overthrow. The face of things was changed when three weeks had passed away. The strength of Sparta was crushed beyond recovery by the genius of Epaminondas. The army of Cleombrotus was ruined at Leuctra by the Theban phalanx, and the king himself slain. The most fatal loss was three hundred citizens of Sparta. "Its numbers were so small," says Aristotle, "that it sunk under one blow." Before many days the strong fabric of its empire was dissolved, hardly leaving traces "indistinct as water is in water." Cnidus had ruined its empire by sea; Leuctra ruined its empire on land. The awe with which her power had filled Greece changed in an instant into contempt for her weakness. "Epaminondas fancies himself an Agamemnon," said Meneclides bitterly, when the general was urging the expedition to Asia. "Agamemnon," replied Epaminondas, "with Sparta and all Greece to aid him, was ten years in taking Troy; with the forces of Thebes alone I destroyed Sparta in one day." For some months Epaminondas remained in Boeotia, drilling his soldiers, and consolidating the Theban power. Thebes was reduced to the state of Plataea. By the wise humanity of their leader the Thebans received Orchomenus uninjured into the restored confederacy of Boeotia. He watched with anxiety the motions of Jason of Thessaly, whose vaulting ambition aspired even to the overthrow of the Persian empire. The assassination of the tyrant in 370 left Epaminondas free to turn his mind to the affairs of the Peloponnesus. The Arcadians were attempting to organize a common government and invited him to cross the isthmus. When he arrived they urged him to invade Laconia and attack Sparta. He complied unwillingly; but, except as deepening the humiliation of Sparta, this expedition was without effect. On his return he proceeded to carry out two grand measures for the perpetual depression of Sparta, by planting the Messenians in the fertile lands of western Laconia, and by completing the organization of the Arcadians. The new city of Megalopolis (Great city) was created in Arcadia to allay the jealousy of Tegea and Mantinea, neither of which would yield place to the other. And Messene was erected on Mount Ithome to be the capital of Messenia.

In the next year Epaminondas was again in the Peloponnesus for a short while, and garrisoned Sicyon. In 368 he was called thither a third time by the "tearless victory" of Archidamus over the Arcadians. He confined himself chiefly to Achaia, which he brought into alliance with Thebes without disturbing the oligarchical constitutions in the cities. The Arcadians and a party in Achaia itself, complained that he had left the power with the friends of Sparta. It may have added force to these complaints that he had humanely dismissed some Boeotian exiles, who fell into his hands. At any rate his arrangements were at once overthrown; and his countrymen showed their displeasure against him by not re-electing him Boeotarch. It is said that

the great statesman and general with magnanimous humility acted as a street-magistrate, and served as a private soldier. The folly of his judges was shown at once by a revolution which tore Achaia from Thebes; and the army despatched into Thessaly to rescue Pelopidas, was only saved from destruction by the presence of Epaminondas in the ranks. He was sent back at the head of a second army, and delivered his friend.

The relations of the Arcadians with Thebes were growing unsatisfactory. Epaminondas went to try to regain their obedience. His mission failed, and they made alliance with Athens. Soon after, the northern states of the Peloponnesus made a treaty with Thebes. They had sent proposals to Sparta; but Sparta would ally herself with none who acknowledged the existence of Messenia, and was now therefore bare of allies. Two years after this, in 364, Epaminondas entered Thebes on a novel experiment. He hated Athens, and resolved to humble her. The Athenian Æschines avers that he had vowed to transfer the Propylæa from the Acropolis to the Cadmea; but this saying probably had its birth in the fear, hatred, and jealousy of the Athenians themselves. We are not surprised to hear that he met with opposition when he proposed to equip a fleet, and it is hard to see what permanent hopes he could have rested on it. In a cruise of a year on the coast of Asia and the Bosphorus, he effected little except, perhaps, unsettling the dependencies of Athens. On his return he was shocked to hear of the bloody vengeance taken in his absence on the Orchomenians, whose lives and freedom had been saved some years before by his humanity. His grief was deepened by the death of his faithful friend Pelopidas in Thessaly.

A slight incident soon after precipitated the rupture of the Arcadians with Thebes. They sent to demand the death of the Theban governor of Tegea, who had insulted them by arresting their representatives, who had met there to conclude peace with Elis. "His mistake," replied Epaminondas severely, "was not in arresting, but in releasing them. You have been unmindful of your benefactors. I will come shortly, and bring you to reason." Ere long he entered the Peloponnesus for the fourth and last time. He met his allies at Tegea, for two hundred years the staunch friend of Sparta, now the great stronghold of Thebes. On a sudden he appeared before Sparta; and had not old Agesilaus, who had gone to join the Arcadian army, received intelligence and rapidly returned, he would have destroyed it "like a nest of young birds." He marched back to Tegea, and no sooner had he reached that city than he despatched his wearied cavalry to surprise Mantinea. This attempt also was balked; a troop of Athenian horse had arrived in the town shortly before. But it shows the devotion of the soldiers to Epaminondas, that after the first failure, they should have consented to go on such a service. Nothing was left but to decide the contest by a pitched battle. The enemy had mustered at Mantinea, and Epaminondas moved forward in that direction. Disunited, without head or common counsel, the allies suffered themselves to be almost surprised. After an obstinate resistance the terrible phalanx of Epaminondas again prevailed, and the enemy's ranks were broken. But they had gained more than if they had conquered, for Epaminondas was dead. He was carried out of the fight mortally wounded; and his victorious army was instantaneously paralyzed. He asked for his shield; he inquired the event of the battle, and the fate of his two subordinates. When he heard that both of these officers were dead, he said mournfully—"Thebes must make peace." The spearhead was then drawn from the wound, and he expired. The eagerness with which the honour of slaying him was contested, marks the importance attached to his death. His death, like that of Mirabeau, drew much with it. "He shook old Greece from its base." When he died, there was no state that could head a confederacy, none that would submit to a superior. The battle of Leuctra had destroyed the power of Sparta; the disintegration which ensued on the battle of Mantinea placed Greek independence in the power of Macedon.—G. R. L.

EPÉE, CHARLES MICHAEL DE L', born at Versailles, November 25th, 1712, was the son of an architect. Early in life he became an ecclesiastic, but for some time was unable to give his assent to the necessary formularies. Meanwhile he went to the bar, and was enrolled as an advocate at Paris; but Bossuet, the bishop of Troyes, drew him to his diocese, ordained him priest, and made him canon of the cathedral. He soon displayed a want of conformity, which exposed him to the

censure of the archbishop of Paris, who placed him under an interdict, and even refused him permission to confess his pupils. He had a considerable fortune, which he consecrated entirely to the education of the deaf and dumb. Not content with giving his pupils careful instruction, he paid all the expenses of their maintenance. The liberality of the duc de Penthièvre and other charitable persons helped him in this noble undertaking. The abbé de l'Épée was like a father in the midst of his children. Sometimes, in pressing emergencies, he anticipated his future revenue, a circumstance which caused a quarrel with his brother. His zeal for the unfortunate involved him in romantic enterprises. In one case he fancied that he had discovered the heir to an opulent family. This affair furnished to Bouilly the subject of a comedy. De l'Épée was never able to persuade the French government to take up his work, though it excited the admiration of Europe. Full of his labours of love, and surrounded by his pupils, he expired, December 23rd, 1789. De l'Épée published several works on the treatment and instruction of deaf and dumb persons.—T. J.

EPHORUS, a distinguished Greek historian, lived in the earlier part of the fourth century B.C. He was born at Cumæ in Asia Minor, and was educated at Chios, where the celebrated rhetorician, Isocrates, had opened his school. He was at first unsuccessful, but by earnest study he became one of the sophists' most eminent pupils. Among his fellow-scholars was Theopompus. It is said that Ephorus was accused of having conspired against the life of Alexander, but cleared himself of the charge. The great work of his life was his "History of Greece." The names of several other treatises are mentioned, but they may all have been merely excerpts from this large work. It was in thirty books, every one of which was complete in itself, and headed by a special preface. Only a few fragments of it have come down to us. It began by one account with the siege of Troy, and it came down to 341 B.C., the year of the siege of Perinthus. One peculiarity of it was, that it did not confine itself to Greek history, but included also that of the barbarians. Before Ephorus no systematic attempt at a universal history had been made. So far as can now be ascertained, the value of his history was much impaired by the absence of critical judgment. He displayed almost as little discretion in admitting mythical stories as in endeavouring to rationalize them. Even where he had Thucydides and Herodotus to guide him, he gave a different version of facts from them, in a way that makes him an uncertain authority. He is much praised for his knowledge of maritime warfare, and Strabo passes commendation on the geographical part of his work, the fragments of which still extant contain fine descriptions.—G. R. L.

EPHRAEM, SAINT, commonly called Ephraem the Syrian, the most distinguished teacher and writer of the Syrian church, flourished in the fourth century. He was a native of Mesopotamia, and Nisibis is said to have been his birthplace. His father was a heathen priest, who is said to have cast out his son, because he found him holding intercourse with the christians. Jacob, the bishop of Nisibis, received the outcast into his house, and brought him up in learning and piety. On the death of his patron Ephraem retired to Edessa, and became a monk in one of the monasteries there; hence he is sometimes called the Edessan. Here he gave himself to the study of sacred things, especially the scriptures, and gradually acquired such reputation as a preacher, that many attempts were made to remove him to more public spheres of labour. Having paid a visit to Basil the Great at Cæsarea, he had been by him ordained deacon somewhat against his own will. At Edessa he devoted himself to the refutation of those gnostic heresies which had crept in among the Syrian christians, especially those taught by Bardesanes. For this purpose he employed, not only orations, but hymns, following in this respect the example of his antagonist, and thus became the source from which the hymnology of the ancient Syrian church was chiefly derived. Whether he founded any school may be doubted; but it is certain that many came from different parts to receive his instructions. Fearing that the episcopate would be forced upon him, it is said that he feigned madness to escape that dignity. He died during the reign of the Emperor Valens; but in what year is doubtful. Such was his reputation in the church generally, that his writings were read even in the Greek churches after the reading of the scriptures (Hieron. Catal. c. 115). Of these writings many have come down to us; some in the original Syriac; others in an early

Greek translation. They consist chiefly of commentaries on scripture, homilies, and hymns. His collected works have been edited by the Brothers Assemani, in six folio volumes, Rome, 1732-46. A volume of his select works translated into English by the Rev. J. B. Morris, appeared in 1847; and two volumes of translations from his poetical works have been published by Dr. Henry Burgess, London, 1853.—W. L. A.

EPHRAEM, Patriarch of Antioch from the year 526 or 527 till 546. Before his elevation to the patriarchate he had held the office under Justin I. of count of the East. Ephraem was equally remarkable for his liberality to the poor and his zeal against heretics. He left several works—none of which have come down to us. An account of two of them will be found in the *Bibliotheca of Photius*.—J. S., G.

EPICHRMUS, the greatest of Dorian comic poets, was born at Cos, 540 B.C. A physician of the family of Æsculapius, he came to Megara in Sicily with Cadmus, who had voluntarily abdicated the sovereignty of Cos; and on the destruction of Megara by Gelon, 484 B.C., he removed to Syracuse, where he lived till his death, thirty-four years later, in the society of Xenophanes and Simonides, Æschylus and Pindar, and the other distinguished men whom Hiero attracted to his court. "Epicharmus is the prince of comedians," says Plato, "as Homer is the prince of tragedians." Even if the comedy of Susarion had found its way from continental Megara to Sicily, it was rude, full of broad jokes, without purpose or plan. Epicharmus treated of definite subjects, with a regular plot. The titles of thirty-five of his plays are extant; more than half of them connected with mythology. In these he seems to have travestied the legends about the gods and heroes; in the "Hephæstus" not scrupling to exhibit the deities of Olympus as a company of quarrelsome, brawling drunkards. In his other comedies, such as "The Countryman," "Hope or Wealth," he appears to have taken up human character and real life, partly from a contemplative, partly from a satirical point of view. His position precluded him from the free allusion to politics which marks the old comedy of Athens. The parasite and drunkard, afterwards so familiar on the stage, were brought in by Epicharmus. He is said to have been the chief model of Plautus. His comedies had one remarkable feature—there ran through them a large element of moral reflection and scientific theory. Fragments are still extant of a translation by Ennius of his "Physical Theory of the World."—G. R. L.

EPICTETUS, the philosopher, was born at Hierapolis in Phrygia, and must have flourished towards the close of the first century though no fixed date in his life has been ascertained. The freedman of a freedman, poor and lame, living, they say, in a doorless hut, with no furniture but a lamp; he attained a reputation as a stoic philosopher which lasted even into the early christian centuries. He left Rome when Domitian banished the philosophers, and withdrew to Nicopolis (Prevesa) in Epirus, where he probably spent the remainder of his life; though a statement that he enjoyed the friendship of Adrian has led some to suppose that he may have been recalled to Rome. Though he left no writings, he was fortunately provided with a Boswell in the person of the historian Arrian, his devoted pupil, who edited his lectures and wrote several works upon his life and doctrines. Of these, four books of the lectures, and the *Manual*, an epitome of the system of Epictetus, still survive. His whole philosophy was practical; he seems to have regarded himself as a preacher of righteousness, and that in no sourly-ascetic sense; for he cultivated gracefulness of manner, avoided admonition out of season, and enjoined on his pupils attention to their dress and to the elegancies of life. He divided things into—Things in our power, such as our conceptions and our desires; and things out of our power, such as our bodies and our possessions; our whole attention is to be concentrated on the former class, the latter concerns us not, and is wholly in the hands of that Providence which manifestly governs the world. Our great duty is to choose right conceptions, *i. e.* those which are in accordance with nature; to them we are guided by "reason," which is in harmony with the good, and with God who is the supreme reason. Our "opinions" are aids given us by nature towards the attainment of truth, which we must not, like the sceptics, reject. The philosopher must deliberately determine what it is that he means to do; he must desire the appropriate, and strive after the good; then is he truly free, holding loosely to the attractions of the world, "like a sailor on shore, half of

whose attention is employed in listening for the signal to go to his ship" (*Manual*, c. xii.); self-sufficient as far as things in his power are concerned, but not absolutely, for circumstances are in the hands of God. The self-reliance, "the life according to nature," in Epictetus is all stoical. He differs from the older stoics in allowing room for the *social* nature of man, in his greater gentleness, in being less philosophical, more religious. He, as well as his master Epaphroditus, a captain of the horse of Nero, has been claimed as a christian. But even apart from his supposed allusion to the christians; where he speaks of the "stupidity or frenzy of the Galileans in their readiness to die"—(i. 4-7)—the conjecture is baseless. He partakes rather of the interest which gathers round several of the minor philosophic names of those times, from their attitude towards the new religion. With so much in common with it, both of thought and language, their path ran parallel to it without mixing with it—unsympathetic and unappreciating.—T. E. H.

EPICURUS, Athenian philosopher, was born at Samos (whither his father Neocles, a teacher of grammar, had gone out as kleruch), according to the circumstantial account of Apollodorus (*Chron. ap. Diog. Laert.* x. 14.), in January, 341 B.C., seven years after the death of Plato. At eighteen years of age he came to Athens, but on the expulsion of the Athenians from Samos by Perdiccas, returned to Asia Minor, and taught with much success at Colophon, Lampsacus, and Mitylene. When thirty-seven years old he returned to Athens, where he purchased the famous "garden," in which most of his time was passed till his death by a painful disease, borne with cheerful fortitude, in the seventy-third year of his age, 270 B.C. Many sources have been assigned to his philosophy. Cicero gives the names of several who were said to have been his masters—Xenocrates and Pamphilus, Platonists, and Nausiphanes a Democritean. Most authorities concur in representing him as a man of little cultivation. The popular notions of his extreme profligacy may be seen in Alciphron's imaginary letter about him from the Hetera Leontium; they are emphatically contradicted by all we know of his manner of living. But these, as well as most other details of his life, are involved in the utmost obscurity, from the party spirit in which they have been treated by his admirers and opponents respectively. There are, however, several traits of character which seem to be authentic; for instance, that he used to repudiate his undeniably great debt to former schools, and claimed to be "self-taught" (though we have the testimony of his disciple Leontius that he did sometimes warmly acknowledge his obligations to Democritus); that he wrote voluminously; that he made his pupils learn his system by heart; that his personal friends were very numerous. From these we get the impression of a genial, confident, one-sided man, a little spoiled by popularity into too great conceit of originality. Of the wreck of his writings but few pieces have come down to modern times. There are some fragments in Sextus Empiricus, and a few in Plutarch. Diogenes Laertius, whose whole tenth book is devoted to Epicurus, has there preserved his will, together with three letters containing an epitome of his system, and forty-four *κρίσεις διδασκ.* These the critics, with some exceptions, allow to be genuine, though corrupt and hardly distinguishable from Diogenes' own remarks. Parts of the treatise *περί βίτης* were discovered at Herculaneum, and were published by Corsini, and subsequently by Orelli, Leipzig, 8vo, 1818. Cicero (*De Nat. Deor.*) is not more happy than usual in his estimate of Epicurus. From the above sources we will give a very brief outline of his philosophy.

Philosophy he defined as "an activity, bringing about by argument and discussions the happy life."—(Sext. Emp. adv. math. xii. 169.) Naturally, therefore, the first and most important of the three parts into which he divided it was—*Ethics*. The second, *Physics*, was only valuable to him as subservient to the first. "If forebodings about natural phenomena, and about death, did not stand in our way, . . . we should not need physiology."—(x. 3. xi.) The third, *Canonic*, or logic, was useful only as an instrument for the knowledge of physics, under which head it is accordingly sometimes included. To begin with the lowest grade. In the *Canonic* he taught—Sense, being irrational, and neither adding to nor subtracting from its objects, is never in error; thus even impressions in dreams are true. One sense cannot criticise another, for their objects are dissimilar; nor can reason criticise sense, for it is dependent on sensation. We must carefully keep the

truths of sensation free from mixture with the fallible products of the understanding; *απολήψεις*, general conceptions gained from sense (not, as Cicero absurdly makes them, "innate ideas"), are always true. *Δόξαι* or *ὕποθέσεις*, conceptions applied to the non-evident, from the known to the unknown (as we should say, "hypotheses"), are true if confirmed or are not contradicted by sensation; false if contradicted. For example, atoms and vacuum are believed in by a true *δόξα* though they are not sensible; the hypothesis suits the phenomena. The real nature of things is unimportant, we are concerned only with appearances. Definitions are useless; we need only attend to the primary signification of words.

Physics: here, as Cicero observes, "totus est alienus." He follows Democritus. "The universe is material, as sense testifies." Bodies are not infinitely divisible or they would be dissipated, but are infinite in number, and in an infinite space; they are separated by a vacuum. He differs from his master in giving the atoms a slightly diagonal course, in order to account for free-will and chance, of which he is a strenuous supporter. "Better," said he, "follow the myth about gods, than be a slave to the 'fate' of the physicists."—(Ap. D. L. x. 184; Cic. *De Natura Deorum*; et Laert. ii. 216.) The world, containing earth, sun, and stars, is an extent of space cut off from the infinite, in which are many worlds. The soul is a subtle sort of matter; if the soul were immaterial it would be a vacuum, which cannot do or suffer, but only allows passage to motion. It is composed of four kinds of particles, and is dispersed at death. Perception takes place by "types of the same figure as their originals" (D. L. x. 46.), which he calls "images," which flow from the surface of objects, where they are replaced by new particles. The gods dwell in the interspaces of worlds. They exist; but "he who denies the gods in whom the many believe is not the impious man, but rather he who gives them such attributes as the many do." The gods have bodies, which yet are but quasi-bodies, whence the "images" which give rise to the universal belief in them. They are "careless of mankind;" their nature is—

"Semota ab nostris rebus, sejunctaque longe."

Having thus—by showing the non-intervention of the gods, and that natural phenomena, being regulated by a sort of mechanical chance, are void of all special significance—removed those superstitious terrors which oppress the mind, he had cleared the way for his highest grade of philosophy—*Ethics*. "For to this end do we all do all our acts—to be free from pains and free from fears. His views here were almost entirely those of the Cyrenaics, making pleasure and pain the criterion of good and evil; but he differed from them—in aiming not at "a moment of pleasure," but at a "whole life of pleasure;" in teaching a pleasure in quiescence as well as in motion; and in placing mental above bodily pleasures. But if we believe on the testimony of Clemens Alex. (*Strom.* II. 1. 417), which is confirmed by Diogenes (x. 337), that he said "all pleasure of the soul is from past pleasure of the flesh;" it would seem that his "pleasure of the soul" was merely the anticipation or remembrance of pleasure of the body, from which it would differ only in comprehensiveness of view. It is probably in this sense that he declared that "the wise man even upon the rack is happy," though in his book *περί πείνης* (quoted by Athenæus, vii. 279 f.) he says, "the pleasures of sight, of touch, &c., being taken away, happiness cannot remain." The necessary pleasures only are indispensable to happiness:—"With barley-bread and water I would rival Zeus in happiness" (ap. *Stob. serm.* xvii. 30, and compare the inscription over the gate of the garden, as given by Seneca); "death is not terrible, for while we live it is not present, when it is present we no longer exist;" good sense is the best virtue guiding our choice of pleasures, and showing things in their true light—all which considerations lead us to *ἀταραξία*, "a passionless calm," as the highest good. Justice and law are the result of convention and concession. Friendship is the best possession. Public life is to be avoided, *νάησι βίωσας*. Such was the philosophy of Epicurus, a refined and guarded Cyrenaicism. We can here do no more than allude to its antagonism to the old religion; to its perpetual opposition not only to the severe fatalism of the stoics, but also to the over-subtleties of the academy; to its magnificent exposition by Lucretius; to its resuscitation at the *renaissance* of philosophy in modern times, and influence upon Hobbes and upon Bentham.

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The principles of Epicurus might doubtless be enforced as a system with greater consistency than was displayed by their propounder, but the principles themselves, the tendency of thought, will never be superseded as long as human nature remains what it is. As long as the mind of man contemplates both a within and a without, so long must metaphysics oscillate between idealism and sensationalism—so long must ethics be alternately stoical and epicurean.—T. E. H.

EPIMENIDES OF CRETE, was one of the most famous of the mystical sages, who flourished at the opening of the sixth century B.C. He was said to have fallen asleep in a cave when he was a boy, and to have slept for fifty-seven years; and tradition gave him a hundred and fifty or even three hundred years of life. Purification of the guilty or polluted by peculiar sacrifices and observances was the great office of the priestly sages and the Orphici, with whom Epimenides is classed. An incipient or affected science was in them mixed up with religion, and Epimenides was believed to be learned in the virtues of herbs. He comes prominently into history in 596 B.C., when he was sent for by the Athenians to purify their city from the guilt of the murder of Cylon's followers, and to remove a pestilence which was believed to be caused by that. So successful was he, at least in appeasing their fears, that they wished to give him rich rewards, but he asked only for an alliance between Athens and his adopted home, Cnossus. Even in later times, when soothsayers and purifiers had fallen into disrepute, Plato and Cicero speak of Epimenides as possessed of superhuman powers. He was a poet as well as a priest; and long poems on epic and religious subjects, such as the Argonauts and Oracles, were attributed to him, probably without reason.—G. R. L.

EPINAY, LOUISE FLORENCE PETRONILLE DE LA LIVE D'. The date of this lady's birth is not fixed, but it is placed about 1726. She died in 1783. She was the daughter of a brigadier of infantry, who died, as she tells us, in the service of the king. She married at nineteen, was guilty of conjugal infidelities with more than one favoured lover, but in every case her stars and her husband were, she said, to blame. She wrote the history of her life as a romance, giving a description of her many admirers under feigned names. Grimm was one of her heroes, and Rousseau also was the object of an insane passion. She built for him the far-famed "Hermitage." She is attacked in Rousseau's Confessions. When Grimm left Paris, she continued the literary correspondence which he had so long conducted. The romance in which she told the story of her life was abridged by Burnet the librarian, and converted into a memoir, the real names being given by him.—J. A. D.

EPIPHANES. See ANTIOCHUS.

EPIPHANIUS, Bishop of Constantia, was born at a Palestinian village near Eleutheropolis, at the beginning of the fourth century, about 310. From early youth he was instructed by Palestinian, and subsequently Egyptian monks. In Egypt he became acquainted with St. Anthony, and was nearly seduced from orthodoxy by Gnostic women. Returning to his native land about 330, he became a disciple of Hilarius; and established a monastery near his birthplace, over which he was appointed presbyter. In 367 he was made archbishop of Constantia in Cyprus. He was a member of the synod held at Antioch in 376 on the Apollinarian heresy. A few years after, 382, he was called to Rome respecting the Meletian schism. His passionate zeal against Origenism brought him into collision with John, bishop of Jerusalem. After this he became an instrument in the hands of Theophilus, bishop of Alexandria, a man equally fierce against the alleged errors of Origen. Epiphanius followed some expelled bishops of Egypt to Constantinople in 402, intending to have them condemned by Chrysostom. But the true-hearted patriarch refused. Thus the undertaking failed; and the old zealot died on his return in 403, upwards of ninety years of age. Epiphanius is the model of a monkish saint, ignorant, credulous, passionate for purity of doctrine, and possessed with an insatiable hatred of heresy and heretics. He was a poor judge of theological truth. Doubtless he was upright and pious, yet his piety was sullied by many faults. His principal work is the "*Πανάγιος*," against eighty heresies, in three books, which contains a mass of historical knowledge ill-digested, and not free from mistakes and misrepresentations.—S. D.

EPIPHANIUS SCHOLASTICUS, a native of Italy, lived about 510, the friend of Cassiodorus, at whose instigation he translated into Latin the ecclesiastical historians, Socrates, Sozomen,

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and Theodoret, which were condensed by Cassiodorus, and published as the celebrated *Historia Tripartita*, in twelve books. He also translated Epiphanius' (of Cyprus) commentary on Solomon's Song, Didymus on the Proverbs and Catholic Epistles, and especially the *Codex Encyclicus*, a collection of synodal letters to the Emperor Leo I., in defence of the synod of Chalcedon. His version of the three historians is lost.—S. D.

EPISCOPIUS, SIMON, properly BISCOP, a celebrated Arminian theologian, was born at Amsterdam in 1583 of pious parents, and repaired in 1600 to the universities of Leyden, where he took his degree in arts in 1606. In theology his two principal teachers were James Arminius, and his determined opponent Francis Gomarus, and he took the side of the former with decision in opposition to the Calvinistic system of the national church of Holland. This attachment to the new doctrines stood in the way of his advancement for several years. At Leyden, at Amsterdam, and at Franeker, he felt the effects of the hostility of the orthodox party, and it was not till 1610 that he obtained a settlement in the church, as pastor of Bleyswick, a village near Rotterdam. In 1611 he was one of six remonstrants who took part in the fruitless conference of the Hague with five of the orthodox divines, and from the activity and talent which he displayed on that occasion his name became one of the most famous and feared of the new school. When Gomarus soon after resigned his chair at Leyden, Episcopus was named his successor, and for some time, notwithstanding the Calvinistic views of his colleague Polyander, he was allowed to enjoy considerable repose in this influential office. But such a man in such a position was a dangerous enemy to the orthodoxy of the church, and his troubles kept pace with the growth of his influence and the spread of the hated doctrines, of which, since the death of Arminius in 1609, he had become the foremost champion. At the synod of Dort in 1618 he appeared at the head of twelve other Arminian divines to plead in defence of the new opinions; but all his eloquence and ability could not avert the solemn condemnation of the synod, or prevent sentence of banishment being passed upon him and the other twelve. From this time till 1626 he remained in exile, sometimes in Brabant, and sometimes in France, and occupied himself with the preparation of several works, the chief of which were the "*Confessio seu declaratio sententiæ pastorum qui in fœderato Belgio Remonstrantes vocantur, super præcipuis articulis religionis Christianæ*"—which was published in 1622, in name of all the divines of the Arminian party—and the "*Paraphrasis et observationes in viii. ix. x. et xi. capita epistolæ ad Romanos*." In 1626 he returned home, and settled for several years as pastor of a remonstrant congregation at Rotterdam. In 1634 he was appointed professor of the Arminian college of Amsterdam, and there he continued till his death in 1643. It was in this last office that he prepared his two most important works, those in which the principles of Arminianism attained their fullest development, and assumed their final form as a dogmatic system—namely, his "*Institutiones Theologicæ*," and his "*Responsio ad questiones theologicas lxiv. ipsi a discipulis in privato disputationum collegio Amstelodami propositas*." The former work was left unfinished, but the latter serves as a supplement to it. In these works Arminianism is carried far beyond the point originally reached by Arminius himself. It had ceased to be a mere modification of Calvinism, and had become an entirely distinct and independent system of rationalizing theology, a sort of middle term between the evangelical doctrine of the reformers, and the anti-evangelical Rationalism of later times. The collected works of Episcopus were published by Stephen Curcellæus and Arnold Polenbrugh, 1650–65, and his life by Philip Limborch was published in Latin in 1701.—P. L.

EPPENDORF, HEINRICH VON. The date of his birth is not recorded; he died in 1553. We first find him at Strasburg studying law. From Strasburg he went to Basle, where he had a squabble with Erasmus, to which accident is to be ascribed his being mentioned in literary history. He accused Erasmus of injuring his reputation with the duke of Saxony. A reconciliation was proposed, and one of the terms insisted on by Eppendorf was, that Erasmus should dedicate to him a book which he was then publishing, and should write to the duke to remove the unfavourable impressions he had created. Erasmus said he would write to the duke's chancellor. Eppendorf dissented, and the old wound bled anew. Eppendorf returned to Strasburg, where he employed himself in publishing tracts against Erasmus, and executing translations for the booksellers.—J. A., D.

EPPONINA, a celebrated Gallic woman, died in A.D. 78. Her husband, Julius Sabinus, having gained over the Ligones to his purpose, attempted to deliver Gaul from the Roman yoke. After sustaining a signal defeat, he hid himself with two domestics in a subterranean retreat, where he remained nine years. The frequent visits of Epponina to the cave discovered his place of concealment, and they were both dragged before the Emperor Vespasian, who, in spite of the most pathetic appeals, condemned them to death.—R. M., A.

ERARD, SEBASTIAN, the eminent pianoforte-maker, was born at Strasburg, April 4, 1752, and was the eldest of the four children of an upholsterer. At the age of eight years he commenced the study of architecture, perspective, linear design, and practical geometry, in the schools of his native city; and his mind, fertile in invention, was continually suggesting to him new problems, and devising its own means of resolving them. Erard himself confessed, that it was to his early acquaintance with drawing and the principles of mechanics that he owed his success. His father, having married very late in life, was surprised by death before his children reached an age at which they could be useful to their mother, or support themselves. Sebastian Erard became the head of a family at the age of sixteen. As his native town did not afford him the scope of which he felt the need, he set off courageously for Paris. He arrived there in 1768, and obtained employment with a harpsichord-maker, whose chief workman he soon became, and whose jealousy he as quickly aroused by the superiority of his workmanship. His master, wearied by Erard's constant inquiries respecting the principles upon which instruments were constructed, and, in fact, unable to furnish the information sought for, first reproached him with wanting to know everything, and concluded by dismissing him from his service. Another celebrated manufacturer of harpsichords being called upon to make an instrument which demanded something beyond his mere every-day routine, and finding himself not a little puzzled how to answer the unusual demand, sought out young Erard, whose reputation was already budding, and proposed to him to undertake the construction of the instrument for a certain sum of money, allowing the person of whom it had been originally bespoke to affix his name to it. Erard consented, and the instrument was completed; but when it was delivered, the purchaser, who probably had no very great confidence in the ability of the manufacturer he had employed, demanded some explanation of the mechanism. The nominal maker was forced to refer to his assistant. This anecdote soon circulated among the musical circles of Paris, and drew attention towards the rising artist, who shortly after made himself still further known by his mechanical harpsichord, a masterpiece of invention and workmanship, which produced a most lively sensation among the professors and amateurs. Sebastian Erard was hardly twenty-five years old when his reputation was so fully established, that whoever wished to have any new ideas carried into execution applied to no one but him. He was sought out by the most distinguished men, and introduced to the duchess of Villeroy, a lover of the arts, a protectress of artists, and, above all, passionately fond of, and having a highly cultivated taste for, music. The duchess wished Erard to remain in her employ, and offered him an advantageous engagement; but preferring independence, and having besides already conceived the idea of a visit to England, he declined the offer, consenting, however, to stay with the duchess till he had executed some plans of her invention; occupying during that time an apartment in the hotel Villeroy, but with perfect liberty and command of his own movements. In his old age he still delighted to recall to mind the goodness of Madame Villeroy, and express the gratitude with which she had inspired him.

It was in the hotel Villeroy that Erard made his first piano. This instrument had been known for many years in England and Germany, but was still little used in France; and the few instruments that were to be found in Paris were imported from Augsburg, Ratisbon, and London. It was the fashion in some great houses to have these foreign instruments. Madame Villeroy asked Erard whether he could construct a piano. He had already conceived the idea of making one, and his answer was prompt and decided in the affirmative. He set immediately to work, and his first, like everything else he made, showed that it came from the hands of a man of taste and invention. It was heard in the saloon of Madame Villeroy by all the distinguished artists and amateurs of Paris. Numerous

applications were made to him by the nobility for similar instruments; but, finding it impossible to execute their orders, he sent for his brother Jean Baptiste to come to Paris and help him. Quitting the hotel de Villeroi, he founded his house in the Rue de Bourbon, in the Faubourg St. Germain—an establishment which the efforts of the two brothers eventually rendered one of the finest in Europe. Incessantly occupied with new inventions and improvements, the genius of Sebastian Erard embraced a vast variety of subjects. He invented the organized pianoforte with two key-boards, one for the piano and the other for the organ. The success of this instrument was considerable. The queen commanded one to be made for her own use, and in the construction of it Erard introduced several novel contrivances, which, at that time, awakened much interest. The queen's voice was of limited compass, and almost every piece was too high for her. Erard rendered the key-board of his new instrument movable, so that by changing its position with relation to the strings, a composition might be played a semitone, whole tone, or even a minor-third lower or higher, without tasking the player's ability to transpose. It was on the organ part of this instrument that he also made the first attempt to produce a *crescendo* and *diminuendo* by the mere pressure of the finger on the key; and this he afterwards carried into effect, on a large scale, in the organ built for the king's chapel. Gretry, in his *Essais sur la Musique*, particularly pointed out this invention to the notice of professors and to the attention of government.

The Revolution now broke out in France, and Sebastian Erard determined on removing to England; not with any intention of finally abandoning his native country, to which, on the contrary, he always meant to return, but with a view of opening new channels for the sale of his instruments. In London, as in Paris, Erard filled his manufactory with instruments of his own invention. In 1794 he took out his patent for improvements in harps and pianofortes, and his instruments soon became fashionable. In 1796 he availed himself of the altered state of affairs in France to return to Paris, and at this period made his first horizontal grand pianos in the shape of harpsichords, after the English fashion. These instruments were the first of the kind, with escapements, that had been seen in Paris; they had the defect that formerly accompanied all similar instruments—a slowness of action in the levers and hammers. The Parisian pianoforte-players, accustomed to the easy touch of the small pianos without escapements, disliked the new invention; and it was for this reason, that, after much study and many experiments, Erard brought out, in 1808, another new species of piano of reduced dimensions, and so more suited to the general size of Parisian rooms, and the mechanism of which acted with greater freedom and ease. In 1808 Erard returned to London, and there crowned his reputation as a manufacturer of musical instruments, and still more as a professed master of mechanics, by the invention of the double-movement harp. The success of this new harp was immense; which induced Erard to neglect the manufacture of pianos in London, and confine himself to that of harps alone. Nevertheless, in all the patents he took out in England, improvements in the piano, which he meant to carry into effect in France, are mixed with those of the harp. At every exhibition his works received the prize; thrice he obtained the gold medal; and for one of his last exhibitions the cross of the legion of honour was decreed him; in short he received every honorary reward that could be bestowed on the talents of a first-rate manufacturer. The model of his grand pianoforte with double escapement was exhibited in 1823; the mechanism was most ingenious. The point to be achieved was to unite in the same instrument all the nice shades of touch which can be produced by the simple mechanism without escapement, and at the same time all the precision in the stroke of the hammer which is the effect of the escapement. Erard's constitution, robust as it originally was, could hardly endure his continued exertions. For many years he suffered by disease, and at length breathed his last at his country-house, La Muette, near Passey, on the 5th of August, 1831. His funeral was attended by some of the most distinguished artists in Paris.—E. F. R.

ERASISTRATUS, a physician of the fourth century B.C. He was the most distinguished disciple of Chrysippus, and soon acquired an immense reputation. He was patronized by Seleucus Nicator, king of Syria, and by some of the Ptolemies. Erasistratus and Herophilus, his contemporary, may be regarded as the

true founders of the science of anatomy, inasmuch as before their time no physician had ventured on dissecting the human body. The former examined minutely the brain and heart, and made some discoveries which, considering the state of science at the time, were of great importance. Like his master Chrysippus, he made use of simple remedies. His works have all perished, with the exception of a few fragments preserved in Galen and Caelius Aurelianus. He is said to have put a period to his advanced years by a dose of hemlock.—R. M., A.

ERASMUS, DESIDERIUS, was born at Rotterdam on 28th October, 1467. His father Gerard was a native of Tergau (Gouda); and his mother Margaret was the daughter of a physician of Sivenbergen. His parents were never married. Gerard being destined to a monastic life by his brothers that they might share his patrimony, rebelled at first from love to Margaret, but in vain, and retired to Rome. On being falsely told that she was dead, he sullenly took the vows, and was soon surprised and mortified by the discovery that the object of his affections still lived. Erasmus appears to have been the second son of this inauspicious union, and was thus subjected to the taunt of illegitimacy. The youth was sent to school at Gouda when he was only four years of age, and his musical voice gained him a place among the choristers in the cathedral of Utrecht. At the age of nine he was removed—but still accompanied by his fond mother—to a school at Deventer, kept by a religious order, Alexander Hegius, pupil of Rudolph Agricola, being master, and one of his fellow-pupils being Adrianus Florentius, afterwards Pope Adrian VI. According to his own account, he went through a course of scholastic study in this place, and was also, as a young man of no little promise, plied hard to enter the monastic service. Here, when he was about thirteen, his mother died of the plague, and his father soon sank under the bereavement. His father leaving sufficient property for his support and education, put it under trust of three guardians, who at once proved themselves unjust and rapacious; for, in order to divide the spoil among them, they forced him into the convent of Bois-le-Duc (Herzogenbusch) in Brabant. Here he spent, or, as himself records, lost three years of his life. The frigid mechanical life of the convent disgusted him, and corporeal flagellation tended to break his spirits and injure his health. Every means was tried to induce him to become a friar; but menace and bribe were alike in vain: the resistance of his quiet and firm nature could neither be cajoled nor terrified. At length he was taken to Gouda, then placed in the monastery of Sion near Delft, and finally at the monastery of Stein he was so wrought upon and won over, that he entered on his year of probation, and it was made as pleasant to him as his cunning inveiglers could contrive. But when the year expired he resisted further progress, pleading want of health and of inward vocation. His soul, however, was subdued and wearied out, and he passively took the vows of an Augustinian monk. As might be expected, an immediate recoil took place. His eyes were opened, but too late; and his morals did not escape the monastic contagion. He left the monastery in 1490, and entered, as a private secretary, the household of Henry de Bergis, bishop of Cambrai, in whose company he hoped to visit Italy; but his hopes were not at this period realized. Two years afterwards he formally entered into holy orders—"the glory of the priesthood and the shame." Soon after he went to Paris, and joined the college of Montaigu; but his patron the bishop's promises were not kept, so that, thrown upon his own resources, his food and lodging were so bad that he confesses that he brought away little save an enfeebled constitution and plenty of vermin. Here he made the acquaintance of Hector Boece, the principal afterwards of King's college, Aberdeen, and the dawn of future celebrity began to break upon him. His wit and learning asserted their eminence among his contemporaries, and the generous aspiring youth drawn to the French capital from all the countries of Europe. Lord Mountjoy became one of his pupils, ever after cherished a warm friendship for his preceptor, and settled on him for life a pension of a hundred crowns. Driven from Paris by the plague in 1497, he spent some time with the marchioness of Vere, in the castle of Tornhoens, where he composed for her son his tract "*De Arte conscribendi epistolas*." He next journeyed to Orleans, and thence again to his native Holland, which he unflinchingly calls "Beer and Butterland."

Erasmus came first to England probably in 1498, where he formed an intimacy with Colet, "his singular friend," and with

other illustrious scholars—Linacre, Grocyn, William Latimer, and Thomas More—all of whom he highly eulogizes. In his correspondence he praises everything about England, its climate and its scholarship, and in a passage of a letter to Andrelini—a passage in which Bayle luxuriates—he flies into raptures at the easy manners and frequent salutes of the ladies—"Mos nunquam satis laudatus. Sive quo venias, omnium oculis exciperis, sive discedas aliquo oculis dimitteris; rediis, redduntur suavia," &c. Erasmus made great progress in Greek under Grocyn and others at Oxford. What he learned at Oxford he afterwards taught at Cambridge. On leaving the country he was subjected to pillage, and the gold in his purse taken from him; for Henry VII. had sternly prohibited the exportation of coined moneys. His reputation as a man of letters now rapidly rose, and was second only to that of Reuchlin and Budaus. In 1500 his "Adagia" had been printed in Paris, and its immense and varied learning astonished the literary world. The "Adagia" is a strange repository of wit and learning, showing hearty humour and multifarious erudition. Hosts of proverbial sayings found in the classics are traced and expounded, and the author's own opinions very cunningly interwoven in the commentary. The texts or adages are arranged alphabetically, and neither research nor causticity is spared. The abuses of the church are severely lashed under the head "Simulatio et Dissimulatio," and the ignorance of the monks under the tart proverb, "Monacho inductor." What keen strokes, too, under "Sileni Alcibiadis," or "Dulce bellum inexpertis." The book, in short, contains the opinions of the author on men and things, reigning vices and follies, the humours and pursuits of the age, the mischiefs of ambition and ignorance, the weaknesses and iniquities of kings and clergy—all told in a trenchant style, gay and grave alternately, one page laden with ancient wisdom, another groaning under satirical bitterness, and a third sparkling with themes of merriment and ridicule. Two editions were soon published at Strasburg, and it was, in 1508, republished at Venice by Erasmus himself, in a fuller and more accurate form. Several of his smaller tracts had been published, too, by this time; but his income was so precarious that he was forced, in a variety of ways more or less delicate, to solicit funds from friends and patrons. His "Enchiridion Militis Christiani," which had been begun in 1494, was also published, and soon translated into English and printed by Winken de Worde. The work provoked immediate discussion, he for whom it was intended sneeringly saying that there was "more holiness in it than in its author;" Charles V. reading it, and Loyola slighting it. It was the first skirmish of a long polemical campaign. He appears to have been in Paris in 1504, and two years later he again visited England, and was for a brief season at Cambridge under the introduction of Fisher, bishop of Rochester. Next year he left Paris for Italy—the great hope and vision of his life—paused at Turin, and received the degree of doctor of divinity from its university; passed on to Bologna, and leaving it with Pope Julius blockading it, arrived at Florence, and saw at Rome the holy father's martial ovation. Removing to Venice he published, as we have said, a new edition of the "Adagia" at the press of Aldus, and was for a period a corrector in the same distinguished house. At Padua he met a natural son of James IV., king of Scotland, and was much attached to him as his tutor at Sienna. This youth of twenty was devoted to liberal studies, and Erasmus highly praises him in his "Adages."

Erasmus then re-entered Rome as if for life. Pope Julius and several of the cardinals—among them cardinal de Medicis—afterwards Leo X.—paid him some flattering attentions. The pope released him from his monastic vows, and he cheerfully put on the black dress of the seculars. But he could not find a home in the ecclesiastical metropolis, and he left for England. Henry VIII. was now upon the throne, and as prince of Wales he had the previous year sent a Latin invitation to the illustrious scholar. Mountjoy also urged him, and promised him the patronage of Warham, archbishop of Canterbury. On his arrival in 1510, he rested at Canterbury, and visited the shrine of a Becket, then took up his abode in the Augustinian convent, and composed or concluded in More's house his popular satire "Morias Encomium" (Praise of Folly). It had been his meditation in his journey from Rome over the Alps and down the Rhine; and he took bitter revenge upon the usage he got at the Italian capital, by describing the scenes he saw, the conversation he heard, and the society into which he happened to be thrown

as a stray waif. This work echoes with sarcastic laughter, and Folly herself describes the follies of men without partiality certainly, but sometimes, it must be confessed, without discrimination. His railleury occasionally confounds the seeming and the real; and to make a jest of all pursuits and all the aspects of life, was not the best way of exposing hypocrisy and holding integrity up to admiration. Tragedy often lies beneath scenes which, on the surface, have a comic aspect, and sorrow crouches behind laughter. This tractate was also translated into English. It was dedicated to More, who possessed a kindred humour, and the chancellor defended the scholar against some of his assailants, who were moved to great wrath by his pictures of ecclesiastical manners and absurdities. During his stay in England, King Henry showed Erasmus some attentions, and Erasmus loyally returned the compliment by some dedications. Wolsey made him empty promises; but through the influence of Fisher, chancellor of the university of Cambridge, he was appointed Margaret professor of divinity, and afterwards professor of Greek, and had lodgings in Queen's college. His success was not great—at least, his emoluments were small; and he complains of the malt liquor and bad wine as inducing or exacerbating fits of gravel. Warham's liberality was now bestowed upon him, and Erasmus has made a long, elaborate, and hearty eulogy on his patron, to be found in his note upon 1 Thess. ii. 7. The archbishop gave him the living of Adlington, near Ashford in Kent; and he was collated March 22, 1511. But he soon resigned—"he could not feign to feed a flock whose tongue he knew not." He appreciated and enjoyed the friendship of Sir Thomas More and Colet—men of kindred pursuits and sympathies. Dean Colet had the benefit of his advice in founding his famous school of St. Paul's, and he composed for this institution his "De Copiâ Verborum." Erasmus quitted England in 1514, and repaired to Brabant, to the court of Charles, archduke of Austria, from whom he received the title of honorary counsellor, with an annual salary of two hundred florins, and a canony at Courtray, which he soon resigned on a pension secured from its funds. A bishopric in Italy was also promised him; but he never got it, as the patronage lay with the pope, and not with the Austrian archduke. The canons of Stein invited him to resettle among them; but Servatius their prior received a rebuff not easily forgotten—reprimanding their secularity and hollowness, their formality and Jewish punctiliousness.

At Basle, his head-quarters for many years, Erasmus busied himself with the preparation of his New Testament, which appeared from the press of Froben in 1516. It was the earliest published New Testament, for though the Complutensian text was printed in 1514, it did not appear till 1522. He seems to have had only five manuscripts, and he even translated into Greek six verses of the last chapter of Revelation from the Latin version, his manuscripts being deficient. The work was done in about nine months, certainly most undue haste. A second edition appeared in 1519, and a third in 1522, in which appeared for the first time the famous disputed clauses about the three witnesses, 1 John v. 7; a fourth edition came out in 1527, and a fifth in 1535, all from the press of Froben. The Received Text, or that of the Elzevirs, was founded upon Stephens and Beza; Beza following largely Stephens' third edition, and it being derived to a great extent from the fifth of Erasmus. Two other excursions he seems to have made to England in 1515 and 1517. He had no home, nor ties of kindred, but could travel wherever curiosity, or health, or literary friendships, or the hope of collating MSS. invited him. Francis I. asked him to fix his residence in France. Budaus his rival also pressed him; but he respectfully declined. In 1524 appeared the "Colloquies," dedicated to his godson, young Froben. These dialogues are free conversations on many peculiarities of the Romish church, assailing fasts and indulgences, celibacy and scholasticism, images and saintworship, and holding them up to ridicule. The sensation created was immense, the book sold by thousands, and was not only in many schools, but in everybody's hands. It raised many enemies to its author, enemies not slow in attack, nor sparing in vengeful vituperation. In 1528 was published the "Ciceronianus," written against some Italian scholars, including even Sadolet and Bembo, who scrupled to use a Latin word or phrase unless it had been sanctioned by the usage of Cicero. These purists and pedants richly deserved the castigation which they received. Julius

Scaliger, it may be mentioned, retorted on Erasmus in very bitter terms, plying him with sharp invective, but not certainly in a very Ciceronian style. In the matter of pronunciation, Erasmus had already entered the lists against Reuchlin, and specially against Itacism, which that great scholar had vindicated, having being taught it by the Greeks that fled over to Europe after the capture of Constantinople.

But a crisis had been hastening on in Germany, and Erasmus was both by constitution and training unprepared to take a side. He abhorred persecution, detested war, and had written powerfully and bitterly against it. He had no love for the monks, and no veneration for a large portion of the popish ceremonial; but he shrank from such a sweeping revolution in creed, discipline, and government as followed upon the appearance of Luther. It took him by surprise; it shocked him and disappointed all his dreams of a peaceful reform, which, while it corrected glaring abuses and pruned the monasteries, would leave the Church of Rome in its power and splendour. Any reformation achieved by him would have been like putting the new wine into old bottles, or sewing the piece of new cloth on the old garment. His notion seems to have been that the revival of literature would secure the revival of a pure and free christianity—that the Romish church would of itself, in some auspicious hour, serenely accomplish a gradual and blessed change; as if the passion for prerogative would yield to a gentle murmur against it, and the love of ease be smitten with repentance because soft regrets were whispered about it. No: it needed a leonine nature, an audacious tongue, a fearless pen, and a strong arm to do the work. The air must not be wooed with a zephyr, but fiercely driven and purified by a thunderstorm. Erasmus for a season spoke of Luther and his progress with caution. He had himself been attacked by puny scribblers and fanatics like Lee and Stunica, his orthodoxy had been suspected, he had been called heresiarch and forger, and his enmity to the monastic orders was subjecting him to repeated fulminations. For some time, in fact, he was more keenly assailed than Luther. But he paused, when Luther advanced. He admitted the truth of many of the Lutheran assaults, and protested against the swift proscription of Luther's opinions at Rome, and the judicial burning of his books. But he could not sympathize with the bolder and rougher nature of the reformer, and he exhorted him to gentleness and compromise. Then, after several misunderstandings, had come the quarrel with Ulrich Von Hutten, the chief author of those unsparing, witty, and defiant satires in the *Epistolæ Obscurorum Virorum*, addressed to Ortuinus the opponent of Reuchlin. The *Expositio* of Hutten, with all its declamatory and furious scurrility, was equalled, if not outdone in the same qualities, by the answer of Erasmus in his "Sponge." The plot was thickening around him, and the timid and somewhat selfish neutrality of Erasmus could be no longer preserved. Cajoled by one party and taunted by the other, he was greatly distracted, and he had by the expression of his two-sided opinions put himself into that ambiguous position in which neither party trusted him; esteemed, as he says, a Lutheran at Rome, and an anti-Lutheran in Germany; branded by either section as a cold, sneaking hypocrite, who would risk nothing either for the party to which he professedly belonged, or for that which had embodied so many of the opinions which he expressed and published.

But he slowly made up his mind to attack Luther, and in 1525 appeared his book "*De Libero Arbitrio*." The question discussed is a deep if not an insoluble one, and might seem to be remote from the Lutheran quarrel. But Luther at once saw the directness of the attack; it went at once to the throat (*ipsum jugulum*) of the new doctrine, as he says in the conclusion of his *De Servo Arbitrio*. Luther's doctrine was a partial revival of Augustine's, and comes closer to man's spiritual experiences and struggles than that of his antagonist, who learned it in the semipelagianism of the Greek church. The style of Erasmus in this book is not that of a man in earnest about a matter of life and death; it has a frosty elegance about it, as if he were playing with his theme. Erasmus also replied to Luther in 1526-27 in two books ("*Hyperaspistes*"), in which his temper sometimes breaks out not to the advantage of his argument; nay, he stooped to write to the elector of Saxony, asking him to punish Luther—at least to censure and restrain him. To illustrate the spirit of the age, it may be mentioned, that at the instigation of Noel Bedon (Beda), Berquin, one of the dis-

ciples of Erasmus, was seized at Paris, and after three years of respite, tortured and burnt at the stake. The Reformation was at length established and the mass abolished in Basle, which had been for years the resting-place of Erasmus. The senate demanded of him a confession of faith, and he published his "*Consilium Senatui*." At length, in 1529, he left that city and retired to Freiburg in the Brigau, having bought himself a house. But though he lived on good terms with the Franciscans near him, he did not get beyond the reach of annoyance, as his "*Epistola contra quosdam qui se falso jactant evangelicos*" testifies. The diet of Augsburg met the following year, and he was invited, but refused on the score of age and growing infirmities. He wrote, however, to Cardinal Campegius, pressing him to dissuade the emperor from a religious war. At Freiburg he dedicated his "*Christian Widow*" to Mary, queen-dowager of Hungary. Three years afterwards he published a treatise on "*Ecclesiastical Concord*," which was met by the Lutheran Quatenus Expediat, &c., (Why peace till truth be vindicated?) In August, 1535, he returned to Basle to superintend the printing of his "*Ecclesiastes*," and he was engaged also on an edition of Origen. An attack of gout confined him for months to the house, and he employed his leisure in writing a commentary on the fifteenth psalm, "*De Puritate Tabernaculi*." Disease grew rapidly upon him, but he maintained his wit and serenity to the last. Dysentery seized him, and, feeling that his end was at hand, he sought no confessor, no sacerdotal absolution, but repeatedly commended his soul to Christ. With the words "*Lieber Gott*" on his lips, he died, 12th July, 1536, at the age of seventy, and was buried with great pomp in the cathedral, the senate of the university joining in the funeral procession. A monument to his memory was erected in the church by his friends and executors, Amerbachius, Froben, and Episcopius. A statue of wood was erected in his native city of Rotterdam in 1549, and another of bronze in 1622. His portrait by Holbein is in the museum of the Louvre. A cardinal's hat had been expected for him not long before he died. Erasmus, according to his own description, was short in stature, with a delicate complexion, fair hair, and grey eyes, but possessed a graceful and well-shaped figure, "*corpusculo satis compacto et eleganti*." His signet had on it a figure of the god Terminus, with the motto, "*Cedo Nulli*," referring not to himself, as his enemies alleged, but to the invincibility of the "last enemy." His original name which was Gerhard Gerhardt, he changed or translated into the double Latin and Greek form, Desiderius Erasmus (Beloved-Désiré). Erasmus would have been the proper form, and, indeed, he gave the word in this shape to young Froben his nameson.

The labours of Erasmus were wonderful in their number, and of great importance in their place. His was the earliest edition of the Greek New Testament, unsealing the book of books to thousands. What MSS. he had he seems diligently to have used. In an age when the authority of the Vulgate was paramount, the publication of the inspired original did immense service to spiritual freedom. By his notes and paraphrases, he opened up the way to a simple, honest, and grammatical exposition, alike removed from scholastic subtleties, and the traditional dictates of ecclesiastical authority. It was ordained by statute in 1547, that a copy of his annotations should be placed in every parish church in England, and so placed upon a desk that every one might read it. He wished the scriptures to be in the hands of everybody, and "to be read and understood not only by the Scotch and Irish, but even by the Turks and Saracens;" the antithesis showing that he regarded the Scotch and Irish as being close on the extreme of barbarism. Not a few of the fathers also were first edited by him—Jerome, Cyprian, Hilary, Irenæus, Ambrose, Augustine, with portions of Chrysostom, Athanasius, and Basil. Origen was in the press at his death. These editions were enough to have filled the lifetime of a student, without the broken health and continuous wanderings of Erasmus. To him classical literature also is deeply indebted. He edited Seneca, Suetonius, Livy, Terence, Quintus Curtius, Pliny, and portions of Cicero, with Aristotle and Demosthenes; translating into Latin also the larger portion of Lucian and Plutarch, with several dramas of Euripides and orations of Libanius. No one north of the Alps gave such an impulse to the revival of classical literature as did the laborious and vagrant scholar of Rotterdam. From the beginning of his celebrity he seems to have been peculiarly in comfortable circumstances. His dedications brought him money, and he very often tells in his

letters what presents he was getting—crowns, and pieces of silver-plate; yet his income was somewhat precarious, and he seems to have sent out his secretary occasionally on what might be almost called a begging excursion. His correspondence was immense, as his remaining epistles to all classes of persons and upon all subjects, abundantly testify. All these extraordinary labours pioneered or helped on the cause of protestantism, which was identical with the emancipation of northern Europe. The contemporaries of Erasmus used to say, that he laid the egg and Luther hatched it. The power of the press aided in no small degree the progress of the new faith, and the study of the classics and the Fathers helped to take off the stone from the well's mouth, that all nations might have access to the living stream.

And yet with all his merits as a scholar of varied erudition and pungent humour, and a reformer who sneered at dominant follies, and oftener laughed at them as weaknesses than scoured them as sins, he must be accused not of a want of sincerity, but of want of decision and singleness of aim. That Luther and he should not have agreed is not wonderful, for they were men of very opposite temperaments. Nor do we wonder that he should have been exasperated at Luther, who at first had all but fawned upon him as a "brother in Christ," and then in the bitterness of disappointment attacked and vilified him. Still, the great crisis was claiming co-operation, whatever faults might belong to the great agitator. But in vain did restless and expectant thousands turn for sympathy and encouragement to Erasmus. He liked fame, but disliked to suffer. He would not commit himself heart and soul to a cause, if life or liberty was put to risk. His passionless mind would state its preferences, but shrink from a cordial embodiment of them in action. His opinions did not deepen into convictions; he was a stranger to such impulses and beliefs as make a man a martyr. He never manifested a thorough and unselfish identification with the cause of religious truth and liberty, nay, was so timid as to imagine that his going to the diet at Augsburg might endanger his life. He was content with being a spectator, and coldly drew back from being an actor. One of the most venturesome things he did was writing at Rome his "*Querela Pacis*," under the pontificate of the warlike Julius II. No one lashed the monks more severely or constantly than he, yet he satirized the marriages of the reformers. "*Colcampadius* has taken a pretty wife; he means, I suppose, to mortify the flesh. Some call Lutheranism a tragedy; I call it a comedy, when the distress usually ends in a marriage." Nay, he seems for a while to have believed that Luther's first child was baptized within a few days of his marriage, and he did not think it quite improbable that antichrist might be the offspring of an unfrocked monk and a renegade nun.—*Ep. xviii. 22.* Anxious for free and open preaching, he yet says—"I abhor the evangelicals; we have been long enough stunned with the cry of gospel." He clung to the dogma of transubstantiation, but would have believed certain reformed doctrines, if they had not wanted the consent of the church, and yet in his "*Inquisition concerning faith*," he asserts that belief in the apostle's creed is all that is requisite for salvation. While writing against Beda, "in whom were three thousand monks," and arguing against the crime of punishing religious opinion with death, he yet admits that certain forms of error may be visited with a capital sentence. Admitting the necessity of much that the reformers had done, he predicted that their party would soon be dissipated. Into the inner life of the Reformation he never penetrated, saying that Luther's great fault had been in attacking the crown of the pope and the belly of the monks. The spirit of compromise created such doubts about his true position that some swore by his orthodoxy, and some by his heresy; some held that he belonged to the church, and some Socinians claimed him as one of themselves. Perhaps the key to his character is found in these sentences—"Let others affect the glory of martyrdom, I do not think myself worthy of that honour. . . . It was never my design to maintain truth at the danger of my life." But, apart from these weaknesses, Erasmus was one of the brightest phenomena of his age. His industry was unceasing, and his only passion was his love of literature. His Latinity was generally pure; indeed he used no language but Latin; French, Italian, English, and even the Dutch, his mother-tongue, were not understood by him. His wit was refined and incessant, and his fund of anecdote inexhaustible. The best edition of his works is in eleven folio volumes; Leyden. The earliest edition published at Basle was in nine volumes. Prefixed to the Leyden edition is a life by Le Clerc,

the editor, and his life, written by Beatus Rhenanus, is prefixed to the Basle edition. He wrote himself a short autobiography. (Bayle, *Art. Erasmus Desiderius, Erasmi vita*, 1615; Jortin, *Life of Erasmus*, London, 1758; Knight, *Life of Erasmus*, London, 1726; Burigny, *Vie d'Erasme*, 1757; Hess, *Erasmus von Rotterdam*, Zürich, 1790; Müller, *Leben der Erasmus*, 1828; Nizard, *Erasme sa vie et ses œuvres*, Paris, 1855.)—J. E.

ERASO Y BENITO, a Spanish guerilla chief, born at Barrenzin in Navarre in 1789; died in 1835. He was in active service against the French in the years 1809-14; in 1821, having been elected a member of the junta of Navarre, he got together a troop of eight hundred men, and the following year organized the volunteer horsemen of Navarre, who afterwards formed the most faithful and efficient corps in the service of the king. In 1833, on the death of Ferdinand, Eraso who had only twenty carabineers under his command, proclaimed Charles V. king of Spain, and for this audacious loyalty was successively promoted by Don Carlos to the rank of brigadier, major-general, and general. He was commandant of Navarre, when a fall from his horse put a period to his career.—J. S., G.

ERASTUS, THOMAS, from whom the principles of Erastianism take their name, was born in 1524, either at Auggen, near Mullheim, in the duchy of Baden, or at Baden in Switzerland. His family name was Liebler or Lieber, which he exchanged, according to the custom of the age, into the classical equivalent Erastus, when he was a student at Basle. After finishing his theological studies at that university he repaired to Italy, where he devoted nine years to the study of philosophy and medicine in the universities of Padua and Bologna. In 1558 he was made court-physician to Otto Henry, elector of the Palatinate, and professor of medicine in the university of Heidelberg. As a philosopher he was honourably distinguished for his enlightened views of science, and was one of the first German writers to oppose himself to the superstitious studies of astrology, alchemy, and magic, as practised by Paracelsus and others. Unable, however, in all points to rise above the errors and superstitions of his age, he wrote a tract in 1577 in defence of the lawfulness of putting witches to death. Continuing all his life to take a deep interest in theology and ecclesiastical affairs, and having imbibed at Basle a strong attachment to the doctrines of Zwingle, he employed his great influence at Heidelberg with the court and the university, on the side of the Reformed as distinguished from the Lutheran views. He offered a dignified opposition to the encroachments of the zealous Lutheran superintendent, Professor Heshus, and after the accession in 1559 of the Elector Frederick III., he assisted in bringing to Heidelberg the famous reformed theologians, Olevianus and Ursinus, who were both disciples of Calvin. He was nominated by the elector a member of the ecclesiastical consistory, and assisted in that capacity at the theological conferences of Heidelberg and Maulbronn in 1560 and 1564. He defended the Zwinglian view of the Lord's supper in a tract against the Lutheran Dr. John Marbach of Strasburg, published in 1565, and though preferring the Calvinistic type of the Reformation to the Lutheran, he continued steadfastly attached to the end of his life to the principles of Zwingle, in regard both to the sacraments and to church discipline and government, as distinguished from those of Geneva. When Olevianus and Ursinus urged upon the pious elector the introduction into the church of the palatinate of the presbyterian platform and discipline, Erastus joined with several other lay professors of the university in opposing the measure. He declared that such a proposal came sixty years too late; church censures were a tyranny, the power of presbyteries a Spanish inquisition. All that he and the rest could effect was some modification of the stringency of the Genevan rules, presbyteries being introduced by an edict of the elector in 1570. This obstinate opposition cost him the loss of the elector's favour, and exposed him to unjust suspicions on the part of the theologians and their supporters. He was ore long accused of leaning to the Socinian heresies of Poland and Transylvania, with the teachers of which he was alleged to be in friendly correspondence—a charge which he always steadfastly denied, but which was considered to be sufficiently established to warrant a sentence of excommunication against him, which, though irregular and unjust, was not again removed till the year 1575. In 1580 he left Heidelberg for Basle where he was made professor of moral philosophy, and where he survived till January 1, 1583. It is a curious fact that he never published anything himself on the subject of

those ecclesiastical principles which have become connected with his name under the long-familiar designation of Erastianism. But there was found among his papers after his death an essay entitled "Explicatio gravissimæ quæstionis, utrum excommunicatio mandato nitatur divino, an excogitata sit ab hominibus," which was published by Castelvetro who had married his widow. This tract was confuted by Beza in his tracts *De Presbyteris* and *De Excommunicatione*, and thus became known to the divines of Britain. The English Erastians formed a considerable party in the ecclesiastical contests and troubles of the seventeenth century, and the name of the Heidelberg physician and professor is still, as we all know, applied to the views of those who deny and oppose the autonomy of the church, and would subject her discipline and government to the control of the state.—P. L.

ERATOSTHENES, successor of Aristarchus in the school of Alexandria, was born at Cyrene, 276 B.C. He has claims to be regarded as the father of astronomy and geography. Considerable advances had been made previous to his time; but to him is due the credit of elevating them to the rank of exact science. He was called by Ptolemy Euergetes to take charge of the Alexandrian library, and he continued in his office till the reign of Ptolemy Epiphanes. The former monarch, having discovered his love for astronomical science, engaged him to construct improved instruments for the observatory. The armillary sphere was now executed with a degree of accuracy which had not hitherto been attained. Eratosthenes, indeed, has been usually cited as the inventor of this instrument. This, however, is not correct, as it was well known, long previous to his time, both to the Chinese and the Arabs. He had, however, the merit of perfecting the instrument, and obtaining from it far more accurate results than any previous astronomer could boast of. There is some doubt as to the precision with which observations could be made by the sphere. Proclus gives us the size of the circle used at the Alexandrian observatory; but he uses a measure the exact value of which cannot be determined at the present day. Flamsteed, however, on a full investigation of the subject, arrived at the conclusion that the circle could not be less than three feet in diameter. On the line of such a circle a graduation down to 5' would be distinguishable. It is of much importance, in reference to the astronomy of the present day, that some notion should be formed of the degree of exactness attained by the Alexandrian instruments; for some of the nicer problems depend on the change of astronomical elements that has since taken place. It may be a question whether the difference between his observations and those of more modern times is due merely to the error of instruments, or to a real change in the astronomical elements. It is the most probable conclusion that the Alexandrian instruments attained a very reliable degree of accuracy, though of course not to be compared to the instruments of modern time, which by the aid of the telescope have attained an incalculably greater precision. It might be thought that by enlarging the graduated circle, the Alexandrian observers might have attained much greater accuracy, as the limb of the instrument might have a graduation much more minute. Ptolemy, however, understood the fallacy of this, and guarded against too cumbrous circles. He knew that minute graduations would only give a fallacious accuracy, while the powers of vision were limited to larger spaces in the heavens. The name of Eratosthenes will ever be associated with the precise determination of the obliquity of the ecliptic—one of the most important astronomical elements. By astronomers before his time the obliquity was roughly estimated at 24°. Eratosthenes, however, saw the importance of a precise determination, and, by measuring the distance between the summer and the winter solstice, he arrived at the result that the precise obliquity was 23° 51' 15". Though he understood the importance of the determination, he could not foresee its bearing on gravitation, and the striking confirmation it was to give to the most recondite results of theory. It was found that modern determinations of the obliquity did not at all coincide with the observations of Eratosthenes, and that the difference was so great that instrumental errors could not well explain them. Intermediate observations suggested the explanation that the obliquity might be diminishing, and for a long time the subject was keenly contested amongst astronomers. The theory of gravitation at last gave a full solution of the difficulty. It was shown to be a necessary result of theory, that the obliquity should slowly diminish to

a certain extent, and then increase. It was at first thought that the ecliptic would at last coincide with the equator, so that we would have perpetual spring. It was, however, shown that the ecliptic oscillated between narrow limits. Eratosthenes gained still greater fame by his determination of the magnitude of the earth. In the case of the ecliptic his credit was merely that of the observer; in the case of the earth's measure he displayed the originality of genius. It was a problem the method of solving which was altogether unknown, and he has not only the credit of devising the method, but of carrying out the determination with consummate skill. His method is precisely the method adopted at the present day. He measured a degree on the earth's surface, and having found the length of one degree, the length of three hundred and sixty degrees, or the earth's circumference, was at once determined. Considering the great difficulty of the operation, it is matter of surprise that his approximation is so close. Having thus discovered the circumference, and therefore the diameter of the earth, he was the first to apply a measuring wand to the solar system to ascertain its actual dimensions. Formerly only proportions were known in reference to the distances of the bodies of the solar system; now absolute dimensions were determined. Eratosthenes was also great as a geographer. He constructed maps, with parallels to mark the position of places. He anticipated modern geologists by liberally employing physical convulsions to explain the appearances on the earth's surface. His genius was almost universal. He was not only great in the physical sciences, but he enjoyed high distinction as a poet and philosopher. Only fragments of his works have come down to us. He died about the year 196 B.C.—W. L. M.

ERBA, GEORGIO, a violinist, lived at Rome in 1730, and is supposed to have been born in Milan. He published "Sonate da Camera a violino solo e basso" at Amsterdam in 1736, which is the only trace that remains of his talent. The name of this insignificant musician has lately been dragged into notice by the attempt of some critics to father upon him the *Magnificat*, from which several pieces are appropriated in the oratorio of Israel in Egypt—an attempt founded on the accident of a copy of the work (once the only one known) in the possession of the Sacred Harmonic Society, being superscribed "dal Signor Erba;" an accident probably arising from the MS. having once belonged to some person so named. This supposition is disproved, however, by the discovery of the original copy of the *Magnificat* in Handel's writing, and the author of the violin sonatas may now return to his long obscurity.—G. A. M.

ERCHINOALD, Mayor of Neustria, flourished in the first half of the seventh century. He was a relative of Haldetrude, the first wife of Clotaire II. and mother of Dagobert I. He was elected mayor of the palace in Neustria in 640 to Clovis II., whom he married in 649 to Bathilda, a Saxon slave purchased by him from some English pirates. On the death of Clovis in 656, Erchinoald, in conjunction with Bathilda, assumed the guardianship of Clotaire, Childeric, and Thierry, the sons of the deceased monarch. He died in 660, after having held the reins of government for twenty years.—J. T.

ERCILLA Y ZUNEGA, ALONSO DE, born at Berneo, 1533, the son of a learned juriconsult, was made page to the Infanta Philip, son of Charles V., and accompanied his royal master on a tour through the greater part of Europe. In 1554, being then only twenty-one years old, he came to England in the suite of Philip, on the occasion of his marriage with Queen Mary. While in this country, intelligence reached him of the rebellion which had broken out in the diminutive province of Arauco, on the coast of Chili; and he was one of the adventurers who followed in the train of Garcia de Mendoza, son of the viceroy of Peru. Ercilla fought in seven battles, and on one occasion escaped death still more narrowly, having been condemned, and actually brought on the scaffold, for some breach of discipline arising out of a tournament. The chief feature of interest, however, for us is the poem entitled "La Araucana," which he composed during his wanderings—the only poem of that eventful time which has gained for its author an enduring reputation. Written in the intervals of an adventurous life, often on such scraps of leather as might be at hand, this poem is a true epic; and if it does not deserve the indiscriminate praise of Voltaire, has yet many of the highest qualities that mark literary excellence. It is historically and geographically accurate, and gives a vivid picture of the life of those early conquerors. The speeches put into the mouths of

the various characters are remarkably appropriate, and the whole is pervaded by a manly heroism, which marks what is noblest in the Spanish character. In the latter part of the work, various episodes are introduced, and many moral reflections on the caprices of fortune, of which the author had experienced his full share. Ercilla returned to Europe at the age of twenty-nine, a disappointed man, for Philip seems never afterwards to have regarded him with favour. He travelled in various parts of Europe, and was made gentleman of the bedchamber to Randolph II., emperor of Germany. From 1580 to 1595, Ercilla lived at Madrid, but the only honour he received was being made a knight of the order of St. Iago. A short erotic poem—in Sedano's *Parnaso Español*—and an unpublished work on the family of Santa Cruz, with which he was connected by marriage, are his only other productions. His widow founded, after his death in 1595, a Carmelite convent at Ocaña, which still exists.—F. M. W.

ERCKERN, LAZARUS, a German metallurgist who flourished at Güttenberg towards the end of the sixteenth century, and held during three successive reigns the post of superintendent of the imperial mines in Transylvania and Hungary. He published a correct and luminous account of all the mining and metallurgical processes then in use, without attempting any improvement, or going into the *rationale* of any operation. Of this work a bad English version was brought out in 1683 by Sir H. Pettus, under the title *Heta Minor*. Erckern was a vulgar, conceited routinier, and steadfastly set his face against all improvement, and all improvers.—J. W. S.

ERCOLE DA FERRARA. See GRANDI.

ERCRAN. See AILERAN.

ERDELYI, JOHN, Professor at Saros Patak in Hungary, was born in 1814. His lyrics have no lasting merit, but his collection of Hungarian popular poetry and folklore, published in 1846–47, established his reputation. Compromised in the war of independence in 1849, he was placed by the Austrians under the superintention of the police; but when the terrorism abated, the protestant college of Saros Patak, where he had got his education, elected him professor of philosophy. His critical essays are highly esteemed.—F. P., L.

* ERDINAN, AXEL, the most profound mineralogist of the present time in Sweden, was born 12th August, 1814, in Stockholm. He was formerly teacher in the mining-school of Fahlun, and is now member of the Academy of Sciences in Stockholm. He is at present occupied in endeavouring to describe the geological structure of Sweden. The result of some of his important labours may be found in the proceedings of the Swedish Academy of Sciences, *Vitensk. Ak. Handlingar*, 1848–58; and others in his "*Lärobok i Mineralogien*," 1853, and "*Väglledning till bergarternas kännedom*," 1855.—M. H.

* ERDMANN, JOHANN EDUARD, a German philosopher, professor in the university of Halle, was born in Livonia in 1805. He studied theology at Dorpat, and philosophy at Berlin, under Schleiermacher and Hegel. He was for some time pastor of a congregation in his native province, and after a short residence at Berlin, was appointed to the chair of philosophy in the university of Halle. He has published a number of works, the most important of which are—"Versuch einer wissenschaftlichen Darstellung der Geschichte der neuern Philosophie;" "*Natur und Schöpfung*;" "*Grundriss der Psychologie*;" "*Grundriss der Logik und Metaphysik*."—J. S., G.

ERHARD, HEINRICH AUGUST, was born at Erfurt in Upper Saxony in 1793. He received his education at Göttingen, and took his degree of medicine in his native town in 1812. Attaching himself to the army, he accompanied the troops to France in 1815, but returned home the year following, and retired from his profession to pursue the more congenial studies of archaeology and belles-lettres. His reputation was sufficient to procure him the post of librarian at Erfurt in 1821, and he was subsequently keeper of the archives at Magdeburg in 1824, and at Munster in 1831. He was a diligent antiquarian and historian, and published many valuable works in both departments. He died at Erfurt, June 22, 1851.—J. F. W.

ERIBERT. See HERIBERT.

ERIC THE RED—so known from his surname of RAUDA, or Red-head—the son of Thorwald a Norwegian noble, fills an important place in the chronicles of Scandinavian voyages. His achievements form one of the links in the chain of evidence which proves the fact of the discovery of America by the northmen of the tenth and eleventh centuries. The northmen first

visited Iceland about 861, and that island became, a few years later, the seat of a Norwegian colony. In 982 Eric emigrated to Iceland with his father, who had been obliged to fly from Norway on account of a deadly feud in which he was concerned. Shortly afterwards he was himself compelled to leave Iceland for a like reason; and, proceeding on a voyage of discovery to the westward, he formed a settlement on the coast of Greenland, near its southern extremity, beside an estuary, which hence acquired the name of Eric'sfjord. This settlement continued to hold intercourse with the parent country, Norway, down to as late a period as 1448, when it disappears from history.—LIEF ERICSON, that is, Lief, the son of Eric the Red, followed up in the year 1000 the discoveries made, in a direction to the south-west of Greenland, by Biarne, the son of one of the followers of Eric. He first came to the land which Biarne had already seen, and bestowed on it the name of Helluland; thence he proceeded to a country which he called Markland (Woodland), from its abundant forests, and afterwards visited a region which he called Vinland, from the abundance of wild vines. Here he and his companions wintered. The regions visited in succession by the Scandinavian adventurer correspond to the Newfoundland, Nova Scotia, and New England, of modern geography.—THORWALD ERICSON, the brother of Lief Ericson, pursued yet further the course of discovery above indicated. In 1002 he sailed to Vinland, and fixed his residence at Lief'sbooths, as the dwelling-places built by Lief and his companions were called. He thence explored the adjacent country in various directions, ultimately losing his life in an encounter with the native Skrelligs or Esquimaux. His followers returned to Greenland in 1005.—A third son of Eric, named THORSTEIN, is mentioned in connection with the same curious traces of early adventure and discovery. Intercourse between the Greenland colony and the newly-discovered Vinland was maintained down to at least as late a date as 1121.—W. H.

ERICEYRA DE MENEZES, FRANCISCO XAVIER, Conde da, a Portuguese poet, chiefly notable as having been the first to introduce the French taste into the literature of his country. Born in 1673, he was elected, in his twentieth year, president of one of the academies founded in Lisbon on the model of those in Italy, and soon afterwards translated Boileau's *Art of Poetry* into Portuguese. He made several campaigns in the Spanish war of succession, and attained the rank of major-general, but literature was through life his chief pursuit. In 1714 he became rector of the Portuguese academy, and in 1721 codirector of the new academy of history. His chief work (begun in 1738, published in 1741) is the "*Henriqueida*," of which Henry of Burgundy, the founder of the Portuguese monarchy, is the hero. It is wanting in the rude poetic vigour of earlier writers, without the polish of a classical style; but the descriptive portions evince no slight talent, and the work as a whole tended to give an impetus to Portuguese literature. Ericeyra died in 1743. A list of his numerous poems may be found in Barbosa Machado, and detailed criticisms in Bouterwek's *Portuguese Literature*.—F. M. W.

* ERICHSEN, JOHN, a distinguished English surgeon. He was educated at University college, London, and is now professor of surgery in that institution, and surgeon to the hospital connected with its medical school. He has especially distinguished himself by his researches on asphyxia, for which he was awarded the Fothergillian gold medal by the Royal Humane Society in 1844. He has written a valuable work on surgery, with the title "*The Science and Art of Surgery*." He has also published many papers in the medical journals, and the *Transactions of the Royal Medico-chirurgical Society*.—E. L.

* ERICHSON, W. F., a distinguished German entomologist. His papers on the subject of insects and crustacea are very numerous in the German scientific journals. He is best known in England from his reports on the progress of entomology and its allied sciences, which have from time to time been translated and published in the reports of the Ray Society. Dr. Erichson has also conducted for some time the *Archiv of Natural History*, formerly published by Wiegmann.—E. L.

ERICKSON, JÖN, Danish conferentsraad, was born in Iceland. He held for twelve years the office of first professor of law at the academy of Sorö, was appointed in January, 1764, tutor to the hereditary prince, Frederik, and in 1771 was called to take his place in the newly-erected Norwegian chamber; and from 1773 to 1781 he held many posts under government in the department of toll and trade, when he became conferentsraad,

and the following year royal librarian. In 1785 he was appointed member of the commission for the improved administration of universities and high schools, and of a second commission to inquire into the state of Iceland; and the following year, of a third for the same purpose, as regarded the peasantry of Denmark. Of Erickson it may be said, that few writings bearing upon the subject of the antiquities of the north, or having reference to the history or economical state of Denmark, Norway, or Iceland, and very few improvements have taken place in these countries, in which he, either as originator or administrator, has not had more or less part.—M. H.

ERIGENA, JOHANNES SCOTUS, one of the most remarkable men, both for extent of learning, subtlety of intellect, vigour of mind, and boldness of speculative philosophy, that has appeared in any age. Bearing in mind the age in which he lived, its condition in point of letters, religion, and philosophy, he is all the more remarkable. Erigena, as this appellative unequivocally imports, if indeed that of Scotus could admit now-a-days of a doubt, was an Irishman, a native of that country whose sons, says Mosheim, "were lovers of learning, and distinguished themselves in these times of ignorance by the culture of the sciences beyond all the European nations; the first teachers of the scholastic theology in Europe, and who, so early as the eighth century, illustrated the doctrines of religion by the principles of philosophy." The exact date or place of Erigena's birth is not recorded, but he must have been born early in the ninth century. Like many of his distinguished fellow-countrymen, he travelled through Europe disseminating knowledge, and we have reason to believe that he visited France previous to the year 847. Such a man could not fail to attract the attention of Charles the Bald, whose love of learning made his court the great resort of all the scholars of Europe. The sagacious monarch soon attached to him the subtle, witty, and agreeable Irishman, who became the constant companion of his closet, and the familiar guest at his table. At this period the scholastic mode of considering religious questions was prevalent through Europe. All of religion that was not superstition was the dry and barren chaff of dialectics; philosophy had no place in the exposition or the discussion of theology. John was no cleric—"nullis ecclesiasticæ dignitatibus insignitum," was the pitiful sneer with which a bishop met his reasoning when he had no better answer to it; but he was something more than most of the continental clergy of his day—a dialectician, a philosopher, and an eminent Greek scholar, and so, probably at the desire of his patron, he threw himself into the controversies which then prevailed. One of these was on the subject of predestination. On this point he entered the arena against Godescalcus, a monk who supported views similar to those of St. Augustine and Calvin, and was his most formidable antagonist. This is not the place to discuss this question. We will only say that both parties fell into error—an inevitable result of man's circumscribed intellect attempting to sound and measure the depths of God's inscrutable counsels and illimitable grace. Another theological controversy shortly after set the seminaries of Europe in a blaze of disputation. Pascasius Radbert broached the doctrine of the real presence *carnally* in the eucharist. Charles requested John to compose a treatise on the subject, which he accordingly did. It is to be regretted this work has been lost; but there is good reason to believe that he differed altogether from the doctrine of Radbert, and maintained views very similar to those of the reformed church of England. Charles also imposed upon his friend the task of translating from Greek into Latin the works attributed to Dionysius the Areopagite. In the execution of his task he became a convert to the mystic theology upon which they were founded, and which was so long popular in the Greek church. The scholastic doctor now applied his bold and capacious intellect to mould and reconcile his former views with the transcendental heights and depths of this captivating mysticism, and thus he introduced a new element into the theology of the Western church, and a new spirit into the philosophy of the age. The translation was received with ardour, and read everywhere with avidity. Having been published without the pontifical license, Nicholas I. commanded Charles to send the book and its author to Rome. To save his patron from the consequences of a refusal, John withdrew from Paris. Whither he went cannot now be ascertained, and the ignorance upon this point probably may arise from the expediency of his concealing his abode from the pope. The

story of his going to England and visiting the court of Alfred, though adopted by Leland, wants confirmation, and is now generally discredited. The period of his death is involved in equal obscurity. Ware would seem to make it to occur soon after his retreat from the court of Charles, but this may be doubted. It is, however, reasonable to infer that he died before 875, from the manner in which he is referred to in a letter of that date, though this is only inferential from the form of expression. The great work of Erigena—"De Divisione Naturæ," Oxford, 1681—is the best exposition of his tenets. But while it attests the subtlety and power of his mind, it adds one more humiliating proof to the many that exist, how human intellect must ever fail to measure "the deep things of God;" how the endeavour to make religion and philosophy the alternate exponent, the one of the other, must ever lead to absurdity and disappointment; that the apothegm of Erigena, "veram philosophiam esse veram religionem, conversimque veram religionem esse veram philosophiam," though true in the eyes of omniscience, is to man, who can never do more than "know in part," a truth which, as he cannot apply in all cases, will be sure to be to him what partial truth is always—a fallacy—leading him, as it did Erigena, to the confines of pantheism and materialism. The treatise "De Divina Predestinatione," which arose out of the controversy on that subject already alluded to, sets up the same dogma, and recognizes no authority which is not confirmed by reason. That Erigena was a devout and a holy man, as well as a learned, we have contemporary testimony to warrant us in believing, and it may safely be affirmed that he left the impress of his great intellect upon the theology of his own and of after times. He appears in fine, to adopt the language which with pardonable national vanity is used by Moore, "to have been in the whole assemblage of his qualities, intellectual and social, a perfect representative of the genuine Irish character in all its versatile combinations. Combining humour and imagination with powers of shrewd and deep reasoning—the sparkle upon the surface, as well as the mine beneath—he yet lavished both these gifts imprudently, exhibiting on all subjects every power but that of discretion. His life in its social relations seems to have been marked by the same characteristic anomalies—for while the simplicity of his mind and manner, and the festive play of his wit, endeared him to private friends, the daring heterodoxy of his written opinions alarmed and alienated the public mind, and rendered him at least as much feared as admired."—J. F. W.

ERIK, a name, common in the north in the old times and during the middle ages; also the name of a long line of monarchs in the three Scandinavian kingdoms of Denmark, Norway, and Sweden. Swedish history contains fourteen kings of this name, the first seven of whom belong to the sagas or legendary history of the country.

ERIK IX., or ST. ERIK, was elected king of Ostgothland in 1155, and by common consent king of Sweden. In character he was mild, pious, and brave. He lived abstemiously, and was beloved by his people. He built many churches, and used to travel through the country, adjusting wrongs and reconciling enemies. He protected the poor against the rich, and had so little love of money as to refuse increased taxes, when offered by his grateful subjects. He had the honour of introducing christianity into Finland, which, however, was done by the sword, the king weeping over the slain Finns, because they died before baptism. Returning home, he employed himself in bringing the Swedish code of laws into harmony with the spirit of the gospel. Whilst thus employed, Magnus Henriksson, a Danish prince, who had been chosen king of West Gothland, sailed secretly in 1160 to Upsala, and fell upon the good king immediately after mass, took him prisoner, and beheaded him; tradition relating that where his head fell, a fountain of clear water sprang forth, called to this day Erik's spring. His remains were interred in Old Upsala, and in 1273 removed to the cathedral, where his bones are still contained in a silver chest. Erik's messe, or Ers-messe, was celebrated in the Roman catholic times throughout the country with great solemnity; and from king to peasant, it is a common oath, "So help me God and St. Erik, king." He had two sons, Knut and Philip.

ERIK X., KNUTSON, King of Sweden, and grandson of the above, who, after a long war with the rival kings of Ostgothland, was left in quiet possession of the throne. Of him Fryxell says, he reigned only six years, and all that is to be told of him

is, that he was the first king in Sweden who was crowned (1210). He died a natural death in 1216.

ERIK XI, ERIKSSON, son of the preceding, and born after his father's death, was elected king in 1222, in his seventh year. He both lisped and was lame, but with these defects he was wise and prudent. During his minority the powerful family of the Folkungar held the reins of government, and afterwards rebelled against him, making in 1229 Knut, one of their relatives, king. Five years afterwards Erik returning from Denmark, whither he had fled with an army, a battle was fought in 1234 at Sparrsätra, where Knut was slain, though peace was not restored till Holmgeir, his son, was taken prisoner. The priests during this reign were forbidden to marry, and the pope claimed the right of nominating bishops. This king died, as was believed, by poison, in 1250, and the Erik dynasty, in the male line, expired in him; but from his sister Martha are descended the noble families of Sparre and Oxenstierna.

ERIK XII, eldest son of Magnus Smek, king of Sweden, and Blanch of Namur. Owing to his father's misgovernment, the power and privileges which he had heaped upon an unworthy favourite, and the evil lives of himself and his ambitious queen, Prince Erik was nominated at Skenninge in 1342, and received homage as his father's successor and co-regent. Erik, though young, endeavoured to fulfil the wishes of the nation, and drove the favourite Bengt Algotsson from the kingdom. He was twice in arms against his father; but peace being established between them in 1359, Queen Blanch invited him and his young queen to spend the Christmas with her, when he, his wife, and child, all died suddenly, some said of the plague, which had ravaged Sweden the preceding year; but Erik himself declared on his death-bed of poison given by his mother.

ERIK XIII, commonly called Erik of Pomerania, king of the three northern kingdoms of Denmark, Norway, and Sweden, was son of Duke Wratislav of Pomerania and Marie of Mecklenburg, and nephew of Queen Margaret, who had united the three kingdoms. He was born about 1382. After the death of her son, King Oluf, Queen Margaret already, in 1389, appointed Erik her successor in Norway, taking upon herself the charge of his education. In 1396 he was elected king of Denmark and Sweden, and on Trinity Sunday, June 17th, of the following year, crowned by the archbishop. In 1412 Queen Margaret died of the plague, and King Erik began his reign, having two years before married Philippa, daughter of Henry IV. of England. A few good enactments marked the commencement of his reign, but his incapacity and capricious and tyrannical government soon alienated the affections of his Swedish subjects, who saw the Danes favoured and advanced at their expense; whilst, also, they and the people of Norway were burdened with heavy taxes, on account of his wars with the dukes of Holstein and the Hanseatic towns. These taxes, pressing heavily on the peasantry and the poorer classes of the nobility, roused a spirit of disaffection, the king not only turning a deaf ear to all the remonstrances of his people, but placing over them land-stewards, who treated them with the utmost cruelty. King Erik was also singularly unfortunate. The plague ravaged his dominions for some years; Stockholm was nearly burned down by lightning, and many hundred lives were lost in consequence; storms pursued him by sea; he suffered shipwreck; and when on a pilgrimage to Jerusalem, was taken prisoner by the Turks, and only ransomed at great cost. During his absence from the kingdom, his queen carried on the war, and ruled with wisdom and justice; but on his return he treated her with great severity, and she soon afterwards died broken-hearted. Owing to the oppressions and misgovernment of his reign, the brave Dalmen or Dalicarlans rose in open revolt, headed by Engelbrecht Engelbrechtsson (see ENGELBRECHTSSON). But nothing could teach Erik wisdom. His misgovernment even in Denmark alienated that people, and the two nations united to dethrone him. Erik fled with the archives and treasures of the kingdom, accompanied by his mistress, to the island of Gothland, when the offended Danes elected Duke Christopher of Bavaria, the son of his sister, for their king. The Swedes also withdrew their allegiance in 1439. Erik made no attempt to regain his kingdoms, and after a long life of indolence and dishonour in the island of Gothland, died in 1459.

ERIK XIV., King of Sweden, eldest son of Gustavus Wasa, was born in Stockholm, December 13, 1535, and ascended the throne in 1560. Gifted by nature with great abilities, well edu-

cated, eloquent and handsome, a lover and promoter of the fine arts, Erik commenced his reign by many excellent ordinances. He opened high-roads through the country, and the first regular highway inns were founded by him. He established in Stockholm a superior justiciary court; he founded armouries and docks and powder-mills for his army and navy; and by the creation of the dignity of count and baron, he gave to Sweden a higher order of nobility. But the suspicious disposition and violent temper, amounting almost to madness, in which he indulged, and which strengthened as he advanced in years, led him to many acts of cruelty of which he afterwards bitterly repented, and, together with his superstition and astrological tendency, betrayed him into actions which cost him both his crown and his life. His confidence in the chancellor, Göran Person, made him hated by the nobles, and his unfortunate war with Denmark, by his people. At length his brothers, John (whom he had twice imprisoned) and Charles, conspired against him, and in 1568 possessed themselves of Stockholm. John ascended the throne, and the unfortunate Erik was, in his turn, imprisoned. He suffered a cruel captivity, and finally died by poison in 1577. The judgment passed upon him by posterity has undergone great change. His immediate successors regarded him as a bloody tyrant. Gustav III. honoured him as a martyr, and erected over his tomb a magnificent monument in the cathedral of Wisterås, removing the crown and sceptre from John's tomb in Upsala and placing them on his. Fryxell and Geijer have done justice to both. Amongst his other peculiarities, Erik was a general lover of the queens and princesses of his time. He was a suitor of our Queen Elizabeth, of Mary Queen of Scots, and a princess of Hesse, and, singularly enough, carried on two, if not all three of these love-suits at the same time. In the heart of the people, however, he lives as the faithful lover and husband of Catherine, or Karin Mänsdotter, the daughter of a corporal, and raised by him to be queen. The story of Erik and Karin Mänsdotter is a strange and melancholy romance, and is enshrined in the ballads and legends of their country. Erik was also a good poet, and his ballad to Karin, with its "thousand good nights," will live as long as the ballad poetry of his country. He also wrote hymns during his imprisonment, two of which are included in the Swedish national hymn-book; one of these, a most touching, heart-felt confession of penitence and faith in God, is appointed to be sung in Sweden as a penitentiary hymn at the execution of criminals.

ERIK, ORIC, or HORIC, father and son, kings of Jylland in the heathen period. Erik the Old, and Erik the Young, lived about the middle of the ninth century, contemporary with Angarius, the apostle of the north, and known by their connection with him. By him, under the countenance of the king, the first christian church was founded in Hedeby or Slesvig. Erik gave him a letter of recommendation to King Oluf of Sweden, and whilst he was absent on this mission Erik was slain. Erik the Young, though at first persuaded to close the church, soon became friendly to the cause; the church was opened, a bell placed in it to summon the people to worship, and soon after a second church was built at Ribe. He also sent presents to Pope Nicolas I., and received a written acknowledgment with thanks, the first letter ever written by a pope to a Danish king.

ERIK EIGOD, or THE BENIGN, King of Denmark from 1095 to 1103, son of Svend Estridson, and the fourth of five brothers, all of whom reigned in succession. Erik Eigod was an excellent king, and a friend of christianity, and the country flourished under him. He possessed great advantages both of body and mind, was eloquent at the Thing, and kind and just to all men, so that he obtained the beautiful surname which distinguishes him in history. In the year 1098 he undertook a journey to Rome, for the double purpose of having his murdered brother canonized, and to obtain for his country the right of choosing its own archbishop, both of which he accomplished. In the spring of 1103 he set out on a pilgrimage to Jerusalem with his wife, Queen Bothilde, and his eldest son. On their way they visited the Emperor Alexis Comnenus, but he never reached the Holy City, for he died of the plague at Cyprus, 10th July, 1103. His queen died a few months afterwards.

ERIK, EMUN, natural son of the foregoing, began his reign in 1134. He was of a cruel and ferocious character, the very opposite of his father. His reign, which lasted but three years, was a series of bloodshed, and he himself was murdered, 18th September, 1137, by a gentleman of Jutland, whose father had

been killed by him. His queen was a Russian princess, the widow of a king of Norway, by whom he had no descendants, though his illegitimate son Svend afterwards reigned.

ERIK, LAM, nephew and successor of the above, reigned from 1137 to 1147. He was the son of an illegitimate daughter of Erik Eigid; and the three princes who had hereditary claim and afterwards succeeded to the crown, being, on the death of Erik Emun, minors, he was elected king. He was a man of weak character, and his expeditions against the Wendes, or Vandals, who during his reign made constant ravages on the Danish coast, excited only ridicule, because he had no plan of operation. At length, wearied of government, he retired to St. Olaf's monastery at Odense, and shortly afterwards died, 1147. His death was the signal for a ten years' war amongst the three princes, who were all elected king. By his queen, Lutgard, he had no child, but his natural son Magnus was afterwards distinguished in the rebellion against King Waldemar the Great.

ERIK, FLOPPENNING, King of Denmark, 1241, eldest son of King Waldemar Seier, was born in 1216. In the spring of 1249 he made a journey into Esthonia, and imposed a tax on the plough, which obtained for him his surname. On his return he visited his brother Abel in Slesvig, with whom he had been at variance, hoping that all animosity was over, and by him was murdered on the morning of the 10th of August, 1250. He was beheaded and his body sunk into the sea, but afterwards found by fishermen. He was handsome in person and amiable in character, and his melancholy end, together with the fate which, like a judgment of God, befel his murderers, caused him to be regarded as a martyr by the people, and many guilds were founded in his honour. Oehlenschläger, the great dramatist of Denmark, has celebrated this king in his drama of Erik and Abel.

ERIK, GLIPPING, or THE WINKING, son of King Christopher I., and nephew of the foregoing, was born in 1249, and became king of Denmark on Christmas-day, 1259, under the guardianship of his mother. His reign was a continued combat with the church and the nobles, so much so that he was compelled by the diet at Nyborg, 1282, although he had established more municipal and general law than any of his predecessors, to sign an act, the first signed by any Danish king, binding himself to rule according to the laws of King Waldemar. But this did not bring about peace. He was cruelly murdered on the night of St. Cecilia, 22nd of November, 1286, by the Duke Waldemar of Sönderjylland, disguised as a monk, and his body was buried in the cathedral of Viborg. Many circumstances of his life, combined with his cruel death at so early an age, cast a veil over his faults, and have enshrined his memory in the hearts and poetry of the people. He married the beautiful Agnes of Brandenburg, with whom he fell in love whilst imprisoned in that duchy, by the duke of Sönderjylland.

ERIK, MENVED, son of the foregoing, succeeded his father, 1286, under the guardianship of his mother. War with Norway raged for many years, in consequence of the powerful murderers of the late king having taken refuge there, and, with the archbishop of Lund, who was made primate of the kingdom against the will of the young king and his mother; and in 1294 Erik and his brother Christopher were taken prisoners by the archbishop, and confined in Söborg castle, from which Erik escaped and fled to Rome, to lay his grievances before Pope Boniface VIII. With Sweden also he was at war, and again with his restless nobles. Erik owed his surname to an oath—"ved (hellige) mænd"—which he was accustomed to use. In character he was a maintainer of order, upright, and faithful to his word. He died childless, 13th November, 1319.

ERIK of POMERANIA, King of the three northern kingdoms; the same as Erik XIII. of Sweden.

ERIK was also the name of several dukes of Sönderjylland and Langland, also kings of Norway, 933-1299.—M. H.

* ERIKSSON, NIELS and JOHAN, two Swedish brothers, who have acquired great reputation as engineers, not only within, but beyond their own country. When quite young, they both entered the engineer corps as pupils.—NIELS was born in 1802; he became first an officer in the engineer corps, but afterwards changed into the navy mechanic corps, in which he held considerable rank. In 1854 he was raised to the rank of the nobility, when he dropped an s in his name, and is at the present time engaged as head of the government iron-works. Amongst the works which have been executed under his management are the new locks on the Trollhättan canal, the new peculiar lock at

Stockholm, as well as the Saima canal in Finland.—JOHAN was born 31st July, 1803. At the time that he served in the army—which he entered in 1819, and soon was promoted to a captaincy—he studied mechanics assiduously, for which, even as a child, he had exhibited unusual talent, and hence was suggested the idea of applying heated air as the propelling power in the place of steam. For this purpose he came to England in 1826, where he made himself well acquainted with the steam-engine, as well as with the application of the screw-propeller to the movement of the steam-vessel. Finding here, however, no opportunity for the realization of his favourite idea, he went to America, where he at length was enabled to test publicly the principle of his discovery, although not with complete success.—M. H.

ERINNA, a Greek poetess, lived about the end of the seventh century B.C. She was a friend of Sappho. She cultivated chiefly epic poetry; and though she died at the age of nineteen, her poems are said to have been ranked with those of Homer. Her great poem was called "The Distaff." Only four lines of it remain, with a few epigrams, the genuineness of some of which, however, is doubtful. Several epigrams are extant upon her early death, in which much praise is bestowed on her. More than one statue of her is mentioned. She wrote a mixed dialect, compounded of Doric and Æolic. The place of her birth is uncertain.—G. R. L.

ERIZZO, FRANCESCO, elected doge of Venice in 1632. He had commanded the Venetian army during the war for the succession of Mantua in 1629, when the republic countenanced France and the duke of Nevers against Spain. His magistracy was chiefly devoted to internal administration. His last days, however, were marked by the most stirring events. The Sultan Ibrahim, on the pretence of having received some injury from the knights of Malta, challenged christianity to war, and attacked the island of Candia—the only important colony remaining to Venice in the East. The Italian republic, left by the European powers almost alone in the struggle, called forth all its energy to prepare for the defence. Its venerable doge, then eighty-four years of age (1645), was chosen to command the expedition. When his election was announced to him, not without hesitation in regard to his great age, the veteran patriot answered cheerfully, that he felt his heart renovated at the thought of being still able to render some service to the republic. His aspirations, however, were not fulfilled; and, at the moment of setting sail, natural death prevented him from leading an enterprise in which he would have willingly encountered a nobler end.—A. S., O.

ERIZZO, SEBASTIANO, a Venetian antiquary of the sixteenth century, born of a noble family in 1530; died in 1585. Both he and his contemporary Enea Vico were the first in Italy to apply method and learning to numismatics. His "Discorso sopra le Medaglie degli Antichi," &c., was considered in his days a standard book. He translated also some dialogues of Plato, wrote an "Essay on the Inventive Powers of the Ancients," and a comment on the three canzoni of Petrarch—"Sugli occhi di Madonna Laura." But the work in which he is still distinguished as an Italian writer, is "Le sei Giornate"—a series of tales, in which, unlike his predecessors and his contemporaries in the same branch of literature, he combined a moral scope with purity of taste and elegance of diction.—A. S., O.

ERLACH, JOHANN LUDWIG VON, a soldier of fortune, was born at Berne in 1595. He was successively in the service of the princes of Anhalt and Nassau, and of Gustavus Adolphus, who appointed him lieutenant-colonel of his guards. In 1632 he was nominated a counsellor by Duke Bernard of Saxe-Weimer, and put at the head of the troops which were appointed to take charge of the Swiss frontier. The duke placed the greatest confidence in him, sent him on a mission to Paris, and appointed him governor of Brisach after the capture of that city. He subsequently entered the French service, was nominated commander of Brisgau, and obtained letters of naturalization in France. He held the rank of lieutenant-general in the French army, and greatly distinguished himself in the war in Germany, which was terminated by the peace of Westphalia. He adhered to the government during the French civil war, and on 20th January, 1650, three days before his death, was created a marshal of France.—J. T.

ERLACH, RUDOLPH VON, a Swiss patriot, the representative of an ancient and honourable family, distinguished for his gallant defence of Berne against the partisans of the Emperor Louis of Bavaria. When his native district was menaced in

1339 by the chivalry of Burgundy and Suabia, he was elected to the supreme military command, and readily undertook the task of marching forth to encounter the enemy at Laupen. This town has been rendered famous by the victory which ensued 21st July, 1339. Rudolph had received permission from the count of Nydau, his feudal superior, to take part in the struggle of the Bernese, and after the victory of Laupen, he was intrusted with the care of the count's family. Resuming the occupation of an agriculturist after his brief but glorious career as a soldier, he took up his abode at Reichenbach, where he was assassinated by his son-in-law in 1360.—J. S., G.

* **ERMAN, GEORG ADOLF**, born at Berlin in 1806; studied at Berlin, Königsberg, and Munich. From 1828 to 1830 he undertook, at his own expense, a voyage round the world, for the purpose of making magnetic observations in different latitudes. He first joined the magnetic expedition of Hausten, accompanied him as far as Irkutsk, then travelled alone through northern Asia; went by sea to the Russian colonies, passed along California, doubled Cape Horn, then by Rio Janeiro, and returned by St. Petersburg and Berlin. He published his observations in a work entitled "Reise um die Erddurch Nord Asien und die beiden Oceane." On Erman's observations Gauss's theory of terrestrial magnetism rests, and the Royal Society of London have given him their medal. Since 1841 Erman has edited the *Archiv für Wissenschaftliche Kunde von Russland*. This journal gives a full account of everything relative to the geography, geology, and ethnology of Russia, and contains a review of Russian publications.—J. A., D.

ERMENGARDE, Queen of Provence, was born in 865. She was the only daughter of the Emperor Louis II., and married in 877 Bison, governor of Lombardy, who is said to have poisoned his first wife to make room for the princess. He was in consequence expelled from Italy by his brother-in-law, Carloman, king of Bavaria; but Charles the Bold bestowed on him the government of Provence. Ermengarde induced her husband to assume the title of king, and to make pretensions to the kingdom of Italy. His claims, though supported by Pope John VIII., did not meet with success. The restless ambition of Ermengarde involved her husband in a disastrous war with Louis III. of France and his brother Carloman, which terminated in her capture and imprisonment for several years. On the death of her husband in 888 she regained her liberty, and was nominated guardian to her son Louis. She administered ably the affairs of his kingdom, but when Louis attained his majority Ermengarde retired to a convent in Placentia, where she died.—J. T.

ERNECOURT, BARBE D'. See **St. BALMON**.

ERNEST, of Bavaria, Archbishop of Cologne, was the son of Albert V., duke of Bavaria, and of Anne of Austria. He was born in 1554, and died in 1612. His ecclesiastical promotion was very rapid; he was nominated archbishop of Cologne in his twenty-ninth year. His predecessor, however, who had been deposed, made a stout resistance, and it was not without a desperate struggle, and much shedding of blood, that Ernest obtained possession of this dignity. Nor, indeed, did he afterwards show himself worthy of it. He was dissolute, factious, and an oppressor; and it was only by his severity against the protestants that he reconciled himself to the pope, who had been justly indignant at his excesses.—R. M., A.

ERNEST I., of Zell, Duke of Brunswick-Lüneburg, born in 1497, was educated at the university of Wittenberg, where he enjoyed the instructions of Spalatin, and embraced the principles of Luther. When his father, Duke Henry I., was laid under the ban of the empire, he and his brother Otto obtained the administration of the duchy, which they continued to hold after the removal of Henry's attainer in 1527. Having substituted the protestant for the catholic worship among their subjects, they formed alliance with the elector of Saxony and other adherents of the Reformation, and appended their names to the celebrated protest against the decision of the diet of Spire. Ernest sat also in the diet of Angsburg, and joined the league of Smalkalden. From that period till his death in 1546 he took a prominent part in the measures of the protestant princes, particularly in the overthrow of the Munster Anabaptists, and in the defeat of the catholic duke of Brunswick-Wolfenbüttel.—W. B.

ERNEST-AUGUSTUS, sixth duke of Brunswick-Lüneburg, born in 1629, was educated for the church, and passed through several subordinate ecclesiastical offices into the dignity of bishop of Osnabrück. After the death of his eldest brother, his

mediation restored a good understanding between the two who still preceded him in the rights of seniority; and in 1668 he joined the elder of them, who had inherited the duchy, in sending succour to the Venetians under the count of Waldeck. Having subsequently joined the coalition of Germany, Spain, and Holland against France, he took part in the battle of Consrabruck in 1675; captured Marshal de Crequi in Treves towards the close of the same campaign; and, in the course of the three following years, distinguished himself in the field at Maestricht, Charleroi, and St. Denis. After succeeding to his higher political position, he assisted in opposing the Turks in Hungary, and again contributed to the succour of the Venetians. The services which he rendered also to the Emperor Leopold and his allies, against Louis XIV. of France, in Suabia and the Netherlands, procured his nomination to the electorate of Hanover. Notwithstanding the opposition which this imperial decree encountered, and its consequent suspension, he continued to give his active support to the allies till the peace of Ryswick in 1697. In the following year he died, leaving his Hanoverian sovereignty to his eldest son, **GEORGE**, who subsequently succeeded to the English throne. His daughter **SOPHIA** married Frederick of Brandenburg, and became queen of Prussia.—W. B.

ERNEST I., surnamed **THE PIOUS**, Duke of Saxe-Gotha, was born in 1601, and bore arms in the Thirty Years' war. He subsequently ruled the duchy of Franconia, by appointment of his brother, Bernard of Weimar, commander of the Swedish forces. After the peace of Prague he married Elizabeth Sophia, only daughter of the duke of Altenburg, in whose right he afterwards inherited that dukedom. His accession to the sovereignty of Saxe-Gotha in 1640 gave that country a prudent and able ruler; and the interest which he took in its religious condition procured for him his honourable surname.—W. B.

ERNEST II., Duke of Saxe-Gotha, born in 1745, was a wise and beneficent prince. His administration of the duchy, which extended from 1772 to 1804, repaired the evil effects of the Seven Years' war, and gave birth to many important charitable institutions. He was also a patron of science, and the founder of the observatory at Seeberg.—W. B.

ERNEST AUGUSTUS, King of Hanover and Duke of Cumberland, was the fifth son of George III., king of Great Britain, and was born June 5, 1771. He studied for some time at Göttingen, along with his brothers, the dukes of Sussex and Cambridge; entered the army in 1793; and ultimately attained the rank of field-marshal. In 1815 the duke of Cumberland married, at Strelitz, the Princess Frederica of Mecklenburg-Strelitz, and widow, first of Prince Frederick Louis of Prussia, and secondly of Prince Frederick William of Solms Braunfels. This marriage was so obnoxious to Queen Charlotte, the duke's mother, that the duchess was forbidden the court; and this circumstance, together with the refusal of the house of commons to increase his allowance, caused the duke to leave England and to take up his residence for some years in Berlin. He was a violent politician, and, on his return to this country, took a prominent part in resisting the claims of the Roman catholics, put himself at the head of the Brunswick clubs, and assisted in organizing Orange lodges in the army. He succeeded to the throne of Hanover on the death of his brother, William IV., in 1837, and, true to his arbitrary principles, immediately abolished the constitution. But he was compelled, during the revolution of 1848, to make some concessions to public opinion. He died in 1851, and was succeeded by his son, George V.—J. T.

ERNEST, AUGUST WILHELM, nephew of Johann August—born November 26, 1733; died July 20, 1801—was professor in the university of Leipzig. His reputation chiefly depends on his valuable editions of Livius, 1769, and of Ammianus Marcellinus, 1773.—K. E.

ERNEST, JOHANN AUGUST, a distinguished German theologian and philologist, was born at Tennstadt, Thuringia, August 4, 1707, and died, September 11, 1781. He studied theology in the universities of Wittenberg and Leipzig. His appointment to a mastership in the Thomas-schule at Leipzig induced him, however, to turn to the study of the classical languages with no less ardour and perseverance than he had done to his theological pursuits. In 1756 he was raised to the chair of eloquence in the university, and three years later to a chair of theology. He was the first who brought the philological method and criticism to bear upon the explanation of the scriptures, and by this means paved the road to a solid and liberal knowledge of the

Bible. For a series of years he published the *Neue und Neueste Theologische Bibliothek*, and a number of theological treatises, which were collected under the title of "Opuscula Theologica." As a philologist, he chiefly excelled by his mastery of the Latin idiom and his restoration of true eloquence, which won for him the surname of the German Cicero. Among his numerous editions that of Cicero takes the first rank. His *Memorabilia* of Socrates, Homer, Tacitus, and Suetonius, passed through several editions; and his "Initia Doctrinæ Solidioris," "Antimuratoriæ," and "Initia Rhetoricæ," were not less deservedly popular.—K. E.

ERNESTI, JOHN CHRISTIAN THEOPHILUS, a German classical scholar, nephew and pupil of the preceding, was born at Arnstadt in 1756, and died in 1802. He succeeded his cousin August Wilhelm in the chair of eloquence at Leipzig. Besides technological lexicons of Greek and Roman rhetoric, he published the Greek text of *Æsop*, parts of Suidas, Hesychius, and Phavorinus, and the works of Silius Italicus.—J. S., G.

ERNOUF, JEAN AUGUSTIN, Baron, a French general, born at Alençon in 1753; died in 1827. An officer of volunteers of his native district, he joined the army of the north in 1793 as aid-de-camp on the staff of Barthel, and, in consequence of his aptitude in the matter of defences, speedily obtained promotion. The fortification of the camp of Cassel, and the raising of the sieges of Bergues and Maubeuge carried him to the rank of general, which was conferred upon him before the conclusion of the first year of his service. Along with Joubert he was accused by the committee of public safety of inaction after this latter achievement, but most unfairly, and without prejudice to his reputation. In 1794 he served with great distinction in the army of the Sambre et Meuse; in 1797 was appointed head of the commissariat; in the following year joined the army of the Danube, which he commanded till the arrival of Massena; and, after a short but brilliant term of service in Italy, was despatched to Guadaloupe with the title of captain-general. Ernouf, in this unhealthy island, with signal bravery and skill foiled insurrections of the native population and attacks of the English, till 1810, when he was made prisoner and sent to England. On his release from captivity in 1811 he went to Paris. There failure had been recorded against him as a crime, and he was exiled from the city. After the Restoration Ernouf obtained well merited honours.—J. S., G.

* ERNST, HEINRICH WILHELM, a violinist, was born at Brünn in Moravia in 1814. He is said to have been the pupil of Mayseder, but he speaks of Joseph Böhm as the instructor to whom he is chiefly indebted for the principles upon which his great playing is founded. While practising the violin under this eminent master at Vienna, he applied himself assiduously also to the study of composition, in which he was assisted by the lessons of Simon Sechter. Early in his public career, Ernst went to Paris, where he spent some time in intimate association with Stephen Heller; conjointly with whom he wrote the "Pensées Fugitives" for the violin and pianoforte, a series of compositions that links the names of these two friends in the esteem of those who can discover beauty in trifles. His first visit to London was at the close of the season of 1843, too late to make his remarkable talent known beyond a limited circle; but he returned in 1844, when his playing excited the warmest enthusiasm. In 1846, 1849, and 1850, he was again among us—remaining this last time through the winter and the following season. He reappeared in this country in 1854, when his stay was again prolonged until late in the next year, and he was also in England during the two following seasons. The intervals of his several sojourns in this country have been spent in Paris, or in different parts of Germany, and his rare powers have commanded acknowledgment wherever he has appeared. He has for many years suffered extremely from a neuralgic disease, which has lately increased to such an extent as to threaten his life, and to disable him for some time from touching his instrument. His playing is remarkable for evincing a prodigious power of execution, a grandeur of conception of the works of the great masters, and an intensity of passion in expressing the deep and various sentiment by which these are characterized, that cannot be surpassed. The only occasions on which his performance has not reached the transcendent excellence his known ability leads us always to expect, have been when the paroxysms of his disease have for the time overcome his artistic powers. So acute have these sufferings sometimes been as to cause him to swoon in the course

of a piece of music, when he has been borne senseless from before the public. Almost on a parallel with his pre-eminent talent is his personal kindness to fellow-artists, in whose service this talent has ever been willingly exercised, and for whose assistance his hand has ever been freely opened. His bravura compositions are most brilliant and effective, and they serve as a record to those who have not heard him play them, of the many original peculiarities of his executive powers.—G. A. M.

ERNST, SIMON PIERRE, born at Aubel, duchy of Limburg, in 1744; died at Afden, near Aix-la-Chapelle, in 1817; studied at Louvain, took orders, failed as a preacher, instructed divinity students, and wrote on subjects of ecclesiastical literature and the mediæval antiquities of the Low Countries.—J. A. D.

ERNULF. See ARNULF.

ERPEN, THOMAS VAN (in Latin Erpenius), born at Gorkum in 1584; died at Leyden in 1624. He studied theology at Leyden, and there applied himself to the Oriental languages. This led to his travelling through France, England, Italy, and Germany. At Paris Casaubon placed at his disposal his books and his Eastern manuscripts. At Venice he learned Persian, Turkish, and Ethiopian. In 1612 he returned to Leyden, was appointed professor of Arabic, and afterwards of Hebrew. He held the office of interpreter of Eastern languages to the states-general, a position which the extensive commerce of Holland rendered of great moment. At Leyden he set up a press for the publication of Oriental works, and published several philological works, in their day of great value. He was about printing the Koran in the original, with a translation, when he was seized by the plague, of which he died.—J. A., D.

ERRARD, CHARLES, a distinguished French painter and architect, was born at Nantes in 1606, and died at Rome in 1689. He was the son and pupil of Charles Errard, who had filled the office of painter in ordinary to the king. By desire of Marie de Medicis, his father brought him to Rome and intrusted him to the patronage of the French ambassador. On his return home he was again despatched to that metropolis of art, by the intendant of royal buildings, M. Sublet des Noyers, who charged him with the carrying on of several studies in connection with his office. During this artistic trip, Errard was fortunate enough to gain the friendship of Poussin, whose sage and affectionate counsels proved of immense advantage to him. Once more returning to France, his ingenuity was speedily tested, both in the building of palaces, and in several important compositions and pictures. In 1648, Errard, along with eleven other artists, resolved upon founding the French academy of painting and sculpture at Paris; and of this institution he was elected, in course of time, treasurer and rector. From 1653 to 1666 he was successively engaged in decorating the royal palaces of the Louvre, Tuileries, Versailles, St. Germain-en-Laye, and Fontainebleau. In 1666 he was again despatched by Colbert to Rome, there to establish another French academy, which he eventually did, organizing it on the same basis as the one successfully founded in Paris, and becoming its director. In 1673, Errard was for the moment superseded by Coppel; but in 1675 he resumed his office, which he retained until 1683, when he amalgamated the new academy with the older one of St. Luke, and became president of both. He was, at the same time, elected director of that of Paris. At eighty-two years of age he sought a formal release from his onerous duties, but although this was granted, he continued to conduct the school until his death. Errard contributed several publications to the literature of art.—R. M.

ERSCH, JOHANN SAMUEL, a distinguished German man of letters, was born at Glogau, June 23, 1766, and died at Halle, January 16, 1828. Originally intended for the church, he soon forsook this career for the more congenial pursuits of literary history and geography. In 1786 he settled at Jena, where he edited the *Allgemeine Politische Zeitung für alle Stände*, and published his "Repertorium der Allgemeinen deutschen Journale," and his "Allgemeines Repertorium der Literatur," 1793, 8 vols. From 1795 to 1800 he lived at Hamburg, as editor of the *Neue Hamburger Zeitung*, and a fertile contributor to the periodicals of the day. At the same time he brought out "La France Littéraire," 3 vols. In 1800 he was appointed librarian to the university of Jena, and some years later professor and principal librarian at Halle. Here he completed his excellent "Handbuch der deutschen Literatur," 4 vols., and, conjointly with Professor Gruber, started the renowned "Encyclopædie der

Wissenschaften und Künste," the most important and comprehensive work of its kind.—K. E.

ERSKINE, the name of a noble Scottish family, which has probably produced as many men of talent as any other in Scotland. It traces its descent from HENRY DE ERSKINE, who possessed the barony of that name on the Clyde in the thirteenth century. The sixth in descent from him, SIR ROBERT ERSKINE, was great chamberlain of Scotland in the reign of David Bruce, and mainly contributed to secure the succession of the house of Stewart to the throne. The three principal fortresses of the kingdom—Edinburgh, Stirling, and Dumbarton—were committed to his care; and it was probably in consequence of their privilege as hereditary keepers of these important strongholds, that the Erskines were successively honoured for several generations with the duty of keeping the heirs apparent to the throne.

—SIR THOMAS ERSKINE, the great-grandson of the royal chamberlain, was elevated to the peerage in 1467, under the title of Lord Erskine. From him descended the Erskines of Dun, noticed below.—His son ALEXANDER, the second lord, had the custody of James, prince of Scotland, afterwards James IV., whose favour he retained through life.—JOHN, the fourth lord, had the keeping of James V. during his minority, and after his tragic death afforded for some time a refuge to his infant daughter, the unfortunate Mary, in Stirling castle, of which he was governor. His eldest son, who fell at the battle of Pinkie during his father's lifetime, was the ancestor, by an illegitimate son, of the Erskines of Sheffield, near Dryburgh, from whom sprang the famous brothers, Ebenezer and Ralph Erskine, the founders of the Secession Church. A daughter of the same noble was mother by James V. of the celebrated Regent Moray. The family attained its highest lustre in the next generation.—JOHN, fifth Lord Erskine, who succeeded to the family dignity and estates in 1552, was one of the most powerful noblemen in the country, and was intrusted with the care of James VI. immediately after his birth. In 1665 he became Earl of Mar (see that title), and was chosen regent in 1571.—His brother, SIR ALEXANDER ERSKINE, was ancestor of the Kellie branch of the family (see KELLIE, Earls of). The son of the regent, the famous Jock o' Selkies (slates), was the youthful companion of James VI., and held the office of treasurer of Scotland from 1615 to 1630. A younger son of this nobleman was the progenitor of by far the most celebrated branch of the Erskine family, that which bears the double peerage of Buchan and Cardross.—DAVID, second Lord Cardross, was one of an honourable minority of seven Scottish peers, who protested against the surrender of Charles I. to the English parliament.—His eldest son, HENRY, third Lord Cardross, who was born about 1650, was a distinguished patriot and presbyterian. On entering public life, he became a strenuous opponent of the infamous Lauderdale administration, and underwent severe persecution for the sake of his principles. In 1674 he was fined in £5000, because his wife had heard worship performed in his own house by a covenanting chaplain. After paying the sum of £1000, he was imprisoned for four years in Edinburgh castle on account of his inability to pay the remainder of his fine. Soldiers were quartered in his mansion for eight years, and his estates were wantonly despoiled. A second fine of £3000 was imposed upon him while he was still in prison, because Lady Cardross had without his knowledge caused one of her children to be baptized by a covenanting minister. He was released from confinement in July, 1679; and finding that there was no hope of redress or safety in Scotland, he joined a body of his countrymen who settled on Charlestown Neck in South Carolina. Driven from this plantation a few years afterwards by the Spaniards, who killed a number of the colonists, and destroyed their effects, Lord Cardross returned to Europe, and took up his residence at the Hague. He accompanied the prince of Orange in his expedition to England, and rendered important service in promoting the Revolution settlement. He was restored to his estates, and appointed a privy councillor. But his health had been seriously impaired by his long imprisonment, and the hardships he had endured in America, and he died in 1693 in the forty-fourth year of his age. His lordship's brother, Colonel Erskine of Carnock, was the father of the well-known author of "The Institutes of the Law of Scotland."—DAVID, fourth Lord Cardross, inherited the earldom of Buchan from his cousin.—HENRY, fifth Lord Cardross and tenth earl of Buchan, was a man of moderate talents, though of great

good nature and polite manners. But the genius of the family burst forth with transcendent lustre in his famous sons. The eldest of these—

DAVID STEWART ERSKINE, Earl of Buchan, was born in 1742. He was educated at the university of Glasgow; was for a short time in the army; then tried the diplomatic profession, and in 1766 was appointed secretary to the British embassy in Spain. But in the following year, on the death of his father, he returned home, and devoted the remainder of his life to the cultivation of literature and of art. He had considerable natural talents and extensive acquirements; but they were marred by his numerous eccentricities, and by his parsimony and immense vanity, which, Scott says, bordered upon insanity. "His imagination," Sir Walter adds, "was so fertile that he seemed really to believe the extraordinary fictions which he delighted in telling. His economy, most laudable in the early period of his life, when it enabled him, from a small income, to pay his father's debts, for which he was not legally responsible, became a miserable habit, and led him to do mean things." Lord Buchan was fond of acting the part of a Mæneas, and not unfrequently attempted to patronize literary men (among others, Burns and Scott) in a way that drew down upon him public ridicule. He had a restless propensity for getting up puerile fetes, for one of which—the inauguration of a temple built to Thomson the poet—Burns wrote a poetical address. The earl was the founder of the Society of Scottish Antiquaries, and contributed a number of discourses to the first volume of their Transactions. He was the author also of numerous papers on historical, literary, and antiquarian subjects—a portion of which he collected and published in 1812, under the title of "The Anonymous and Fugitive Essays of the Earl of Buchan." Like his two celebrated brothers, the earl was witty; but his wit, unlike theirs, was crackbrained, and sometimes caustic. Lord Buchan died in 1829.—J. T.

ERSKINE, HENRY, the younger brother of the above, an eminent Scottish lawyer, was born in 1746. He received his education at three of the Scottish colleges, namely, St. Andrews, Edinburgh, and Glasgow, and was called to the bar in 1768. He speedily attracted attention by his legal knowledge, the variety and extent of his accomplishments, his eloquence, his wit, and his animated and graceful manner; and in no long time became the acknowledged leader of the Scottish bar. Like his brothers, David and Thomas, Henry Erskine early embraced liberal principles, and steadfastly adhered to them through good report and through bad report. He held the office of lord-advocate during the coalition administration, and a second time in 1806, under the ministry of Lord Grenville and Mr. Fox, and was for a short time member for the Dumfries district of burghs. The greater part of his career, however, was passed in "the cold shade of opposition;" and there can be no doubt that his professional prospects were seriously impaired by his steady adherence to the whig party. As he was undoubtedly the foremost man of his profession in Scotland, he was for eight successive years chosen by the advocates for their dean, or official head, but on the 12th of January, 1796, he was deprived of this office by a majority of a hundred and twenty-three against thirty-eight, in consequence of his having presided at a public meeting in Edinburgh to petition against the war with France. This step excited a bitter feeling of resentment among the liberal party throughout the country, and gave rise to a sarcastic poem from the pen of Burns. One or two of Mr. Erskine's rivals at the bar surpassed him in deep and exact legal knowledge; but he surpassed them all in the variety and extent of his accomplishments and of his general practice. His sagacity, intuitive quickness of perception, and great argumentative powers were recommended by the playfulness of his fancy, the copiousness and impressiveness of his language, and by the charms of his tall elegant figure, his handsome intellectual countenance, his clear sweet voice, and his polished and graceful manners. Add to all this his genial wit, delightful temper, and benevolent disposition, his private worth and his unsullied public honour, and it will be no matter of surprise that this eminent barrister and highly-gifted man was universally beloved and esteemed. Mr. Erskine was pre-eminently the advocate of the people, and his name was a terror to the oppressor and a tower of strength to the oppressed throughout Scotland. The feeling with which he was regarded by the common people was well expressed by a poor man in a remote

district of the country, who, on being threatened by his landlord with a ruinous lawsuit for the purpose of compelling him to submit to some unjust demand, instantly replied, with flashing eyes, "Ye dinna ken what ye're saying, maister; there's no a puir man in a' Scotland need to want a friend or fear an enemy sae lang as Harry Erskine is to the fore" (survives). Many of Mr. Erskine's *bon mots*, "seria commixta jocis," have been preserved, and show that his wit was as kindly as it was pointed. "Henry Erskine was the best-natured man I ever knew," says Sir Walter Scott; "thoroughly a gentleman, and with but one fault—he could not say *no*. His wit was of the very kindest, best-humoured, and gayest sort that ever cheered society." Mr. Erskine died 8th October, 1817, in his seventy-first year. His eldest son succeeded in 1829 to the earldom of Buchan.—J. T.

ERSKINE, THOMAS, Lord, younger brother of the above, was born at Edinburgh, 10th January, 1750. His parents though not wealthy gave him the best education in their power; first as a day-scholar of the High School of Edinburgh, and afterwards at the university of St. Andrews. He displayed considerable talent, being a youth of quick perception, possessing a retentive memory, and not lacking application. Cheerful, and addicted to fun and frolic, he was naturally a favourite with both master and playmates. He early showed a strong predilection for the learned professions, and burned with a laudable desire for a path of distinction. But his father's finances, already severely taxed for the education of his elder brothers, were not sufficient to enable him to indulge the bent of his son's inclination, and Thomas had to enter the navy as a midshipman in 1764. A few year's service did not, however, reconcile him to that profession, and, on attaining his eighteenth year, he resolved, as the bar appeared to be beyond his reach, to go into the army. In September, 1768, he obtained a commission in the first regiment of foot. In 1770 he married Frances, the daughter of Daniel Moore, M.P. for Marlow, and soon afterwards went abroad with his regiment. His passion for literature continued unabated, and on his return home, the sprightliness of his manners and the agreeable use he made of the knowledge he had acquired, aided by remarkable conversational powers, stamped him at once as a man calculated to shine in the legal profession. After some hesitation, he commenced the study of the law, and entered Lincoln's inn. He became also a commoner of Trinity college, Cambridge, and placed himself as a pupil under Mr. (afterwards Justice) Buller, and next under Mr. (afterwards Baron) Wood. During the period thus devoted to his preparation for and call to the bar, his pecuniary condition was deplorable, sometimes little removed from abject poverty. He was called to the bar of Lincoln's inn, 3d July, 1778. In Michaelmas term of that year he received his first brief, and made his debut as an advocate. An accidental circumstance threw that brief and a guinea into his hands, as the junior of five counsel retained by Captain Baillie, lieutenant-governor of Greenwich hospital, then under prosecution for libel, at the instigation of Lord Sandwich, the first lord of the admiralty. A rule to show cause why a criminal information should not be filed against Baillie had been obtained; and it was for his counsel to get that rule discharged. Erskine's seniors were of course heard first, and nothing was looked for from the obscure and unknown junior in the back row; but on the solicitor-general rising to reply, in the full expectation of success, he was interrupted by the young barrister, who, having modestly claimed his right to be heard, immediately proceeded to address the court in a strain of matchless eloquence and unflinching independence, which captivated the court, and carried every auditor along with him. He did not hesitate to denounce the prosecution as a disgrace to its authors, nor spare the most cutting invectives; even against Lord Sandwich himself, whilst he contrasted with the dastardly conduct of the prosecutors the frank integrity and the honourable motives of the alleged libeller, and not only justified the libel itself, but boldly claimed for it the merit of an act of public duty, manfully and laudably discharged. The impetuosity of Erskine's indignation against Lord Sandwich appeared only to be increased by the interference of the court, and he proceeded with redoubled vigour in his denunciation of the prosecution and its abettors. The appeal was irresistible, and his success complete. By this first forensic effort Erskine sprang at one bound from penury to prosperity. Briefs poured in on every side, and his fortune was made from that auspicious moment, thirty retainers having been put into his hands before he left the court. After only five years'

experience at the bar, he obtained in 1783 a patent of precedence on the suggestion of Lord Mansfield, received the appointment of attorney-general to the prince of Wales, and was returned to parliament for Portsmouth, in the interest of Mr. Fox. He was not, however, so successful in the house of commons as at the bar. He had there to contend with a consummately powerful antagonist in the person of Mr. Pitt, who, with equal talent and more practical experience as a debater, threw the brilliant forensic orator into the shade. In the meantime, however, Erskine maintained unimpaired his high reputation as a legal advocate. Amongst his masterly efforts may be mentioned his remarkable speech in defence of Lieutenant Browne, R.N., when under prosecution for challenging his commanding officer, Admiral Sir James Wallace; and also his triumphantly successful defence of Lord George Gordon in 1781, when that misguided partisan was charged with the crime of high treason. Nor should his manly assertion of the independence of the bar be overlooked, of which the course he took on the trial of the dean of St. Asaph for libel, at the Salop assizes in 1784, furnishes a memorable example. The presiding judge, Mr. Justice Buller, sought to daunt him in the exercise of his vocation, by an order to "sit down and remember his duty," accompanying the injunction with a threat. This extorted the memorable and effective reply, "Your lordship may proceed as you think fit; I know my duty as well as your lordship knows yours, and shall not alter my conduct." In 1792, in opposition to all advice from friends, in defiance of all remonstrances from men high in authority and power, despite the earnest injunctions of the prince of Wales, and regardless of the unmitigated abuse heaped upon him by the public press, Erskine accepted a retainer to defend Tom Paine, when indicted for the publication of the Rights of Man, and persevered with determined obstinacy in the course he had adopted, from a firm sense of duty; contending that where an advocate is permitted to say that he would or would not stand between the crown and the subject arraigned in the court where he practises, the liberties of England are destroyed. He argued that it was not for the advocate to assume the province of the judge, nor just, upon his own premature impression of the case, to prejudice the client by refusing to act. He defended Paine, but failed to procure an acquittal, and, to the disgrace of his enemies, was deprived of his office of attorney-general to the prince of Wales. But probably nothing more powerfully illustrates the astuteness of counsel, and the telling eloquence of the advocate, than Erskine's defence of Hardy, Horne Took, and Thelwall, in 1794, for high treason. The laboured exertions and persevering industry of the attorney-general, Sir John Scott, afterwards Lord Eldon, to secure a conviction, proved utterly abortive when Erskine got the ear of the jury, and by the fire of his unrivalled address carried them irresistibly along with him. By a curious turn of events the defender of Tom Paine's Rights of Man in 1792, became counsel in 1797 for the prosecution of Williams, the publisher of Paine's Age of Reason, in which he displayed his great talents by his powerful denunciation of the blasphemous character of the work, and by his arguments in support of the truths of christianity, as illustrated by the prophecies and their fulfilment, particularly with reference to the Jews. He obtained a verdict. In 1802 the prince regent made to Erskine tardy amends for the loss of his attorney-generalship by conferring upon him the office of chancellor of the duchy of Cornwall, which he retained until appointed lord-chancellor on the formation of the Grenville ministry in 1806, when he was raised to the peerage, as Baron Erskine of Restormel castle, Cornwall. He retained his seat on the woolsack only for a brief period, the ministry in connection with which he had taken the office being dissolved in 1807, when he retired from public life. Although Lord Erskine did not shine in the capacity of chancellor, as he had done at the bar, none of his decrees were reversed, and one only was appealed against. He was the earnest, though individually unsuccessful pioneer, of humane legislation in favour of the brute creation. In 1809 he brought in a bill for the prevention of cruelty to animals, which was defeated, but subsequently resumed and carried by other parties in the following year. He took a warm interest in the cause of Queen Caroline, but with this and a few minor exceptions, he did little to distinguish himself in the upper house. In the latter part of his life, from ill-advised speculations, he suffered great pecuniary embarrassment, and the misery of his declining years was not a little augmented by an

ill-assorted second marriage. He died on the 17th November, 1823, in his seventy-third year, on his road to Scotland. His remains were borne to Uphall in the county of Linlithgow, and there interred, without ceremony. No marble monument marks the lonely spot, but the fame of the great orator will ever live in those masterpieces of eloquence with which he captivated the understandings, aroused the passions, and enlisted the sympathies of his hearers. Though the persons and circumstances that invoked his forensic genius have passed away, their historical interest only having survived the flight of time, Lord Erskine's fervid harangues, stamped as they are by unrivalled elegance of diction, vigour of conception, and rhetorical brilliancy, but above all, by the uncompromising spirit of truth and justice which characterized the man, will ever command, by their intrinsic excellence, the admiration of every ardent devotee of the sublime and beautiful in literary composition.—F. J. H.

ERSKINE, DAVID, usually designated Lord Dun, an eminent Scotch lawyer, was born in 1655. He was educated at St. Andrews and at Paris, and was called to the bar in 1696. Though his ancestors were staunch supporters of the presbyterian cause, David Erskine was a zealous Jacobite and episcopalian. He was a member of the last Scottish parliament, and a strenuous opponent of the union with England. He was appointed one of the judges of the court of session in 1711, and two years later became also a commissioner of the court of judicatory. He retired from office in 1750, and in 1754 published a volume of moral and political reflections, entitled "Lord Dun's Advices."—He died in 1770, in the eighty-fifth year of his age.—J. T.

ERSKINE, EBENEZER, the father of the Secession Church in Scotland, was born on the 22nd of June, 1680. It is supposed that Dryburgh was his birth-place, as his parents are known to have lived in that village during a part of the year in which he was born. The statement, often made, that he was born on the Bass Rock, may be easily proved by a comparison of dates, and otherwise, to be without foundation. Mr. Erskine's father was the Reverend Henry Erskine, of whom a short account is given below (see ERSKINE, RALPH), and his mother was Margaret Halcro, a native of Orkney, said by some, though not on very satisfactory evidence, to have been a descendant of James V. of Scotland. At an early age Ebenezer was under deep religious impressions, and having received a preparatory education at a public school in Berwickshire, he entered the university of Edinburgh in November, 1693, with a view to study for the ministry. He took his degree of A.M. in June, 1697, and soon after we find him acting as chaplain and tutor in the family of the earl of Rothes. In 1703 Mr. Erskine was licensed as a preacher by the presbytery of Kirkcaldy, and a few months after he was ordained minister of the parish of Portmoak in the county of Kinross, where he laboured with great fidelity and acceptance for twenty-eight years. During this period he was one of the most popular preachers in Scotland, and when the Lord's supper was observed in the church at Portmoak immense crowds came from the adjoining parishes, and even from distant parts of the country. Various attempts were made to have Mr. Erskine removed to a more important sphere, but it was not till 1731 that he left Portmoak, when he was translated to Stirling, where, in what was called the West church, he preached with much ability and success till the year 1740, when his connection with the established church of Scotland was terminated in consequence of an act passed in 1732 which Mr. Erskine and some others looked on as intended and fitted to encourage and increase what they considered errors of discipline and doctrine. Being prevented from recording his opposition to this act in the minutes of the assembly, he denounced it and some other decisions in his public ministrations; and in particular he embraced the opportunity, when he was called to preach at the opening of the synod of Perth and Stirling, to speak in strong terms of the "great defections." His conduct was deemed so offensive that he was censured, and after much angry discussion in the various church courts, he, along with seven other ministers, was deposed. Their deposition took place in May, 1740, but during several years previously they had been virtually in a state of secession. Being ejected from the West church, those of Mr. Erskine's congregation who adhered to him built another place of worship, and here he ministered to them till his death, which happened on June 2, 1754. When the controversy arose in the Secession Church

regarding the "Burgess Oath," Mr. Erskine was among the number of those who did not regard the taking of the oath as sinful, and when the division among the seceders on this point took place, he was made professor of theology to that section to which he adhered. He was a man of ardent religious feeling and active benevolence, and he presented a rare union of candour and moderation with undaunted courage and true public spirit. His manner of preaching was impressive and dignified, and competent judges speak of his pulpit exhibitions as characterized by great majesty and power. The Secession Church or which Ebenezer Erskine was the founder, comprises more than five hundred congregations, and has contributed largely during the period of its existence to the intelligence, freedom, and piety, of the people of Scotland.—J. B. J.

ERSKINE, SIR JOHN, of Dun, one of the most zealous supporters of the Reformation in Scotland, was born about the year 1508. He was descended from a very old family, which afterwards obtained the earldom of Mar. After receiving his education at the university of Aberdeen, he spent some time on the continent, and, on his return in 1534, brought with him a Frenchman who was acquainted with Greek, and established him in Montrose as a teacher of that language, which had been hitherto almost unknown in Scotland. At an early period John Erskine embraced the protestant faith; and his house at Dun became a place of resort for John Knox and the other preachers of the Reformation. Erskine was one of the few influential laymen who signed the first covenant in 1557. In the following year he was one of the commissioners sent to France, on the occasion of the marriage of Queen Mary to the dauphin. In 1560 Erskine was appointed by the estates superintendent of Angus and Mearns—an office somewhat resembling that of a bishop, and was installed by Knox in 1562. He was present at the memorable interview between Mary and the stern reformer, and tried to soothe the feelings of the indignant princess. Mary spoke of him with great respect as "a mild and sweet-natured man, with true honesty and uprightness." Erskine was five times elected moderator of the general assembly. He took part in compiling the Second Book of Discipline, and wrote two letters to the Regent Mar respecting the rights of the church, which are highly commended by the learned Dr. Mc'Crie. Sir John Erskine died at an advanced age in 1591. In the words of Archbishop Spottiswoode—"He was a man famous for the services performed to his prince and country, and worthy to be remembered for his travails in the church—a baron he was of good rank, true, learned, liberal, and of singular courage."—J. T.

ERSKINE, JOHN, Professor of Scots law in the university of Edinburgh, was born in 1695. His father, Colonel John Erskine, was a brother of Henry Erskine, third Lord Cardross. In the year 1719 Mr. Erskine was admitted a member of the Faculty of Advocates, and practised at the bar for several years without gaining much reputation as a lawyer, except among his professional brethren, who showed their knowledge and appreciation of his legal acquirements by procuring his appointment, in 1737, to the chair of Scots law in Edinburgh university. The zeal with which Mr. Erskine discharged his academic duties, and the rapid increase in the number of students attending the class, soon evinced his fitness for the situation. In the year 1754 he published his "Principles of the Law of Scotland"—a work which, though originally designed as a textbook for his students, has gone through many editions, and is highly valued by the legal profession for its accuracy and conciseness. Mr. Erskine resigned his professorship in 1765, after having taught the Scots law class with much ability for twenty-eight years, and devoted the remainder of his life to the preparation of his great work, "The Institutes of the Law of Scotland." This work was not published till after the death of the author, which took place at Cardross on the 1st of March, 1768. Though not entirely free from the defects which usually mark posthumous publications, it has been, and is, a book of the highest authority in Scots law, being often quoted in the courts, and forming the groundwork of many subordinate treatises that have been written since. Some portions of the work have been rendered incomplete by the great increase of commerce and manufactures; but, on the feudal tenures of Scotland and kindred topics, it is likely to be long held in the highest esteem for the extent and accuracy of its information.—J. B. J.

ERSKINE, JOHN, D.D., the eldest son of the author of the "Institutes of the Law of Scotland," was born on the 2nd of

June, 1721. After passing through the curriculum of arts in the university of Edinburgh, he entered on the study of theology in opposition to the wishes of his family and friends, who were desirous that he should devote himself to the study of law in which his father had become so distinguished, and who thought the office of the ministry in the Church of Scotland would afford neither adequate scope nor remuneration for the abilities and attainments which they knew him to possess. In the year 1744 he became minister of Kirkintilloch, from which he was translated in 1753 to Culross, and thence removed in 1758 to the parish of New Greyfriars, Edinburgh. Some years afterwards he became one of the ministers of Old Greyfriars, being associated in the pastoral charge of that parish with Principal Robertson the historian, who had been his class-fellow at college. For many years Dr. Erskine was the acknowledged leader of the popular or evangelical party in the Church of Scotland; and while his learning, courage, sagacity, and moral worth gained him the respect and confidence of his friends, his candour and kindness of disposition secured the esteem of his opponents. He was much interested in the progress of religion in different parts of the world, and conducted an extensive correspondence with distinguished theologians in England, America, and on the continent of Europe. He published also many excellent volumes on doctrinal and practical divinity. He died at Edinburgh after a short illness in 1803. Sir Walter Scott has given, in *Guy Mannering*, an accurate and striking picture of Dr. Erskine.—J. B. J.

ERSKINE, JOHN. See MAR, Earl of.

ERSKINE, RALPH, the brother of Ebenezer, was born at Branton, Northumberland, on the 18th of March, 1685. He became minister of Dunfermline in 1711, and died there in November, 1752, in the sixty-eighth year of his age. Sympathizing with his brother in his views of christian doctrine and ecclesiastical discipline, he took a deep interest in those movements in the Church of Scotland which resulted in the Secession; and having formally joined the seceders in 1737 he was, along with his brother, deposed by the general assembly in 1740. Ralph, though principally known from his connection with Ebenezer, was in some respects an abler man than his brother. His "Gospel Sonnets," with all their roughnesses and odd conceits, have many beautiful, ingenious, and striking thoughts in them, and his works, "Faith no Fancy," and "Fancy no Faith," give evidence of much metaphysical acuteness.

The father of these remarkable men—Rev. HENRY ERSKINE—was connected with the noble family of Mar. He was minister at Cornhill in North Durham, and was ejected in 1662 by the act of uniformity, and lived several years at Dryburgh. In 1682 he was seized by a company of soldiers and had the honour of testifying at Edinburgh before the "bluidy Mackenzie" and a committee of the privy council. He was condemned as one who preached at "conventicles," and sentenced to fine and imprisonment; but through the kindness of friends his penalty was commuted to banishment from the kingdom of Scotland. In 1685 he was imprisoned at Newcastle for conscience sake; and after King James' proclamation of indulgence, he became minister in the neighbourhood of Berwick-on-Tweed. After the Revolution he was appointed to the parish of Chirnside, where he laboured till his death, which took place in 1696.—J. B. J.

* ERSKINE, THOMAS, of Linlethan, Forfarshire, Scotland, became a member of the Scottish bar in 1810; but it is as a theologian, and not as a lawyer, that he is entitled to notice. A few years after his admission to the faculty of advocates, he published a little book entitled "Remarks on the Internal Evidence of the Truth of Revealed Religion," which is distinguished by the acuteness of the reasoning and the untechnical character of the illustrations. M. Villemain erroneously ascribes this work to Lord Erskine. He subsequently published an "Essay on Faith;" "Three Essays on the Unconditional Freeness of the Gospel;" "the Brazen Serpent, or Life coming through Death," &c.—in all of which there is much that is worthy of the careful attention of the student, though several opinions are expressed which are held to be unscriptural and dangerous by the great majority of Scottish divines. Mr. Erskine is a person of amiable character and excellent attainments, and the intimate friend of some of the most eminent literary men of the day, such as Thomas Carlyle and the Rev. F. D. Maurice.—J. B. J.

ERSKINE, WILLIAM, was born in Edinburgh in November, 1773, and was educated at the high school and university of

that city, being intended for the legal profession. His literary tastes, however, fostered by association with the eminent individuals with whom his academical career was partly contemporary—Brougham, Brown, Leyden—impaired his predilection for professional details; and when Sir James Mackintosh was appointed recorder of Bombay, he gladly accepted an offer to accompany him as his secretary. Of the satisfactory nature of this connection Sir James has recorded his testimony, observing, "It was my good fortune to bring out with me a young Scotch gentleman, who is one of the most amiable, ingenious, and accurately-informed men in the world." This connection continued during the residence of the parties in India, and was drawn still closer by Mr. Erskine's becoming the son-in-law of Sir James. Having been appointed one of the magistrates of Bombay, Mr. Erskine devoted his leisure hours to the assiduous cultivation of the Persian language and Oriental literature in general. He took an active part in the foundation of the Literary Society of Bombay, of which he was from the first the secretary, and latterly the vice-president, and to the pages of whose Transactions he contributed some of the most valuable articles, especially his memoirs on the cave temples of Elephanta, on the sacred books and religion of the Parsis, on the authenticity of the Desatir and Dabistan, and on the remains of the Buddhists in India. The work, however, by which he established a European reputation was the autobiography of the Emperor Baber, translated from the Chagatai Turki, and published in 1826, which had been commenced by another distinguished Oriental scholar, Dr. John Leyden; but his premature death arrested the work almost at the outset, and Mr. Erskine was induced by the interest of the subject, and a wish to carry out the undertaking of his friend, to complete the translation, acquiring for that purpose the language of the original. He also elucidated the memoirs by investigations into the history of the Turk and Usbek tribes, and the geography of the countries, still little known to us, which were the scene of Baber's remarkable vicissitudes, until he became the founder of a dynasty of sovereigns over India. The work was received with cordial commendation by critics of the first though diversified qualifications; and Jeffrey and De Sacy were emulous in its praise. Mr. Erskine quitted India in 1823, and thenceforth divided his residence between Edinburgh and the continent, where he continued to pursue his researches in Oriental history, especially in regard to the house of Timur, which he intended to have brought down to a late period—the end of the reign Aurungzebe. Ill health, and perhaps too scrupulous an attention to perfectness and accuracy of detail, retarded his labours; and it was not until after his demise in May, 1852, that the labours of many of his past years were given to the public. The "History of India under the Emperors Baber and Humayun," in two octavo volumes, was published in 1854, and forms a permanent record of Mr. Erskine's reputation, and a standard authority for all who may hereafter trace the descent of that dynasty, of which we have so recently beheld the merited extinction.—H. H. W.

* ERSLEV, THOMAS HANSEN, a Danish man of letters, born at Randers, 10th November, 1803; became student in 1821; lived on his own property some years in Jylland, and returned to Copenhagen in 1836. In 1847 he was employed in the chancellor's archive-office, and since 1849 has been at the head of the archives of the ecclesiastical department. He has rendered great service to the history of Danish literature by his "Almindeligt Forfatter-lexicon for Kongeriget Danmark med tilhørende Bilande," from 1814 to 1840, published at Copenhagen, 1841-53; to which he has added a supplement, though not yet complete, which brings down the information from 1853 to the present time. This work has been carried out with such unabated industry, that both as regards personal and bibliographical history, it is distinguished by an accuracy and fulness of detail, which is seldom found in such works.—M. H.

ERWIN VON STEINBACH. See STEINBACH.

ERXLEBEN, DOROTHY CHRISTINA, born in 1715; died in 1768. This remarkable lady was the daughter of a German physician, and displayed in her youth such a taste for the profession that her father bestowed on her a medical education. After her marriage she took the degree of doctor of medicine in Hallé. She became a medical practitioner, and published on professional topics.—J. S.

ERXLEBEN, JOHANN CHRISTIAN POLYCARP, born at

Quedlinburg in 1744; died in 1777; a German naturalist, and son of the preceding. After studying medicine, he took his degree at the university of Göttingen. He then commenced his career by giving lectures on natural history and veterinary medicine, and was subsequently appointed professor of philosophy. Erxleben was the author of many publications on natural history; but by far the best, and the only one which retains a value, is his "Systema Regni Animalis," of which, however, only one volume was published.—J. S.

ERYCEIRA, COUNT D'. See MENDEZES, LUIS DE.

ERYTHREUS. See ROSSI.

ESAIAS OF EGYPT, a monk of that country, who lived in the latter half of the fourth century. He left a great number of writings, some of which have been published. His *κηφάλαια περί ασκήσεως και ήουχίας*, is to be found in the Thesaurus Ascecticus of Pierre Possin, Paris, 1684; and his Precepts in the Codex Regularum Monasticarum of Lucas Holstenius. Some of his orations have also appeared. Esaias wrote in Greek; and Assemanni, who quotes him in Arabic and also in Syriac, must either have translated himself or cited translations.—R. M., A.

ESCALANTE, JUAN ANTONIO, a historical and genre painter, born at Cordova in 1630; died at Madrid in 1670. He was a pupil of F. Ricci, but in common with most of the other Spanish painters of his time, neglected every other study for that of the Venetian masters in general, and Tintoretto in particular. His illustrations of the life of St. Gerard, painted for the cloister of the barefooted Carmelites, when he was only twenty-four years of age, procured him considerable fame. His composition was rich and varied, but the expression of his heads was frequently weak.—R. M.

ESCHASSERIAUX, JOSEPH, Baron, was born near Saintes in 1753, and died in 1823. He had occupied civil offices of importance at Bordeaux, when the Revolution spread over the country. Commander of the national guard of his native place in 1789, departmental governor of Charente Inferieure in the following year, member of the legislative assembly in 1791, and of the convention in 1792, he became a prominent partisan of the Mountain, and subsequently sat in the committee of public safety. In the council of Five Hundred he prepared a number of measures on the social and financial interests of the republic; and in 1796 that assembly elected him to the office of secretary. At a later period he was employed in several diplomatic missions, and published several works literary and political.—W. B.

ESCHASSERIAUX, RENÉ, a younger brother of the preceding, born in 1754, was deputy from Charente-Inferieure to the national convention, of which he was chosen secretary in 1794. In the following year the electors of Saintes placed him in the council of Five Hundred, where he was intrusted with the custody and registration of the documents pertaining to the committee of legislation. The ability which he displayed, particularly in his remarkable "Report" on the necessity of adopting measures to supply horses for the cavalry, afterwards gave him a seat in the corps legislatif, and in other administrative councils, till his failing health compelled him to retire into private life. He died in 1831.—W. B.

ESCHENBACH, WOLFRAM VON, the most eminent of the German minnesingers, was born in the second half of the twelfth century, of a noble family at Eschenbach, near Ansbach. He passed his life in chivalric pursuits, and for several years belonged to the court of the Landgrave Hermann of Thuringia, and took a prominent part in the celebrated Wartburg-krieg. He died about 1220, and was buried in Eschenbach cathedral. His epic poems, though partly imitated from French and Provençal originals, are distinguished by novelty and elegance of language, deep pathos, and a wide grasp of thought. His greatest works are—"Parcival"—composed at the Wartburg in 1254—"William of Orange," and "Titurel." They were translated into modern German by Simrock and San Marte (Schulz). The best edition is by Lachmann, Berlin, 1833.—K. E.

ESCHENBURG, JOHANN JOACHIM, a German man of letters, was born December 1, 1743, at Hamburg, and died February 29, 1820, at Brunswick, where since 1773 he had held the professorship of polite literature in the Carolinum. He enriched German literature with several translations from the English, especially in the field of aesthetics. His principal translation, however, was that of Shakspeare, which, though written in prose, was a decided improvement upon that of Wieland, and greatly contributed to popularize the great bard

in Germany. Among Eschenburg's original productions, his "Theorie und Literatur der schönen Wissenschaften," his "Lehrbuch der Wissenschaftskunde," and his "Handbook of Classical Literature," are the most favourably known, and have been repeatedly reprinted. Eschenburg also edited the works of several old and modern German poets.—K. E.

ESCHENMAYER, KARL ADOLF, a German philosopher, born at Neuenburg (Wurtemberg) in 1768; died in 1854. He studied successively at Stuttgart and at Tübingen, where he took the degree of M.D. At the university of the latter place he taught philosophy and medicine from 1812 till 1836, when he retired to Kirchheim to pass the remainder of his life in privacy. In his earlier works he followed in the footsteps of Schelling, but he soon fell into mysticism. His principal works are—"Die Philosophie in ihrem Uebergange zur Nichtphilosophie;" "System der Moralphilosophie;" "Psychologie in drei Theilen, &c.;" "Religionsphilosophie."—J. S., G.

* ESCHER, JOHANN HEINRICH ALFRED, a Swiss statesman, was born at Zurich in 1819, and was educated successively in his native town, at Berlin, and at Bonn. On his return to his native country he took a prominent part in political movements, and was one of those who brought about the expulsion of the jesuits in 1845, and the introduction of a liberal policy into the canton of Zurich. He was elected vice-president of the grand council in 1846, and president in 1847, and member of the council of regency in 1848. After the adoption of the new federal constitution, Escher was appointed vice-president of the assembly, and in 1849 he was elected president of the national council. He has taken an active part in promoting national education and other social improvements.—J. T.

ESCHINES. See ÆSCHINES.

* ESCHRICHT, DANIEL FREDERIK, professor of physiology in the university of Copenhagen, was born in that city, 18th March, 1798. During 1821-22 he studied medicine at Frederick's hospital, and passed his medical and surgical examination. He has spent many years abroad at various times, and is member of many learned societies. He has held various offices in the medical university and hospital of Copenhagen. In 1830 he became professor extraordinary; 1831 member of the college of health; 1836, professor ordinarius; and 1853, statsraad. He has devoted great attention to comparative anatomy; has enriched the collections of the university; and, by his popular style, has succeeded in awakening an interest in the minds of his countrymen for many subjects in the realm of physiology. In 1833, in connection with J. F. Schouw and J. Collin, he succeeded in establishing the Danish Natural History Society. His published works are numerous and valuable. He has also contributed to the works of the Natural History Society.—M. H.

ESCHSCHOLTZ, JOHANN FRIEDRICH, a distinguished German naturalist and traveller. He was born at Dorpat on the 1st of November, 1793. He studied medicine in the university of his native city; and in 1815 he was appointed, in conjunction with Chamisso, naturalist to the voyage of discovery under Otto von Kotzebue. In this voyage he made many valuable observations on the formation of the coral islands of the South Seas, and upon the structure of the lower forms of creatures inhabiting the ocean. He made a large collection of minerals, which are deposited in the museum of the university of Dorpat. He again accompanied Kotzebue on a second voyage in 1823. He gave an account of this expedition in his work entitled a "Voyage round the World," published in 1830. He was made professor of medicine in the university of Dorpat in 1818. Besides the work above mentioned, he published many papers. He died in 1831. The genus Eschscholzia, plants well known in British gardens, was named after him.—E. L.

ESCHYLUS. See ÆSCHYLUS.

ESCLAVA, ANTONIO DE, a Spanish author, born at Sangüesa, Arragon, about 1570. A tale of chivalry, entitled "The loves of Melan de Aglante with Bertha, and the birth of Roldan," is his principal work. There is also a collection of similar tales by him, entitled "Winter Evenings."—F. M. W.

ESCOBAR Y MENDOZA, ANTONIO DE, a learned Spaniard, was born in 1589, and became a jesuit in his fifteenth year. He is said to have preached every Easter for fifty successive years. His first work, published at the age of nineteen, was a history of the Virgin, afterwards published in 1625, entitled "Nueva Jerusalem Maria," in which the life of the Virgin is divided according to the twelve precious stones that form the foundation

of the New Jerusalem (Revelations ch. xxii). "The stanzas," says Ticknor, "are not always without merit, though they generally have very little." Escobar's second work was a heroic poem on St. Ignatius (Loyola), published in 1613.—F. M. W.

ESCOQUIZ, JUAN, a Spanish statesman, born in Navarre in 1762. He was one of the pages of Charles III., and was appointed by Charles IV. tutor to the prince of Asturias, afterwards Ferdinand VII. In this position he was engaged in incessant intrigues against Godoy (Prince of Peace), and took the part of his pupil against the efforts which were made to alienate his parents from him. In 1796 the tutor succumbed to the power of the favourite, and was consigned to honourable exile at Toledo. In his exile he found means to aid the prince of Asturias in his secret correspondence with Napoleon. When these intrigues came to light Escociz was exiled to a convent; but the abdication of Charles IV. in 1808, in which he seems to have had no part, led to his recall by the new king, and, although the facts remain shrouded in mystery, it seems established that he was one of the advisers of Ferdinand's ill-fated journey to Bayonne. It was Escociz too, who counselled the abdication of the king, and prepared the terms of the capitulation (27th April, 1808). He accompanied the king to Valençay, and signed the declaration of allegiance to Joseph I. After this he was for some time in Paris, endeavouring to forward the interests of his master; but, for some reason connected with Napoleon's policy at that moment, he was banished to Burgos, where he remained four years and a half. In 1813 he was recalled to Valençay, and took no unimportant part in the negotiations by which Ferdinand was restored in 1814. In December of the same year he found it necessary to quit the king whom he had so well served, and, though recalled, he never regained his ascendancy. He was at last banished to Ronda in Andalusia, where he died in 1820. In his retirement he devoted himself not unsuccessfully to literature. He translated Milton's *Paradise Lost* and Young's *Night Thoughts*, and left behind him several educational works. The details of the career of Escociz may be found in a memoir by Bruand, prefixed to the *Exposé des Motifs*, relating to the affair of Bayonne.—F. M. W.

* ESCOSURA, PATRICIO DE LA, a Spanish politician and author, born at Madrid, 5th November, 1807. His father was then serving in Portugal, in the army of Castaños, and his early days were passed in that country. After spending some time at Valladolid, he returned at the age of thirteen to Madrid, where he became a pupil of the celebrated Lista. In common with many youths of high promise—among them the poet Espronceda—he became mixed up with a secret society entitled the *Numantinos*, and at the age of seventeen was obliged to make his escape to Paris, whence he came to London. On his return to Spain in 1826, he served in the army, but continued to devote his attention both to literature and politics. He was exiled as a Carlist in 1834; but in the following year he became aid-de-camp and secretary to General Cordova, and retired from the army at the same time as that officer, in 1836. Two years afterwards he was appointed political chief of the city of Guadalajara, which he defended in 1840 in the interest of Queen Christina. On the accession of Espartero to the regency, Escosura retired to France. In 1843 he became secretary of state in the Narvaez ministry, and on its fall in 1846, retired into private life. In 1854 he became a member of the Cortes, which were called together on Espartero's accession to power; he was one of those who proposed a resolution declaring the constitutional throne of Isabel II. one of the fundamental bases of the social edifice. He was afterwards one of the committee for remodelling the constitution, minister of the interior, and Spanish minister at Lisbon. As an author, Escosura is perhaps more distinguished than as a politician. He has written two historical romances, the "Conde de Candespina," and "Ni rey ni roque" (a phrase equivalent to "Not a Soul") and a political romance entitled "The Patriarch of the Valley," treating of the events of the recent Spanish revolutions. Of his dramas we can only give the titles:—"La corte del buen retiro;" "Barbara Blomberg;" "Don Jaime el Conquistador;" "La Aurora de Colon;" "El Higuamota;" "Las Mocedades de Hernan Cortes;" "Roger de Flor;" "Cada cosa en su tiempo;" and "El Tio Marcello." He has also written some poems, a manual of mythology, and the descriptive part of a work on "Spain, historical and monumental;" and edited more than one Spanish periodical while in Paris.—F. M. W.

ESCOLAPIUS, a mythological personage, who figures in the Homeric poems. He was the son of Apollo by Coronis, or as others fable by Larissa. Esculapius was physician to the Argonauts. By restoring many persons to life he incurred the resentment of Pluto, at whose request Jupiter struck him with thunder. After his death he was worshipped as a god. A temple was built to him at Rome A.U.C. 462.—R. M., A.

ESMARK, JENS, a Danish geologist, born in Jylland in 1763. He studied medicine, but afterwards devoted himself to geology. He travelled much and studied in various countries; in Freiberg under the celebrated Werner, to whose system he adhered. He held government appointments in Norway, first as lector at the mining school at Kongsberg, and after 1814 as professor of mineralogy at the university of Christiania. His industry was unwearied, and his vast accumulation of facts may be found in various periodical works, as the *Skandinavisk Museum, Topographisk Journal, Magazin för Naturvidenskap*, &c. He died at Copenhagen, 26th January, 1839. His sons are—* ESMARK, HANS M. TH. G., born in 1801, parish priest of Rennes, who has distinguished himself by the discovery of various new minerals—radyolit, five kinds of trilobite, thorit, edmannit, esmarkit, &c.; and also by his discovery of powder manure.—* ESMARK, LAURITZ M. G., born in 1806, lector of zoology at the university of Christiania. He has for many years made annual journeys either in Norway or elsewhere; in 1849–50, to the countries bordering on the Mediterranean; and he also accompanied a Norwegian government expedition. By these means he has been able to form a very complete collection of Norwegian birds, reptiles, fish, and insects—many of which were hitherto unknown, and which are described by him, in *Nyt Magazin för Naturvidenskap*, and the *Forhandlingerne ved de skandinaviske naturförskeres møde i Christiania*. Esmark has presented his collection to the museum of Christiania.—M. H.

ESMENARD, JEAN BAPTISTE, brother of Joseph Alphonse, was born at Pelissane in 1772. Like his brother, he quitted France on the breaking out of the Revolution, and being a decided royalist, joined the emigrés and subsequently served in Spain against Murat, to whom, however, he went over as soon as victory seemed to have declared in his favour. Still his attachment to the Bourbons caused such suspicions that, although Marshal Ney confided to him an important mission, he was, on his arrival in Paris, thrown into prison, where he remained until liberated by the Bourbons in 1814. After this he entered the service of the Columbian republic, and on his return became a writer in the government journals, zealously supporting the court in whose cause he had so long suffered, until his death which took place in 1842.—J. F. C.

ESMENARD, JOSEPH ALPHONSE, poet, born at Pelissane in 1769. From his early youth he evinced a decided love for travel, which, on the breaking out of the Revolution, when his native country was no longer a safe residence, he resolved to indulge. Having visited several countries he returned home in 1797, but on account of his royalist sentiments was banished by the directory. When Bonaparte sent that expedition to St. Domingo which proved so disastrous, Esmenard was taken out by General Leclerc as his private secretary. In 1805 appeared his poem "Navigation," inspired by his adventures at sea. The emperor consoled the poet for the indifference of the public by making him censor of the theatres as well as of the press, which he repaid by compositions marked by slavish adulation. Having written an attack on the Emperor Alexander at a moment when Napoleon was secretly making pacific overtures to Russia, the imprudent journalist was banished. War being resolved on, he was recalled; but as he was leaving Naples he was thrown from his carriage and killed on the 25th June, 1811.—J. F. C.

ESOP. See *ÆSOPUS*.

ESPAGNAC, JEAN BAPTISTE JOSEPH DE SAHUGUET DAMARZIL, Baron d', a French writer on military affairs, was born in 1713, and died in 1783. He served under Marshal Saxe, and in 1766 was put at the head of the hotel des invalides. His books on the science and operations of war, and on particular campaigns, were much valued.—R. M., A.

ESPAGNE, CHARLES D', Constable of France, younger brother of Louis d'Espagne. On the accession of John II. he was made constable in room of the count de Guines, and by his chivalrous character and his devotion to the throne, gained an ascendancy at court, which provoked the jealousy of several nobles and the bitter enmity of Charles of Navarre, who had

often to bear the expense of the favours which were heaped upon the constable. By his marriage with the daughter of Charles de Blois, the constable came into possession of the town of L'Aigle, and having inadvertently taken up his residence at that place in 1354, he was set upon in the night by a band of assassins hired by Navarre, who murdered him in bed. His death was signally avenged by the king.—J. S., G.

ESPAGNE, JEAN D', a French protestant theologian, born in Dauphiné in 1591; died in London in 1659. After officiating for some time as a protestant pastor in Holland, he came over to England and became minister of the French church in London. He left numerous works, which had great success in their day, both in England and in Germany, but are now forgotten, with the exception of "Popular Errors in the Knowledge of Religion," 1639.—J. S., G.

ESPAGNE, LOUIS D', or DE LA CERDA, grandson of Ferdinand de la Cerda (see that name). His father Alfonso, after Sancho's usurpation of the throne of Castille, took up his abode in France, where Louis and his brother Charles (see preceding article) were born about the commencement of the fourteenth century. Louis became admiral of France in 1341. He took part in the war of the succession in Brittany, on the side of Charles de Blois; but after reducing a few strongholds and pillaging a few towns he was completely routed at Quimperlé by Gauthier de Mauny, only two hundred of his army of seven thousand men escaping with their lives. In 1344 Louis d'Espagne was proclaimed king of the Canaries by Clement VI, who only stipulated for the conversion of the inhabitants; but the fleet that was to convey the new sovereign to his dominions, although handsomely offered by the dauphin of the Viennois, never was equipped. There is no further trace of Louis in history.—J. S., G.

ESPAGNET, JEAN D', President of the parliament of Bourdeaux, a man of great talents and learning, who had the boldness to publish, in 1623, a work entitled "Enchyridion physicae resitutæ," in which he asserted a pre-Aristotelian system of physics, and was the first of his countrymen who gave battle to the followers of the Stagyrte. It was published anonymously, but the two devices which it contained were anagrams of his name, and upon other grounds the authorship of it was charged upon him by his friends. Subjoined to this remarkable work is a treatise entitled "Arcanum Hermetice philosophiæ opus."—J. S., G.

ESPAGNOLET. See SPAGNOLETTO.

ESPANA. See MENDOZA.

ESPANA, DON CARLOS, Count of, was born in France in 1775, and died in 1839. He entered the Spanish service in 1806, and took a brilliant part in the war of independence. He assisted Beresford at the siege of Badajoz, and fought at Albuera and Salamanca. His services brought him many honours, besides the post of captain-general of Arragon. On the death of Ferdinand VII. he espoused the cause of Don Carlos, and after many adventures, was, through the jealousy of the insurgent junta, assassinated by the escort which should have conducted him across the French frontier.—R. M., A.

* ESPARTERO, JOAQUIN BALDOMERO, Duque de la Victoria, Conde de Lucana, and ex-regent of Spain, was born February 27, 1793, in the old Spanish province of La Mancha (now Ciudad Real). He was the youngest of nine children of an honest coach-builder, and being of delicate constitution, was destined for the priesthood. His elder brother, who was curé of a neighbouring parish, assisted in his education, and he studied from 1806 till 1808 at the university of Almagro. In the latter year at the first rumour of a French invasion, young Baldomero volunteered into the infantry regiment of his native province, and in the following year joined the "Sacred Battalion," consisting chiefly of students in the university of Toledo. After some short experience of actual service, Espartero (through the interest of a noble family to whom his brother was chaplain) entered the military school then established at the Isla de Leon, near Cadiz. In 1814 he left this establishment, with the rank of sub-lieutenant, and in February, 1815, volunteered into the expedition under General Murillo, against the insurgents in South America headed by Bolivar. Engaged in seventeen successful battles, and three times wounded, Espartero rapidly rose through the various grades of his profession, becoming brigadier in 1822. In 1824 he was sent on a special mission to Spain, and thus escaped taking a part in the capitulation of Ayacucho, which established the independence of the American colonies of Spain. Espartero

on his return to America found that his old companions had left, and was thrown into prison by Bolivar, but escaped on board a French vessel, and reached Spain in 1825, his health impaired by the severity of his imprisonment. During this the last stage of his military career, Espartero had been thrown into close contact with several men whom he was destined to meet in subsequent years—Narvaez, Maroto, Lascerna, and others, who were known by the soubriquet of *Ayacuchos*, from the scene of the disastrous close of their campaign. Soon after his return, being in quarters with his regiment at Logroño, Espartero gained the heart of the daughter of a rich landowner, Doña Jacinta Sicilia de Santa Cruz, to whom he was married in 1827. He was stationed for a short time in the island of Majorca; but in 1833, on the breaking out of the civil war in the Basque provinces after the death of Ferdinand VII., he obtained permission to lead his regiment into the north, in defence of the throne of the young queen against the pretensions of Don Carlos. In September, 1835, he became commander-in-chief of the army of the north; in 1836 he co-operated with Sir De Lacy Evans in the relief of Bilbao; and in 1837 he repulsed the army of Don Carlos, which was advancing on Madrid, and drove it back over the Ebro. On 31st August, 1839, he signed with Don Raphael Maroto, lieutenant-general of the army of Don Carlos (an old Ayacucho), the convention of Vergara, which virtually terminated the Carlist war, and was followed by the retirement of the pretender to France. The political life of Espartero may be said to date from a period somewhat earlier than this. When in command of the army at Madrid in 1837, he was a member of the "constituent cortes," and by refusing to suppress a political manifesto from some of his officers, caused the downfall of the Calatrava ministry. He refused to take part in the ministry which succeeded, although the portfolio of war was held by his intimate friend, General Alaix. In 1839 his services were urgently needed to tread out the last embers of the Carlist insurrection under Cabrera, and at this moment his secretary and friend, Sinage, was allowed to publish a letter disapproving of the conduct of the Narvaez ministry in dissolving the cortes. The ministry resenting this attack, Espartero retaliated by demanding a general's commission for Sinage. The military exigencies of the moment were too strong; Sinage obtained his promotion and the cabinet was broken up. The remaining ministers, thinking to strike a blow at the party of which Espartero was the virtual chief, proposed to abrogate the old liberties of the ayuntamientos, or municipal corporations, and the Queen-regent Christina signed the decree. Espartero returned in triumph from his victories over Cabrera, just as the popular excitement against her was at its height; and finally, no course remained open to her but to send for the victorious general to Valencia, and intrust to him the formation of a ministry with absolute powers. This step was immediately followed on 10th October, 1840, by the queen's abdication and retirement to France, and on the 8th May, 1841, the assembled cortes committed to Espartero the regency of the kingdom during the minority of the queen, which was to expire on the 10th November, 1844. Espartero's first administration was, perhaps, unfortunate rather than faulty. He had to struggle not only against the ambition of military and political rivals, but against that wide-spread ignorance and lawlessness which are the necessary fruits of despotism. Thrice, during his short reign, was he compelled to quench in blood insurrections in Barcelona; and before he was finally established in his post, he had to contend against the insurrection at Pampeluna, headed by O'Donnell, and other military outbreaks. In the commencement of 1843, the progresista (or radical) party combined with the partisans of the ex-queen to force on the government an amnesty in favour of some of the latter body. It was, however, the commercial policy which Espartero attempted to introduce, which was the immediate cause of his downfall, and especially a convention which he was reported to have signed with England. Catalonia, Andalusia, Arragon, and other provinces, rose in revolt; insurrection again broke out at Barcelona; a provincial government composed of Lopez, Caballero, and Serruno, declared Espartero a traitor and deprived of all his dignities. Narvaez entered Madrid on the 22nd July, and the regent, deserted by his troops, embarked at Cadiz for England on the 30th of the same month. In this country he was received with the respect due to his achievements and his misfortunes. In 1847 the decrees depriving him of his titles and honours having been repealed, he returned to Spain;

but after taking his place in the senate he retired to Logrono, and here it was that the events of 1854 found him. The Queen Christina had returned to Spain; the Sartorius ministry had succeeded that of Narvaez. Among many schemes afloat at that period, was one for a union of Spain with Portugal, under a prince of the house of Braganza. Several military men who were suspected of favouring these designs, among them O'Donnell and Ros de Olanos, were deprived of their dignities and ordered under arrest. A military outbreak at Saragossa on the 20th February, 1854, was followed by a more serious revolt at Madrid, headed by O'Donnell, Dulce, and others. The combat of Vicalvaro, on the 30th June, led to no decisive success on either side; but meanwhile the provinces had risen, and Espartero placed himself at the head of the insurrection in Saragossa. A popular outbreak in Madrid obliged the ministry to yield, and on the 19th July the provisional power was intrusted to General San Miguel, with a view to allow time for recalling Espartero, as the only man capable of directing the national affairs. He did not hasten to accept the proffered dignity; but at length, 28th July, he entered Madrid, and a cabinet was formed; Espartero being president, and O'Donnell minister-of-war. The constituent cortes met on the 8th of November, special reservation of the rights of the sovereign being made; and a constitution similar in spirit to that of 1837 was once more established. The practical work of the new government was impeded by the jealousies of the two principal members. The departure of the Queen Christina, which the government was compelled to connive at, was the first step in an unpopular career, and the discussions on railway concessions and church property contributed to weaken the administration. An intrigue prompted, it was openly asserted, if not from the Tuileries, at least from Paris, brought matters to a crisis. The minister of the interior, Escosura, having made certain reports unfavourable to O'Donnell, the latter demanded his dismissal. A "crisis" ensued, Espartero and all the ministers resigned, and O'Donnell was commissioned to form a cabinet. The cortes, with one dissentient, voted want of confidence in the new ministry. Madrid rose in insurrection, but the cortes and the populace were alike put down by the soldiery—the loss on both sides being estimated at a thousand—and the whole kingdom was placed in a state of siege. Espartero, after lying *perdu* for some time, retired into privacy; and his public career may be regarded as closed. That he has deserved well of his country few will deny; and if he has erred, it has not been in the direction usual with military rulers, but rather from an irresolution which has sometimes been characterized as sluggishness, and which has been accounted for by physical incapacity for severe exertion. There is a large work on Espartero's life by Florez (Madrid, 1843); and a memoir in the third volume of the *Galerie des contemporains Illustres*. Among other pamphlets we may cite one by M. A. Principe—Espartero—see Pasado, &c., Madrid, 1847; another, Espartero, pagmas contemporaneas escritas por el mismo, Madrid, 1846; and a more recent one, Espartero, y la Revolucion, 1854.—F. M. W.

ESPEJO, ANTONIO, a Spanish traveller, settled in Mexico, where he acquired considerable wealth. In 1582 he undertook an expedition in search of the mission which had started two years before, under Agustin Ruiz, into the unknown territories north of Mexico. Finding, on his arrival at Poala, that Ruiz and his companions had perished, Espejo pursued his course, and in the country of Civala found the cross which Coronado had planted there in 1542. This shows that Espejo was not, as some have stated, the discoverer of New Mexico. His investigations, however, as to the remaining civilization of the Indian tribes, as they are related in Hayburgh's *Voyages*, and in Mendoza's *History of China*, possess considerable value, and are confirmed by later travellers. On reaching the territory of the Tamas, they refused to receive him, or to supply him with the means of life, and he returned to the valley of St. Bartolomeo in 1583.—F. M. W.

ESPER, ZEGER BERNARD VON, an eminent canonist, author of "Jus Ecclesiasticum Universum," was born at Louvain in 1646, and died at Amersfort in 1728. He occupied for a number of years a chair in the college of Adrian VL, but spent the greater part of his life in retirement. His works were collected at Paris in 1753, 4 vols. folio.—J. S., G.

ESPER, EUGEN JOHANN CHRISTOPH, born in 1742; died in 1810. He was professor of philosophy at Erlangen, but is only known as a naturalist. Esper is chiefly known by his

works on the "Lepidoptera of Europe," and a treatise on the "Zoophytes," which is still of value.—J. S.

ESPER, JOHANN FRIEDRICH, a German philosopher and naturalist, born in 1732; died in 1781. He studied for the protestant ministry, and rose to a high position in the church, but he is best known by his labours as a naturalist. One of the bone caverns in the neighbourhood of Muggendorf, which furnished him with materials for some of his publications, now bears his name.—J. S., G.

ESPERIENTE, P. C. See CALLIMACHUS.

ESPERNON, JEAN LOUIS DE NOGARET, Duc d', born in 1554, was of an old family in Languedoc, and took a prominent part in the affairs of France, till the middle of the following century. He was at the siege of Rochelle before he had reached the age of twenty, distinguished himself in other military actions, and commanded at La Fere in 1580. These services and the special favour of Henry III. procured for him his peerage, and the estates from which he took his title. Other gifts followed—provincial governorships, the coloncy-in-chief of the infantry, and the rank of admiral—which aggravated the discontent with which the nobility saw a dukedom of such recent creation take precedence next to the princes of the blood. At length the representations of the duc de Guise induced the monarch to recall the appointments which he had bestowed upon the favourite, and D'Esperson withdrew into Angoulême. A formal surrender of the places which he held as governor being afterwards demanded of him, he raised a considerable force, charged Guise and his party with attempts on the crown, and by the aid which he furnished to the alarmed monarch, recovered his former position and influence. Henry IV. made him governor of Provence, which, however, he failed to bring into due subjection. Several important towns successfully resisted his arms, and the severity of his rule led to the recall of his commission; but he again refused to submit, and it was not till he had been more than once worsted in the field, that he consented to take the government of Limousin instead of Provence. He recovered ere long the favour of Henry IV., and was in attendance on him when he was assassinated. In the consequent disputes respecting the regency, he supported Marie de Medicis the queen, and was rewarded with further preferment at her court. Having returned again into Angoulême, he received her when Louis XIII. banished her from Blois, and acted as her confidant in her treaty with the king and Richelieu. He subsequently held the governorship of Guienne, and died in 1642.—W. B.

ESPINASSE, ESPRIT CHARLES MARIE, a French general, born in 1815, studied at St. Cyr, served with distinction in Algeria, and after taking part in the Roman campaign of 1848, obtained a colonelcy. In the following year he was rewarded for his services in connection with the coup d'etat by the rank of general of brigade, and aid-de-camp to the emperor. On the outbreak of the Russian war, he assumed the command of a brigade in the Crimea, and distinguished himself at the battle of the Tchernaya and at the taking of the Malakoff. He returned to France with the rank of general of division, and in 1858 was appointed to the post of minister of the interior, which he held for a few months. This gallant general fell at the battle of Magenta in 1859.—J. S., G.

ESPINASSE, MIDDLE DE L'. See LESPINASSE.

ESPINEL, VICENTE, a Spanish poet, born at Ronda in Grenada, in 1544. He obtained ecclesiastical preferment, but was more celebrated as a professor of poetry. The other facts known about him are—that he was for some time a soldier in Flanders; that he had a quarrel with Cervantes; that he was kind to Lope de Vega in his younger days, and is accordingly praised in the *Laurel de Apolo*; and that he died at Madrid in great poverty at the age of ninety. As a musician he attained some fame, and is said to have added the fifth string to the guitar. As a poet, one of his claims to notice is the invention of the *décimas*—a measure consisting of ten verses of eight syllables each—sometimes called after him *Espinelas*. His works are a translation of the *Ars Poetica*; a poem, "Casa de las Memorias" (the House of Recollections); and several biographical memoirs, chiefly of Andalusian poets. The work, however, by which he is chiefly known is entitled "Vida del Escudero Marcus de Obregon," of which it is enough to say that it suggested many parts of Gil Blas, although it is not true, as Voltaire states, that Le Sage borrowed his whole work from Espinel. There is a good English translation of Marcus de Obregon, by Langston, 1816,

and Tieck thought it worth his while to publish a free German version, with an interesting preface, 1827.—F. M. W.

ESPINOSA, DIEGO DE (sometimes erroneously called **SPINOSA**), a Spanish cardinal, born in 1502. He distinguished himself in the university of Salamanca, obtained the post of auditor of Seville, and afterwards that of president of the council of Castille, in which latter office the keen-sighted Philip II. did not fail to perceive the qualities which fitted him to be the prime minister of his despotic power. Becoming grand inquisitor in 1568, the name and the austere character of Espinosa became a terror even to the princes of the blood who surrounded the king. The contest between the party in the cabinet who advocated conciliation of the rising discontent, and the adherents of the duke of Alba, who would have suppressed all rebellion with a strong hand, threw the king entirely into the hands of the acute and implacable cardinal, to whom perhaps, more than to any other man, it was owing that Spain took no part in the great religious movement of the age. The fate of the unhappy Don Carlos is by some believed to have been hastened by his connivance; certain it is, that a deadly enmity had grown up between them, and during the funeral of the prince the cardinal contrived to withdraw, under pretence of indisposition. In his internal administration Espinosa was relentless and able, but in his foreign policy he failed to maintain that *prestige* which Spain had hitherto enjoyed. His arrogance, even towards the king himself, was long endured by the irresolute monarch; but at length, becoming alive to the errors of his foreign policy, he resolved to humble an arrogance which no Spanish subject had ever before dared to display. One day in the council, Espinosa, hastening as usual to give his opinion, was checked by the words—"I am president." The rebuff proved fatal; Espinosa died of a slight fever a few days afterwards, September 5th, 1572. It is said, that such haste was made with the embalment of the body, that the surgeons discovered a slight palpitation of the heart, and that the terror of seeing the cardinal restored to life proved fatal to the operator. The king, looking at the tomb of Espinosa many years afterwards, remarked—"Here lies the best minister I ever had."—F. M. W.

ESPRÉMESNIL, JEAN JACQUES DUVAL D', a notable figure in the prologue to the French revolutionary drama, was born at Pondicherry in 1746. The son of an official of high rank in the service of the French East India Company and who had married a daughter of Dupleix, D'Esprémesnil went to the French bar, and became a counsellor of the parliament of Paris. His ardent temperament first distinguished itself by his enthusiastic devotion to the arch-quack Cagliostro, and his energetic hostility to Marie Antoinette, one of whose chief opponents he was in the affair of the diamond necklace. In the long and bitter quarrel between the parliament of Paris and the king, which ushered in the French revolution, D'Esprémesnil was the most conspicuous spokesman of the body to which he belonged; and in the final triumph of the parliament on the 27th September, 1788, he was the applauded and worshipped hero of the public ovation. But with the French revolution, which he had helped to produce, the rôle of D'Esprémesnil was transformed. Sent as a deputy to the states-general by the Paris noblesse, and a member of the constituent assembly, he became one of the warmest defenders of the authority and privileges, not only of the old parliaments, but of the king. So great was his revulsion of political sentiment, that he once expressed in the assembly the opinion that, if the king had done justice to the opposition of the parliaments in the pre-revolutionary period, their members would have been hanged. At the epoch of the 10th of August, and the ensuing September massacre, he was saved from destruction by the intervention of Pétion, to whom he then addressed the well-known exclamation—"Four years ago I was the idol of this people, as you are to-day." He withdrew to an estate which he possessed in the neighbourhood of Havre, and lived in quiet and obscurity, from which, however, he was dragged during the Reign of Terror to Paris, where he was guillotined in the spring of 1794. During the closing scenes of his life, he behaved with a calmness which presented as strong a contrast to his former impetuosity, as was afforded by the political convictions to which he died a martyr, when compared with those which had made him six years before the idol of the populace.—F. E.

ESPRIT, JACQUES, born in 1611; died in 1678. Esprit was educated for the church, and was generally called the Abbé Esprit. He did not take orders, but as was then the practice

in France, he was supported by some ecclesiastical benefice. He was given a pension, and, through the interest of the crown, admitted a member of the academy. He was for a while "precepteur" of the children of the prince of Conti. He was a man much admired in society, and imitated the works which in his day attracted most attention. A work of his, "De la Fausseté des vertus humaines," abridged by Des Bans, under the title of "L'art de Connaître les Hommes," continues to be remembered, having been refuted by Leibnitz.—J. A., D.

ESPRONCEDA, JOSÉ DE, a Spanish poet, perhaps inferior to none of modern times. His father was colonel of the regiment of Bourbon, and in the spring of 1810 was employed in the memorable war of independence, in the province of Estremadura, his wife accompanying him. On the march, near Almendralejo, she gave birth to the future poet, who at five years of age was entered as a cadet of the regiment. On the conclusion of the war his parents went to reside at Madrid, where the abilities of young José attracted the warm encomiums of Alberto Lista, then professor of literature at the college of St. Matthew, who warmly encouraged him to persevere in his poetic career. But the time was pregnant with temptations to the Spanish youth to take part in more stirring pursuits. At fifteen years of age he became obnoxious to the law as a member of the secret society known as the "Numantinos," whose objects seem to have been confined to the overthrow of the minister, Calomarde. After four months' imprisonment, he underwent a further "rustication" in a convent at Guadalaajara, and here the poem entitled "El Pelayo"—the favourite theme of Spanish epic poets—was commenced. On his return to Madrid, finding that suspicion still attached to him, he resolved to travel, and visited Gibraltar and Lisbon. He arrived in the latter city with a capital of a few pence only, and we are assured that his adventures at this time would fill a novel. But the jealousy of the government pursued him; he was shut up in the castle of San Georgio, and afterwards shipped off to London. With these unpromising outlooks, Espronceda chose to fall in love with the daughter of a fellow-prisoner, then only sixteen years of age. Chance, or a stronger power, brought her to London soon after Espronceda's arrival there; and, though the results of this love affair are not known, we may infer something from the fond recollections he always entertained of this period as the happiest of his life. While in England he studied Shakspeare, Milton, and Byron; the latter, especially, seems to have been adopted as a model. It was from London that he wrote an "Ode to Spain," perhaps the finest of his poems. In 1830 we find him fighting on the barricades at Paris, during the three days of July, and shortly afterwards he joined the gallant band under Don Pablo de Chapalangarra, but only survived to witness the failure of their attempt, and write an ode to the memory of their leader. Returning to Paris, he took part in the chivalrous but fruitless effort for the liberty of Poland. On the death of Ferdinand, the road to employment and honour seemed again open to Espronceda, who was among the earliest refugees to return to Spain. He entered in the regiment of the queen's guards, but a political song, which he had written for a banquet, led to his dismissal from his post and banishment to Cuellar. Here he wrote a novel entitled "Sancho Saldaña, o el castellano de Cuellar," of which the merit is not great. As soon as the "estatuto real" nominally released the press from the trammels of censorship, Espronceda became one of the editors of the *Siglo* (the Age). But by the time the periodical had reached the fourteenth number, the whole of the articles intended for publication were condemned by anticipation. Espronceda hit upon an idea which has since been improved upon by journalists in similar straits. The sheet appeared with only the headings of the prohibited articles, among the rest his ode on the death of Don Joaquin de Pablo Chapalangarra. Probably the blank columns produced a greater effect than the most pointed writing could have done. The energies which could find no vent through the press, took other directions, and Espronceda was foremost in the revolutionary movements of 1835 and 1836. In 1840, when the popular cause triumphed, Espronceda once more resumed his post as a lieutenant of chasseurs, and ere long was appointed secretary of legation at the Hague. His friendly biographer—Ferrer del Rio—does not attempt to conceal that his life had been one of perilous excess, and, even at this time, it was clear that not many years were in store for him. He returned from the Hague after a very short stay, to take his seat

in the cortes as deputy from Almeria. The winter journey appears to have given a fatal shock to a constitution thus weakened, and he died on the 23rd of May, 1842, of an inflammation in the throat. Even in those agitated times, the death at the age of thirty-two, of one so gifted with powers of which his country had so much need, produced a profound impression, and his funeral was the occasion of an almost national outbreak of grief. His personal character was such as, in the eyes of those who knew him, almost to redeem the vices with which it was defaced. Of handsome person and winning manners, he yet chose to veil the kindness of his heart—continually shown by acts of self-sacrifice—behind an appearance of well-bred cynicism. As an orator, his most successful efforts were made amidst the barricades of 1835 and 1836. In more regular assemblies, his *forte* consisted chiefly in the occasional utterance of a pungent epigram at the right moment, or the audacity which ventured on defiance of authority, when no one else was bold enough to refuse submission. His set speeches were less fortunate, owing to a certain degree of hesitation, and the physical weakness to which, in his later years, he was subject. It is, however, as a poet that he has the greatest claim on the notice of English readers. A biography and criticism, perhaps too laudatory, may be found in Mr. Kennedy's *Modern Poets and Poetry of Spain*, together with translations of some of the finest of his shorter pieces. Perhaps it is upon these productions that Espronceda's fame will chiefly rest. His enthusiastic editors have attempted to establish for him a claim to rank with Goethe and Byron; but it is probable that much of the charm of Espronceda's poems—in the estimation of his countrymen at least—consists in the inspiration drawn from his great predecessors rather than his own creative powers. Measured, however, by actual service to the literature of his country, Espronceda's merit is not small. He first rendered the stately Castilian tongue pliable to the swift passions of a youth living in an age of revolution. He first demanded of song that it should utter the thoughts, the speculations, the aspirations of to-day, and cease the eternal reiteration of impossible love-makings and fabulous tales of chivalry. Among the minor poems, besides those mentioned above, is one on "The Last Night of the Condemned to Death;" "The Pirate;" a "Hymn to the Sun," and others, of considerable merit. A poem somewhat in the style of Don Juan, but with supernatural environment, entitled the "Student of Salamanca," displays considerable richness and pliancy of versification. A fragment of a larger poem, "El Diabolo mundo" (the Devil-world) is a Faust after the author's own peculiar views of life, and has perhaps more originality and power than nine-tenths of similar attempts. Espronceda, as much as any writer of the present day, has succeeded in strengthening the bonds between literature and life among his countrymen. His faults lie with what else of him could perish; but his works, marred though they were by the troubles of the time and by his own errors, will yet live and fructify.—F. M. W.

ESQUIROL, JEAN ETIENNE DOMINIQUE, a French physician, celebrated all over the world as the advocate of ameliorating the severe treatment of the insane. He was born at Toulouse in the year 1772, and studied medicine in Paris, where he became clinical clerk to Pinel at the hospital of Salpêtrière, devoted to the treatment of the insane. He joined the army, but lost no opportunity of studying the phenomena of insanity. In 1811 he was appointed successor to Pinel at the Salpêtrière. Here he immediately put in practice the views he had entertained of treating maniacs. The manacles were removed from their limbs, and kindness and regard for their feelings took the place of physical restraint and coercion. The change was marvellous, and from that time to this the treatment of the insane has been conducted on these humane principles, and a success attained that had never been possible otherwise. What Howard did for the criminal, Esquirol did for the insane. His labours are full of interest, and his works on insanity of great value. He died in Paris in 1840.—E. L.

ESSARTS, PIERRE DES, a French statesman, was born about 1360. He was one of the body of auxiliaries sent by the French court to aid the Scots in their wars with the English, and was taken prisoner at the battle of Homeldon, 7th May, 1402. After his release he was appointed by the duke of Burgundy in 1408 provost of Paris, and had also charge of the finances. He discharged the duties of his office with great ability and courage, but rendered himself obnoxious to many of the citizens by his

cruelty. He subsequently drew off from the new duke of Burgundy, Jean Sans Peur, and secretly attached himself to the duke of Orleans. On discovering this defection, Jean suspended Essarts from his office, and he retired to Cherbourg. He returned to Paris, however, in April 1413, and became governor of the Bastille. But he was soon after taken prisoner in an insurrection of the faction called the Butchers, brought to trial, and beheaded 1st July, 1413.—J. T.

ESSE, ANDRÉ DE MONTALEMBERT D', a celebrated military commander of the sixteenth century, was born in 1483. The chivalrous bravery for which he was distinguished during the Italian wars procured for him the especial favour of Francis I., by whom he was chosen one of the four knights (the king himself being one) who, in 1520, at a passage of arms held between Ardres and Guines, challenged all comers. The renown of D'Esse was greatly increased by his successful defence of Landrecies against the besieging army of Charles V. During the reign of Henry II., he made two campaigns in Scotland at the head of six thousand men. He was killed whilst conducting the defence of Terouanne in 1558.—R. M., A.

ESSEN, HANS HENRIK, Count of, born in Westgothland in 1755. He entered the army in the reign of Gustav III., accompanied the king on his various journeys and campaigns, and was by his side when he was slain by Ankerström. From 1795–97 he was overstholder at Stockholm, and in 1796 accompanied Gustav IV. to St. Petersburg. In 1800 he was appointed governor-general of Pomerania; in 1807 he defended Stralsund against the French; in 1810 he went to Paris to conclude the peace, and in 1814 was appointed under Bernadotte, to command the army against Norway; and after this country was united to Sweden, he was appointed rigststatholder in Norway, and chancellor of the university of Christiania. He died, statholder of Skaane, in 1824.—M. H.

ESSEX, DEVEREUX, Earls of, descended from a house of high rank in Normandy. The progenitor of the English branch of the family came over at the Norman conquest. They remained commoners, however, until 1461, when Sir Walter Devereux, who had married the heiress of Lord Ferrars of Chartley, was summoned to parliament by that title. He fell at the battle of Bosworth in 1485, fighting for Richard III., and was succeeded by his son, who married the heiress of the great houses of Bourchier and De Bohun. Their son was in 1550 created Viscount Hereford—a dignity which is still possessed by his descendants, and is the oldest viscounty in England. The greatest man of the family was—

WALTER DEVEREUX, first earl of Essex, grandson of the first Viscount Hereford. He was born in 1541, and in the nineteenth year of his age succeeded to the honours and estates of the family on the death of his grandfather. His family had, at an early period, embraced the protestant faith, and the young lord, in 1561 or 1562, married Lettice, the daughter of Sir Francis Knollys, a leading member of the puritan party. The mother of Lettice Knollys was first cousin to Queen Elizabeth. His marriage procured for Devereux an introduction to the court, where his ability and accomplishments placed him so high in the favour of the queen, that she styled him "the rare jewel of her realm, and the bright ornament of her nobility." In 1569, when the "rebellion of the north" broke out, he raised and equipped at his own charge a considerable body of troops, and materially assisted in suppressing that insurrection. As a reward for his services at this critical juncture, the earldom of Essex, which formerly had been held by his ancestors, the Bourchiers, was conferred upon him in 1572. In the following year he volunteered his services to suppress an insurrection which was then raging in Ulster, engaging to maintain at his own cost one half of the troops required for the enterprise. The queen lent him ten thousand pounds, to assist in paying the heavy preliminary expenses, on the security of his estates in Essex, but, with her usual parsimony, exacted ten per cent. interest, with forfeiture for non-punctuality of payment. There is every reason to believe that Essex was induced to undertake this hazardous expedition through the influence of Leicester, who was jealous of his growing favour with the queen, and is said, even at this period, to have formed an attachment to the Countess Lettice. Essex embarked at Liverpool on the 16th of August, 1573, along with the Lords Rich and Darcy, and many knights and gentlemen who accompanied him as volunteers. Soon after his arrival, however, he was abandoned by the greater part of

these adventurers, who, upon one pretence or another, returned home, disgusted with the hardships and privations to which they were exposed. In spite of these desertions, and of the numerous obstructions which were thrown in his way by the lord-deputy, Sir Walter Fitzwilliam and his abettors, Essex set himself vigorously to crush the insurgents, by cutting broad roads through the woods, and by driving off their cattle, and burning their standing crops. He succeeded in checking the rebellious chieftains of Ulster, and in inducing Sir Brian MacPhelim and the earl of Desmond to make their submission; but in a public view his expedition was of little permanent benefit, while he reaped nothing for himself but annoyances of every kind, and vexation and heavy pecuniary loss. His efforts were constantly thwarted by the authorities at Dublin, and their opposition was aided by the sinister influence of Leicester at home, and by the jealousies and caprices of the queen herself. Having remonstrated in vain both with Elizabeth and the privy council in letters equally spirited and judicious, and which exhibit his character in a most favourable point of view, Essex resigned his government of Ulster and his military command in March, 1575, and returned to England in the following November. He now gave open vent to his indignation against Leicester, whose treacherous conduct he deeply resented; but the perfidious favourite not only found means to appease the earl, but "by his cunning court tricks," says Camden, "and by a peculiar court mystery of wounding and overthrowing men by honours," succeeded in persuading Essex to return again to Ireland in the spring of 1576, with the office of earl-marshal of that kingdom. Here he soon found himself subjected to a repetition of his former ill usage; his counsels were systematically neglected, and all his active efforts thwarted. He survived his return only a few months; he died on the 22nd of September of dysentery, brought on by anxiety and grief. His death was popularly attributed to poison, administered through the instigation of Leicester, who married the earl's widow; but of this there is no satisfactory evidence. Essex was not only a man of great intellect, but was eminent for generosity, amiability, and loyalty. His fame has been somewhat overshadowed by that of his more brilliant son, but in true nobility of character, the first earl was greatly superior to his successor.

ROBERT DEVEREUX, second earl of Essex, was born on the 10th November, 1567. His father on his deathbed, in a most beautiful and pathetic letter, recommended to the protection of the queen all his children, and especially "him upon whom the continuation of his house dependeth," and requested Lord Burleigh to superintend his education. The great statesman sent the young earl in 1577 to Trinity college, Cambridge, where he pursued his studies with diligence and success, and received the degree of M.A. in 1581, at the age of fourteen. Three years later he was introduced at court by his stepfather Leicester, who was then in the height of his power; and no sooner did he appear, says a contemporary writer, than his "goodly person and a kind of urbanity and innate courtesy, combined with the recollection of his father's misfortunes won him the hearts of both queen and people." In 1584 the young earl accompanied Leicester as general of the horse on his expedition to the Low Countries, spending on the occasion £1000 as an outfit for his troop—an act of extravagance which drew forth a merited reproof from his grandfather, Sir Francis Knollys. He saw but little service in this campaign, but he displayed the most brilliant courage at the battle of Zutphen, 22d September, 1586, and for his gallantry on this occasion was knighted by Leicester. On his return to England it soon became apparent that the young earl was regarded with special favour by Elizabeth; she kept him continually about her, and, according to a contemporary, occupied him in the evening "playing at cards, or one game or another, with her, that he cometh not to his own lodging till birds sing in the morning." In 1587 he succeeded Leicester as master of the horse, and in the year following was made general of the horse in the army levied to repel the Spanish armada. Elizabeth soon after conferred upon him the order of the garter, and on the death of Leicester, which took place in the same year, he attained to the supreme place in the favour of the queen. He seems, however, to have speedily become wearied of a court life, and resolved to join the expedition which at this time was fitted out under Sir John Norris and Sir Francis Drake, for the purpose of assisting Don Antonio in the recovery of the crown of Portugal. He knew that it was impossible to obtain the queen's leave, and therefore quitted the court, secretly hurried with all speed to Plymouth,

and set sail some hours before the arrival at that port of Sir Francis Knollys, who had been hastily despatched with letters from the queen "to stay him." He joined Norris and Drake at Corunna, took part in all their adventures and shared in all their dangers, and remained with them until June, when he received a peremptory order from Elizabeth, commanding his instant return. When he at length presented himself at court, his flight and disobedience to the queen's orders were speedily forgiven and forgotten, and his supremacy in the royal favour was more firmly established than ever. It was probably at this period that his well-known quarrel with his chief rivals, Raleigh and Blount, took place. He obtained an order for the former "to go and plant" his grant of ten thousand acres in Ireland, and he fought a duel with the latter, who disarmed and wounded him in the knee. But they were soon after reconciled, and their friendship was terminated only by death.

In 1590 Essex privately married the only daughter of Sir Francis Walsingham, the widow of Sir Philip Sydney. The queen was exceedingly enraged, as she always was with those about her who married without her consent, and affected to think that Essex had married below his degree. But he soon made his peace, and it seemed as if there was scarcely any offence which could not be forgiven him by his fond mistress. In 1591 he was despatched with four thousand troops to the assistance of Henry IV. of France in the siege of Rouen, against the league and the Spaniards. Essex, as usual, distinguished himself by his chivalrous gallantry, but the expedition was unsuccessful, and the earl's only brother was killed by a musket shot.

In 1596 a new invasion of Spain was undertaken by the advice of the Lord High-Admiral Howard and of Essex, who were appointed to the joint command of the expedition which was directed against Cadiz. It was completely successful. The Spanish fleet was defeated, with the loss of thirteen men-of-war. A great number of merchant vessels were captured, and Cadiz was taken, plundered, and burned, but the citizens were treated with great clemency. Dissensions, however, now unfortunately sprung up among the English commanders, and Essex, who had greatly distinguished himself in these operations, urgently recommended that they should follow up their successes; but the majority, anxious to secure their plunder, resolved to return home. This result excited general dissatisfaction. Essex, however, completely vindicated his conduct, and defeated the malice of his enemies, by his publication of the "Censure of the Omissions in the Expedition to Cadiz." He was appointed master of the ordnance for life in March, 1597, and in July was sent as commander-in-chief, with Lord Thomas Howard as vice-admiral and Sir Walter Raleigh as rear-admiral, of a new expedition against the Spanish fleet. They succeeded in making some valuable captures, but the expedition was generally regarded as a failure, and the queen received Essex with angry reproaches. The earl was on his part displeased on account of the manner in which Lord Howard's services at Cadiz were rewarded, and of the appointment of Sir Robert Cecil to the secretaryship of state; and though he was pacified at the time by his own elevation to the high office of hereditary earl-marshal of England, the relation between the queen and him was by no means on a satisfactory footing. A few months later, in a dispute with Elizabeth concerning the choice of a governor for Ireland, he contemptuously turned his back upon her majesty, who, taking fire at the insult, gave him a box on the ear, and bade him "go and be hanged." The angry favourite clapped his hand upon his sword, and said that "he neither could nor would put up with such an affront." It is believed that his ruin may be dated from this incident. A few months later, March, 1599, he was induced by his enemies to accept the office of lord-lieutenant of Ireland, with the view of suppressing the disorders which, as usual, prevailed in that country. He entered upon the undertaking with reluctance, and he performed nothing of importance. His measures were severely criticised and blamed; and, disgusted with the whole affair, he suddenly quitted his command without permission and returned to England. The queen received him at first with apparent satisfaction, but afterwards, at the instigation of the high-admiral and Cecil, committed him to custody, and called him to account for his conduct. He was deprived of his seat in the privy council, and of all his offices except that of master of the horse, and detained a prisoner in his own house for several months. He was at length set at liberty, but denied access to the court by the queen, who also refused him the renewal of his

patent for the monopoly of sweet wines, declaring that "the ungovernable beast must be stinted in his provender." This last act of severity deeply wounded the haughty spirit of Essex, and caused him to abandon all hope of regaining the royal favour. His rage and despair seem to have brought him almost to the verge of insanity. Among other rash sayings, he declared that "the queen was cankered, and that her mind had become as crooked as her body," a speech which Sir Walter Raleigh affirms cost him his head. He listened to the rash and desperate advice of some of his associates to remove his enemies by force from the queen's council, and made his house the resort of all who were dissatisfied with the government. A summons to appear before the council, 7th February, 1601, brought matters to a crisis, and induced him to adopt a course characterized by almost incredible madness and folly. At the head of about three hundred gentlemen and retainers, he marched next day into the city, and attempted to create an insurrection in his favour, but not one man would take up arms. He therefore returned to Essex house, but after a short defence was compelled to surrender, and was committed to the Tower. He was brought to trial on a charge of treason on the 19th of February, condemned, and executed on the 25th.

Thus perished, in the thirty-fourth year of his age, the victim of his own ill-regulated passions and misdirected ambition, a nobleman who has been justly termed "the ornament of the court and of the camp, the model of chivalry, the munificent patron of genius, whose great virtues, great courage, great talents, the favour of his sovereign, the love of his countrymen, all that seemed to insure a happy and glorious life, led to an early and an ignominious death." He was frank, generous, amiable, and affectionate; his personal accomplishments were of the highest order; and he was not only the best of all Elizabeth's favourites, but by far the most attractive hero of her reign. But his many great and good qualities were marred by his pride, vanity, ambition, and rashness. He enjoyed the rare distinction of being at once the favourite of the sovereign and the idol of the people. His death embittered the brief remainder of Elizabeth's reign, and in the opinion of not a few about her, shortened its duration. Essex left by his wife three sons—two of whom died in their infancy—and two daughters. His eldest son—

ROBERT DEVEREUX, third earl of Essex, was born in 1592. He was educated first at Eton, and then at Merton college, Oxford, where the learned Sir Henry Saville, the warden, took charge of his education. On the accession of James in 1603, the young earl was restored to his hereditary honours, and was made the companion of Prince Henry, both in his studies and his amusements. On the 5th of January, 1606, he was married to Lady Francis Howard, daughter of Lord Suffolk. Owing to the extreme youth of the couple, it was arranged that the earl should spend a year or two on the continent before settling in life. When he returned to claim his wife in 1611, he found that during his absence she had contracted a violent passion for Robert Carr, Lord Rochester, afterwards earl of Somerset, the notorious favourite of King James, and refused to cohabit with her husband, until compelled to do so by her father. She lavished upon Essex the coarsest reproaches; employed magic philtres and potions, furnished by the infamous poisoner, Mrs. Turner, to further her views; and at last instituted proceedings against Essex, praying for a dissolution of their marriage, on the ground of his alleged impotence. A divorce was ultimately obtained through the influence of the king, who was anxious to gratify his worthless favourite, and the countess was soon after married to Rochester—(see SIR THOMAS OVERBURY). Disgusted with the treatment he had received, Essex retired to his house at Chartley, where he lived in seclusion until the breaking out of the Thirty Years' war, when he raised a company and joined the volunteers who in 1620 went to the assistance of the elector palatine, the king's son-in-law. Essex returned to England in the winter for the purpose of obtaining reinforcements; but failing in this object, he went to serve as a volunteer under Maurice, prince of Orange, in Holland, and gained considerable distinction as a gallant soldier. A few months after the death of James, Essex was invited to England to take the command of a regiment, and was appointed vice-admiral of a fleet which was employed in an unsuccessful expedition against Spain. In 1630 he ventured to marry a second time, but the result was again unfortunate. His new countess, a daughter of Sir William Paulet, bore him one son, who died in infancy; but owing to

some alleged familiarities between her and Mr. Uvedale, a young courtier, a separation ensued, after their union had lasted for six years. In 1639, when the Scottish nation took up arms in defence of their rights against the ecclesiastical innovations of Charles and Laud, Essex was made lieutenant-general of the army which the king levied for the purpose of suppressing the northern insurrection. A truce was, however, speedily concluded, "and Essex, who," says Clarendon, "had merited very well throughout the whole affair, and had never made a false step in action or in council, was discharged in the crowd without ordinary ceremony;" and soon after an additional affront was put upon him by Charles, who seems to have inherited his father's dislike of the cold, stern, and stately general. Essex was one of the twelve peers, who in 1640 signed a petition to the king that he would summon a parliament for redress of the public grievances. He was also one of the commissioners appointed to treat with the Scots at Ripon; and when, after the downfall of Strafford, Charles wished to conciliate the parliament, he made Essex lord-chamberlain. The earl, however, had no reason to favour the court; and when matters came to extremity between the king and the parliament, he cast in his lot with the movement party. Charles, on leaving London suddenly, after the failure of his insane attempt to arrest the five members, called upon Essex to follow him, and, enraged at his refusal, instantly deprived him of all his offices. The earl, whose popularity and influence were now very great, was appointed general of the parliamentary army, 12th July, 1642, and was in consequence proclaimed a traitor by the king. He commanded at the indecisive battle of Edgehill, 23rd October, 1642; in the following year took Reading, raised the siege of Gloucester, and fought the bloody battle of Newbury, in which Falkland was killed. In the campaign of 1644, in compliance with the decision of a council of war, he marched into Cornwall in the hope of obtaining recruits; and being followed and hemmed in by the king at the head of a greatly-superior army, he was obliged to make his escape by sea from Fowey, while his infantry capitulated. His cavalry, however, forced their way through the king's army. The languid proceedings of the parliamentary generals were now loudly condemned; and the extreme party soon after succeeded in carrying the "self-denying ordinance," which excluded the members of either house of parliament from holding any command in the army. Essex on this resigned his office of general (2nd April, 1645); and the parliament resolved that for his services he should receive £10,000 a year, and be raised to the rank of a duke. He did not long survive his retirement, having died of a fever, 14th September, 1646, in the fifty-fifth year of his age. He was interred with great state in Westminster abbey. Clarendon says, Essex "was of a rough, proud nature, the most popular man of the kingdom, and the darling of the swordmen;" and admits that he was a man of incorruptible integrity, constant in his friendships, and faithful to his trust, but accuses him of vanity, ambition, and weakness of judgment. His military talents were not of a high order. He had little energy, and no originality. He was a timid politician, and probably from that cause was a dilatory, hesitating, and inefficient general. At his death the title became extinct.—J. T.

ESSEX. See CAPELL.

ESSEX, JAMES, an English architect, son of a carpenter at Cambridge, born in 1723; died in 1784. He was educated at the school of King's college, where, by frequent contemplation of the chapel of that institution, he contracted that love of Gothic architecture which distinguished his career. He was employed by Bentham in 1757, to make drawings for his work on Ely cathedral, the choir and other parts of which, as will be seen by a reference to Bentham's work, he altered in 1770 and following years. He repaired Lincoln minster, and erected there a stone altar-piece of his own designing. Besides executing some repairs at King's college chapel, his proposals for publishing the plans and sections of which are contained in Gough's Brit., he effected extensive alterations in several of the colleges at Cambridge, constructed a monumental cross at Amptill in memory of Catherine of Aragon, and carried out improvements in the ancient mansion at Maddingley in Cambridgeshire. His designs for new buildings at King's, Benet (Corpus Christi), and Emmanuel colleges, and for a new public library at Cambridge, were engraved in 1739-1752. Essex pursued archaeological studies with great ardour, and numbered among his friends Gray the poet, Horace Walpole, Gough, and Tyson. As a mem-

ber of the Society of Antiquaries, he contributed some papers to their *Archæologia*.—J. S., G.

ESTACO, ACHILLE (better known as **ACHILLES STATUS**), a learned Portuguese, born at Vidigueira in 1524. He was taken into Asia when a child by his father, and destined for a military life; but manifesting different tastes, he was entered as a pupil in the school at Evora, and afterwards studied at Louvain and Paris. His first literary production was a version, with notes, of two hymns of Callimachus, followed by commentaries on Cicero, Horace, Catullus, and innumerable other learned works. He was librarian to Cardinal Sforza; secretary to the council of Trent under Pius IV.; and afterwards secretary to Pius V. and Gregory XIII. In 1569 he published a work, which is now as valuable as it is rare, "Illustrium virorum ut exstant in urbe expressi vultus." He died at Rome, 15th September, 1581.—F. M. W.

ESTAING, CHARLES HECTOR, Count d', a distinguished French naval officer, was born in Auvergne in 1729, of an ancient and honourable family. Entering the army, he fought in India under Lally Tollendal, and was taken prisoner by the English in Lally's unsuccessful attack upon Madras in 1759. Liberated on parole, he quitted the army for the navy; and, receiving the command of two war-vessels of the French East India Company, he did considerable mischief to English shipping and commerce in the Indian seas. On his way home he was captured by an English cruiser, and ultimately transmitted to London; he succeeded in clearing himself of the charge that he had broken his parole. At the peace of 1763 he was suddenly elevated to the rank and authority of lieutenant-general of the naval forces of France. Fifteen years later, he took the command of the first squadron sent by France to aid the Americans in their struggle with the mother-country, and, among other achievements, captured the island of St. Vincent. He failed however, in a strenuous attempt to take Savannah, and, on returning to France, was in disgrace for a time. At the breaking out of the French revolution he was made commandant of the national guard of Versailles, and remained steadfast to the cause of constitutional royalty. Eventually he was guillotined during the Reign of Terror on the 28th April, 1794. He closed his defence before the ruthless revolutionary tribunal, with the words—"When you have cut off my head, send it to the English; they will give you a high price for it."—F. E.

ESTAMPES. See **ETAMPES**.

ESTCOURT, RICHARD, an English actor and author, frequently commemorated by Steele in the *Spectator* and the *Tatler* for his extraordinary powers of mimicry, his wit, and polished manners, was born at Tewkesbury in Gloucestershire in 1668. He ran away from his father's house at fifteen years of age, and joined an itinerant troupe of comedians at Worcester. He was soon discovered by his father, carried up to London, and bound apprentice to an apothecary, but only a short time had elapsed when he returned to the stage. He passed two years itinerating in England, then went over to Ireland, and finally appeared at Drury Lane, where, in the part of Dominio in the Spanish Friar, he achieved a great reputation. The whole of his stock-in-trade as an actor, however, was mimicry. He left two dramatic pieces entitled "Fair Example" and "Prunella."—J. S., G.

ESTE, HOUSE OF.—The origins of this celebrated family have been interwoven with legendary lore by the playful adulation of Ariosto, and the epic muse of Tasso. But the first record which we find of historical authenticity is that which relates to one Marquis **ADALBERTO**, who probably was of Longobard descent, and who lived at the beginning of the tenth century.—His son **OBERTO OBIZZO**, who embraced the party of Otho I. of Germany against King Berengarius, married Guilla, sister to Ugo, marquis of Tuscany, through which marriage the estate of Este was added to the already large domains of the family.—His successors **OBERTO II.** and **ALBERTO AZZO I.** joined in the attempts made by Arduino (1004-1014), and by the diet of Pavia, to wrest the Italian crown from the hands of the Germans.—**ALBERTO AZZO II.**, a supporter of Pope Gregory VII., married Cunizza, or Cunegonda, of the house of Welf in Swabia. Her brother, Welf III., having died without children, was succeeded by her son **GUELFO** of Este, who is the root to which, through the branch of Brunswick-Luneburg, the reigning house of England owes its origin (see **BRUNSWICK, HOUSE OF**). From these Welfs and their rivals the Weiblungen came to the Italians the party name of *Guelfi* and *Ghibellini*.—**FOLCO** carried on the Italian line of the Estensi, who, in the twelfth

and thirteenth centuries, were at the head of the Guelf party in northern Italy against the Ghibelin chiefs, Salin guerra Torelli, Ecelino da Romano, &c.—**AZZO NOVELLO** conquered Ferrara from the old Torelli (1242), and headed the crusade raised by Pope Innocent IV. against Ecelino, who, with all his relatives, fell a victim to the hatred of the Guelfs. Azzo was saluted by the pontiff as defender of the church, and recognized by the citizens of Ferrara as their lord. Ferrara, Comacchio, and other places, which subsequently belonged to the Estensi, were claimed by the popes as their property, through the donation of Pepin. These temporal privileges, however, asserted by the church, but uncertain in their very origin and nature, were often cancelled by other kings and emperors, through that same authority which had at first granted them, and oftener disregarded by feudal lords and the citizens of the free towns. The popes, nevertheless, constantly proclaimed their presumed rights. But, as they had then no power to transform their nominal jurisdiction into absolute sway, popular franchises and princely claims superseded everywhere their old pretensions, often with their own sanction. The Estensi were considered, even after the destruction of the house of Suabia and the wreck of the Ghibelin power with it, the protectors of the Guelf party against the remaining feudal lords of Lombardy (Visconti, Scaligeri, &c.). South of the Po the Guelfs were dominant; but society was still disturbed by the private feuds of the nobles. The working portion of the community began there, as well as in other parts of Italy, to look out for some strong hand, able to protect law and order; and thus it was that, not only Ferrara, but also Modena Reggio, Rovigo, and other towns, elected the Estensi as their podestà, or dictators, first *pro tempore*, then with an established hereditary claim. The popes through their Guelf sympathies bestowed upon them the temporary investiture of Ferrara, with the title of vicars of the church. At the death of Azzo the people proclaimed as his successor his nephew **OBIZZO**, although illegitimate. This was not a singular occurrence with the Estensi, for, when there was no legal heir, they often used to appoint as their successor in the state some illegitimate whom they thought fit for the office; and in this practice they generally met with the consent of the citizens, who cared more for able than for legitimate rulers. At the beginning of the fourteenth century the papal legate, Cardinal Pelagrus, occupied Ferrara; and the popes, who were then at Avignon, transferred the vicarage of that town to King Robert of Naples. But the Ferrarese did not long submit to French and papal reaction. They rose in arms, and called back **RINALDO** and **OBIZZO II.** of Este (1317). Obizzo made an agreement with Pope Giovanni XXII., and obtained from him a regular investiture of Ferrara (1329), whilst the Emperor Lodovico of Bavaria gave him imperial investiture of Modena and Reggio. With his son **ALBERTO** a new breach took place in the regular succession of the family, as, through want of a legitimate heir, he appointed, and the people acknowledged as their future master, his natural son **NICOLÒ**, who being yet a child at the death of his father, a municipal regency governed in his name till 1402. Nicolò proved a gallant condottiere and a man of literary tastes. After having commanded the Florentine and Venetian troops against the Visconti, who were then rising to formidable power, and brought to subjection the rural nobility (*nobiltà castellana*) of his states, he turned his mind to the encouragement of manufactures, agriculture, and learning; and built the beautiful tower of the Gothic cathedral at Ferrara, and other splendid monuments. The infidelity of his wife Parisina, who loved Ugo, one of his natural sons, and the tragical end of the two lovers are well known, both through history and romance.—**LIONELLO** and **BORSO**, two other of his natural sons, held successively the reins of government after his death, as Ercole, the only legitimate one among his children, was still under age. Lionello, a learned pupil of Guarino of Verona, pursued a policy of peace, and endowed Ferrara with objects of antiquity, with schools and libraries. The university, an institution of the thirteenth century, was much improved by him. Borso, chosen by the people in 1450, followed the same course. Industry, commerce, civil law, municipal statutes, the fortifications of Ferrara, and the submission of the clergy to public duties and taxation, occupied in turn his watchful administration. The Emperor Sigismund conferred upon him, with a new investiture of Modena and Reggio, the title of duke; and Pope Paul II. did the same with regard to Ferrara. Borso had no wife; and when he died, **ERCOLE** succeeded to the throne. Ercole I. was very cautious, and often

neutral in his policy, amidst the foreign wars which distressed Italy in consequence of the expedition of Charles VIII. against the Arragonese dynasty at Naples, with which the duke was connected through his wife Eleonora d'Arragona. His court was a seat of chivalry, of literature, and of splendid feasts. Romantic traditions, theatricals, the graces of art, and choice society enlivened it. There the genius of Boiardo shaped into a charming poem the mediæval legends about the adventures of Roland. The Ferrarese school of painting vied in excellence with the best in Italy. The town was doubled in size; the country embellished with parks; and agriculture protected from inundation by skilful hydraulic contrivances. With Ercole I. closes the golden age of the rule of the Estensi. They had been up to that time liberal and self-relying. Now, with the subjection of Italy to foreign influence, the corruption of her princes, and the growth of the temporal power of the popes, began a period of servility and decline.—ALFONSO I., though endowed with courage and occasional impulses of patriotism, bowed to the stranger. Still, as if to protest against his dependency, at the battle of Ravenna, though fighting in the French camp, he ordered his gunners to fire on both French and Spaniards, crying out to them that it was all the same, as they were all enemies, "*Sono tutti nemici.*" Obligated to balance his policy between papal and imperial influence, during the pontificates of Julius II., Leo X., and Clement VII., he bequeathed to his successors, ERCOLE II. and ALFONSO II., a state entirely subservient to catholic reaction. Still, under him literature and the fine arts continued to flourish. Ariosto was private secretary to Cardinal Ippolito, brother to the duke; a luxurious churchman, a soldier, and a pompous, though often stingy patron of literary men, as was the case towards the penniless bard of the Orlando Furioso—(see his Satire to Annibale Malaguzzi). Under the pomp and glitter of the court domestic plots and licentiousness sullied the interior of the family. The duke, to console himself for his marriage with Lucrezia Borgia—a connection formed through reasons of state, when the Borgias were powerful in Italy—had for his concubine the celebrated Laura Eustochia, by whom he had several sons. The fate of the house appears with increasing gloominess under Ercole II. France was no more at hand; papacy and Spanish influence all-powerful. Jesuits and other religious orders flocked in and ruled the state. His wife, the good Renée of France, a patroness of the reformers, was sternly watched over by her bigoted husband and by her son Alfonso. When the latter succeeded to the throne, she returned to her native country, and with her departed from Ferrara the last hope of protection to civil and religious freedom. Literature remained still honoured, particularly under the genial influence of womanly feeling; as both Lucrezia and Eleonora, sisters to the duke, were fond of poetry, and enthusiastic admirers of the noble Torquato, the poet of chivalry and religion—(see Tasso). Though Alfonso II. was not a tyrant, still his fondness for amusements, for chivalrous exercises, for hunting, and for every sort of pomps and shows, proved ruinous to his subjects, who consequently became lukewarm in the support of the petty dynasty, when through want of legitimate successors, and the resolve of Pope Clement VIII. to have Ferrara reversed to the church, the last day of the lordship of the Estensi over that town was looming on the horizon. The nearest relation to Alfonso II. was his cousin CESARE, whose father, the marquis of Montecchio, was born of Alfonso I. and the above-mentioned Laura Eustochia. The marquises of San Martino, a collateral branch of the house of Este, were disliked by the duke. He consequently chose for his heir the son of Montecchio, though he was not otherwise very partial to him. Meanwhile, Pope Clement VIII. was eagerly plotting for the acquisition of Ferrara to the Holy See. He refused to recognize Cesare, called him an usurper, and excommunicated him. The investiture of Ferrara had never been settled as a permanent right in the house of Este, much less with regard to illegitimate succession. The fact that Alfonso I. had legitimized by subsequent marriage the marquis of Montecchio, had no weight on the mind of the pope; who, being then stronger than any municipal or feudal power in his domains sent an army to occupy Ferrara. No manly resistance was offered; and Lucrezia, through private hatred against Cesare on account of the share that his father had had in the misfortunes of Tasso, gave up the dukedom and every jurisdiction of the Estensi to the papal legate, Cardinal Aldobrandini.

The annals of the Estensi after the loss of Ferrara are of no

importance in the history of Italy, and present no interest in themselves. Modena, Reggio, the Garfagnana, &c., remained to the house as imperial fiefs. A succession of princes of no distinction, except occasionally as generals in the service of the foreign powers—France, Austria, Spain—which converted Italy, during the seventeenth and eighteenth centuries, into a military field for the carrying out of their ambitions, brings us to the final extinction of the house at the beginning of our century.—ALFONSO III., the son of Cesare, died a monk in 1629. FRANCESCO II. (1658), ALFONSO IV. (1662), FRANCESCO II. (1684), and his uncle RINALDO, who resigned the dignity of cardinal in order to obtain the ducal throne, and married the Princess Carlotta Felicità of Brunswick (1696), were treated as vassals by the contending powers. The son of the latter, FRANCESCO III., was general-in-chief of the Spanish armies in Italy in the war for the Spanish succession.—ERCOLE III., who succeeded him in 1780, had only one daughter, Maria Beatrice Ricciarda, with no hope of other children, having separated himself from his wife, Maria Teresa, duchess of Massa. Maria Teresa of Austria obtained Beatrice as wife to her son Ferdinand. Thence the Austrian succession to the duchy of Modena and Reggio, which after having been conquered by Napoleon in 1796, was, through the treaty of Vienna, given up a prey to the tyranny of the petty Austrian dukes who have oppressed it down to the last events in Italy.

During the Estensi sway at Modena nothing occurs worthy of note, save the encouragement afforded by the native genius of the inhabitants to public instruction in the last century, and, above all, the revival of historical studies, owing in a great measure to the heroic exertions of one single man, Antonio Muratori. To him we are indebted for the best sources of information concerning the history of the house of Este. (See also Litta *Celebri Famiglie Italiane, Casa d'Este*).—A. S., O.

ESTE, CHARLES, a miscellaneous writer, born in 1753; died in 1829. He was the son of poor parents; was for some time connected with the stage, afterwards engaged in medical pursuits, and finally entered the church, having been ordained in 1777, and appointed one of the reading chaplains at Whitehall. He was editor of the daily journal called the *World*.—J. S., G.

ESTERHAZY DE GALANTHE, the wealthiest family of the Hungarian aristocracy, was founded by Francis Esterhazy, who died in 1595. By marrying a rich widow, in the house of whose first husband he had been a clerk, he got considerable influence in the county of Presburg, and was elected sheriff.—His youngest son, NICHOLAS, born in 1582, followed his father's example, and married a rich widow and heiress, by whose extensive landed property he became a man of great importance in the religious wars which raged during his lifetime, when the successive emperors, Rudolph, Matthias, and the two Ferdinands, were determined to put down protestantism in Hungary as well as in Bohemia and Germany. Nicholas Esterhazy sided in these struggles with the German emperor and Roman catholicism, and, by the favour of the court and his talents, rose soon to the highest offices in the state. He was already chief-justice at thirty; and in 1625 the diet elected him palatine, or viceroy, the highest post to which a Hungarian could then aspire. The primate, archbishop of Grass, Peter Pazman, was at that time busy in bringing the great protestant houses back to the Romish church, and the palatine most heartily co-operated with the crafty priest; but the oppression of the protestants brought about an invasion of Hungary by Prince Gabriel Bethler of Transylvania, who, for the second time, had taken up the cause of protestantism in Hungary. Two-thirds of the country were now in the hands of Bethler, and Esterhazy wisely modified his former policy, and succeeded in inducing the stubborn emperor to make peace. It was concluded at Presburg in 1626, and confirmed the religious liberty established by the peace of Vienna in 1606. The palatine was equally successful in bringing about a peace with the Turks in 1628, after which he administered the country with moderation and great political sagacity for eight years, to the satisfaction both of the emperor and the diet. In 1637, however, he suddenly resigned his office and secretly encouraged the opposition, when the imperial authorities had refused to acknowledge the questionable rights of Elizabeth Thurzo, his daughter-in-law, to the immense inheritance of the Thurzos, who had just failed in the male line. The emperor, Ferdinand III., ordered now that the estates of the Thurzos should be given up to the son of the palatine; and Nicholas

Esterhazy, created a count in 1626, once more became the devoted partisan of the house of Hapsburg, though it had again returned to its hereditary task of oppressing the protestants and curtailing the constitutional rights of the country. Upon this Prince George Rakvitz of Transylvania, invaded Hungary in 1643, to redress the grievances. The palatine failing to conciliate the emperor's view with the rights of the country, took at last the field against Rakvitz, but he died in 1645, before the war was ended by the peace of Linz, which again confirmed civil and religious liberty in 1647.

PAUL, the third son of Count Nicholas, born in 1635, followed the traditions of the family, and espoused the cause of the emperor and of the jesuits, always ready to curtail the rights of the protestants, and to yield, though with reluctance and not without opposition, to the despotic tendencies of the emperor, Leopold I. He remained faithful to him even when, in 1671, he had abolished the constitution, when the protestant clergymen, refusing to give up preaching the gospel, were exiled and imprisoned, and General Caraffa held the bloody assizes of Eperges. Still the nation offered such resistance to Leopold, that in 1681 he had to return to the path of legality. After ten years of despotism the diet was again called together, which elected Count Paul Esterhazy palatine, as the man, who, enjoying the confidence of the emperor, might be able to defend the despotic plots of the German ministers. His hold upon the nation enabled him in 1687 to carry the bill which established the hereditary right of the Hapsburgs to the crown of Hungary, and abolished that clause of the Hungarian magna charta, which legalized an insurrection against the king whenever he should have violated the constitution. The emperor rewarded the palatine by raising him to the rank of a prince of the Roman empire; but Prince Esterhazy, on account of his foreign title, lost now all his influence in Hungary. New risings took place against the Austrian rule, and when in 1704 the old emperor, involved at that time in a French war, wished to come to terms with the insurgents, they refused to treat with the palatine, as a man who had sold himself to the Germans. It was therefore to his great regret, that not he, but Archbishop Paul Szécheny, by the good offices of the English government and the Dutch states general, succeeded in bringing about the peace of Szatlaide in 1711, once more promising civil and religious liberty to Hungary. Prince Paul Esterhazy died in 1713.

Besides the two palatines, we may notice Count EMERIC ESTERHAZY who was born in 1665, and died in 1747, prime of Hungary, known by his boundless indiscriminate liberality to the poor, including beggars of every kind.—Count CHARLES ESTERHAZY, bishop of Erlau, was an open enemy of the protestants. He founded the library and the observatory of Erlau in 1777.—Prince PAUL ANTHONY ESTERHAZY, born in 1711, a grandson of the palatine Paul, raised, fitted out, and commanded a regiment of hussars in the wars of Maria Theresa against Frederic II. of Prussia, and died a field-marshal in 1762. His brother JOSEPH, born in 1714, distinguished himself in the same war, and died in 1790, likewise a field-marshal.—Prince ANTHONY, born in 1765, is renowned as the munificent patron of the great composer Haydn, and as the founder of a celebrated collection of pictures and engravings; he died in 1833. His son, Prince PAUL, born in 1786, chose the diplomatic career, dazzled—as ambassador between 1830 and 1837—London society by the splendour of his jewellery, signed the protocols and treaties which recognized the independence of Belgium, became in March, 1848, Hungarian minister of foreign affairs, but gave in his resignation in September of the same year, as soon as he heard of Ban Jellachich's invasion. He has since lived on his estates, retired from politics.—F. P. L.

ESTHER or ESTHERKA, a Polish Jewess, was born at Opoczno in the fourteenth century. She is celebrated for her beauty, and for the fascination which she exercised over Casimir the Great. Her influence with that sovereign she used to meliorate the condition of her people, and succeeded in procuring for them an unwonted number of privileges. She seems to have had their welfare much at heart, and is said to have died of grief at the persecutions which again broke out against them after the death of Casimir in 1370. Esther bore Casimir two sons, both of whom were made away with by the Polish nobles.—R. M., A.

ESTIENNE. See STEPHANUS.

ESTIUS, WILLIAM, was an eminent Roman catholic professor of theology in the university of Douay, during the last

quarter of the sixteenth century and the early part of the seventeenth. He occupied the chair of exegetic and scholastic theology for thirty-one years, and held the office of chancellor for ten years before his death, which took place in 1613. During all that time he was the chief ornament of the university, and his reputation as a teacher was confirmed by his success as an author. His best work, in the estimation of theologians of his own church, was his "*Commentarii in omnes Divi Pauli, et septem Catholicas Apostolorum Epistolas*"—Duaci, 2 tom., fol., 1614, 1615—in which he adopts the literal and grammatical principle of interpretation. Of less importance are his "*Annotaciones in præcipua et difficiliora sacra Scripturæ loca*," Duaci, 1817, fol.; and his "*Commentarii in lib. iv. Petri Lombardi*," Duaci, 1615.—P. L.

ESTOUMEL, an eminent French family which, besides the companion of Godfrey of Bouillon, Reimbold d'Estoumel, numbers among its members the following eminent persons:—

JEAN D'ESTOUMEL, a distinguished general in the reign of Francis I., died in 1557. He was employed, both by the king and the duke of Vendôme, in arranging the preliminaries of the marriage of Mary of Lorraine with James V. of Scotland (1531). One of his feats of arms gave rise to a ceremony in Peronne, which was annually performed till the era of the Revolution. When that place was besieged by the count of Nassau in 1536, Estoumel threw himself into it with all the provisions he could muster, and repulsing assault after assault, at last compelled Nassau to raise the siege. To commemorate this exploit, the inhabitants of Peronne annually had a solemn procession, headed by the clergy, who were instructed to compliment the descendants of Estoumel on the exploit of their ancestor.

* ALEXANDER CESAR LOUIS, Count d'Estoumel, son of the marquis d'Estoumel, who made some figure in public life during the revolutionary period, was born in Paris in 1780. He entered the army in 1799; served in Germany, Spain, and Portugal; and after the battle of Eckmühl, in which he took part, received from Napoleon the cordon of the legion of honour. In 1815 he was elected to the chamber of deputies, where he sat, with only short intervals, till 1837. He voted always with the ultra-liberal party in the chamber. In 1833 he was sent to America on a mission of importance, but was recalled at the moment of his entering Washington. Since 1837 d'Estoumel has been living in retirement.—J. S., G.

ESTOUTEVILLE, GUILLAUME D', a French prelate, born in 1403, and died in 1483. He was from the first designed by his parents for the church, and immediately after entering into orders was literally covered with benefices and honours. He was successively provided with six bishoprics, at the same time that he was archbishop of Rouen and possessed four abbeys. He was sent as legate to France by Nicholas V., and during his residence there conducted the investigations which preceded the passing of the act of rehabilitation in regard to the Pucelle. He returned to Italy in 1453, where he passed the rest of his life. Two illegitimate children survived him.—R. M., A.

ESTRADA, BARTHOLOMEO RUIZ DE, a Spanish adventurer, established at Santa Maria de la Antigua in 1514. It is probable that he accompanied an expedition from Darien in that year, which first discovered the river Peru; certain it is, that he afterwards acted as guide to Pizarro and Almagro, who transferred the name of this important river to a large portion of the South American continent.—F. M. W.

ESTRADES, GODFREY, Count d', marshal of France, a celebrated diplomatist, was born in 1627. After serving under Prince Maurice in the Netherlands, he was appointed to treat with the English court about the sale of the fortress of Dunkirk. After the treaty had been signed by which it was to be transferred to the French, the English parliament endeavoured to retain possession of it; but the garrison was induced by Estrades to evacuate it, according to the orders of Charles II. In 1666 he was appointed French ambassador in London, and in 1667 he held a similar office in Holland, where he took part in arranging the treaty of Breda. He represented France in the conferences of Nimeguen. He died in 1686.—D. M.

ESTRÉES, CÉSAR, Cardinal d', son of François Annibal, and nephew of the celebrated Gabrielle d'Estrées, was born at Paris, February 15, 1628, and died December 18, 1714. He displayed a profound knowledge of the affairs of church and state in the different negotiations with which he was charged by Louis XIV. The history of his negotiations at Rome, from 1671 to

1687, is in the imperial library at Paris. He composed for the *Guinlande de Julie* the verses on the violet generally attributed to Desmarts. He was a member of the French Academy, and d'Alembert, in his history of the members of that learned society, composed an eulogium upon him.—T. J.

ESTRÉES, FRANÇOIS ANNIBAL, Duc d', Marshal of France, was born in 1573. He was educated for the church, but after he had been raised to the rank of bishop of Noyon, the death of his elder brother caused him to relinquish the ecclesiastical profession, and to seek distinction in the army. After serving in various campaigns, he received the rank of marshal in 1626. He was also employed in diplomatic affairs, and at one time held the office of French ambassador at the papal court. He was the author of a collection of "Memoirs," published in 1666. He died in 1670.—D. M.

ESTRÉES, GABRIELLE D', the fair favourite of Henri Quatre, was born about 1570, of a mother whose life was one of extremely questionable morality. Gabrielle followed early the maternal example, and after a career which it would be very unedifying to chronicle, became the mistress of Henri IV. He showered on her wealth and honours, and, at the beginning of 1599, was actually thinking of making her his queen, when she died suddenly in the April of that year. It has been suspected that she was poisoned, either at the instance of statesmen who were opposed to her threatened elevation, or of the grand duke of Tuscany, to the talked of marriage of whose niece, Mary de Medicis, with Henry IV., the existence of Gabrielle was the chief obstacle. M. Capefigue has published a monograph of her.—F. E.

ESTRÉES, JEAN D', was born in 1486. He was descended from a noble family in Picardy, and entered the French army in his youth. He distinguished himself highly in the wars during the reign of Francis I., taking part in the affairs of Marignan, Pavia, and Cerisoles, and in the successful invasion of Montferrat. As captain-general of artillery, a post to which he was appointed in 1550, he showed great ability in the siege of Calais in 1558. In the reign of Charles IX. he attained the rank of lieutenant-general. Though he professed adherence to the reformed faith, he served on several occasions against the Huguenots. He died in 1571.—D. M.

ESTRÉES, JEAN D', French vice-admiral and marshal, viceroy of America, born in 1624; died in 1707. In his twentieth year he was present at the siege of Gravelines, where he commanded three regiments, and after some service against Condé, obtained the rank of lieutenant-general. Having prepared himself for the naval service by the proper studies, and by visiting the ports of France, England, and Holland, he was sent with a squadron to America in 1668, to oppose the English in their attempts upon the French colonies, and in the following year was promoted to the rank of vice-admiral. He afterwards served on the coast of Africa, and on the declaration of war against Holland by the governments of France and England, he was placed in command of a squadron and ordered to join the duke of York. In the action of Southwood bay, in 1672, he incurred the reproaches of the English by obeying the secret instructions of Louis XIV., to be chary of his valour, but in the following year he gained the goodwill of his allies by the courageous part he took in an action off the coast of Flanders. He continued in active service until 1685.—J. S., G.

ESTRÉES, LOUIS-CÉSAR, Duc d', a French general and diplomatist, was born in 1695. In the earlier part of his life he bore the title of Chevalier de Louvois, the name of Estrées having been assumed by him in 1739. After serving with considerable distinction under Marshal Berwick, he was sent to Weissenburg, to attend on King Stanislaus. He made proposals for the hand of Stanislaus' daughter, which were refused on account of his inferior rank. The rest of his life was occupied with active service. He distinguished himself in the campaigns on the Rhine and in Flanders in 1744; and in the following years at Fontenoy, Raucoux, Laufeld, and Maestricht. He afterwards successfully commanded in Germany. He obtained the rank of marshal of France, and was elevated to the peerage.—D. M.

ESTRÉES, VICTOR-MARIE, Duc d', Marshal of France, son of Jean d' Estrées, was born in 1660. He entered the French service at an early age, and the influence of his father, together with his own distinguished services, procured for him rapid promotion. He commanded at the siege of Barcelona in 1697, and in 1701 he was appointed commander-in-chief of the French and Spanish fleets. Two years afterwards he obtained the rank

of marshal of France. He was made governor of Bretagne in 1720. He was a member of the French Academy and a generous patron of literature. He died in 1737.—D. M.

ESTRUP, HECTOR FREDERIK JANSON, Danish statsraad and historian, born 5th January, 1794, at Randers, where his father was pastor. His most esteemed work is "Om Trældom i Norden" (On the Serfdom of the North). He died on his estate, Hovegaarden Kongsdal, December 29, 1846.—M. H.

ETAMPES, ANNE DE PISSELEU, Duchess d', one of the favourites of Francis I., king of France, was born in 1508, and was the daughter of a gentleman of Picardy named Guillaume de Pisseleu. She was introduced at court during the captivity of Francis after the battle of Pavia, and became maid of honour to Louisa of Savoy, mother of the king and regent of France. On the liberation of Francis after the treaty of Madrid in 1526, Anne was introduced to him at Bayonne, and the pleasure-loving monarch became deeply enamoured with the young lady, whose personal charms were enhanced both by her vivacity and by her solid attainments. Her admirers were accustomed to say that she was the most beautiful of philosophers, and the most learned of beauties. Francis fell completely under her sway. In 1536 he gave his favourite in marriage to John de Brosse, a descendant of the viscounts of Limoges, to whom Francis not only restored the estates forfeited by his father, but conferred on him various honours, and created Anne Duchess d' Etampes. Her marriage in no degree lessened the royal favour, and her power over the licentious monarch remained undiminished until his death. After the death of Francis the duchess was disgraced and driven into exile by Henry II. She died about 1576.—J. T.

* ETEX, ANTOINE, a distinguished French sculptor, was born in Paris in 1808, and studied under Ingres and Pradier. He obtained great success by the group "Cain and his Family," exhibited in 1833. In this work, the characteristics of a style true to nature, noble, impressive, and yet abounding in subtle graces, were at once recognized. In his group of the "Cholera," which was exhibited in London in 1851, a certain coarseness was remarked, which detracted not a little from the credit of the work. Etex has been a fertile artist. We notice, as amongst the most important of his recent works, his two colossal groups for the Arc de l'Etoile, representing "Peace" and "Resistance;" the monument of Géricault at Pére la Chaise; and his "Blanche de Castile" at Versailles. Etex at one time modelled busts, but of late he has relinquished that branch of art. He is also a painter; and his "Bathing Girl," the first picture he produced, led one to expect a great deal from him in this character. Whether the expectation will be gratified, now that the artist, as is said, has altogether put aside the chisel and taken to the palette, remains to be seen.—R. M.

ETHELBALD, King of Mercia, succeeded Ceolred in 716, at a period of the Anglo-Saxon history which was chiefly occupied with the struggles between that kingdom and Wessex for the supremacy. During the early part of his reign the balance inclined strongly in his favour, and he succeeded in extending his authority from the Humber to the English channel. But Wessex rose again with new energy to the conflict, and a signal victory over the Mercians, in a battle fought at Burford in 752, compelled Ethelbald to give way. He was slain in 754, resisting the attempt of one of his nobles to seize the throne.—W. B.

ETHELBALD, King of Wessex, ranks among the kings of England, on account of the predominance to which Wessex rose in the heptarchy. He obtained the throne in 856, during the lifetime of his father, Ethelwulf, who returned from Rome to find that his absence, and his unpopular marriage with Judith of France, had given Ethelbald the opportunity of raising a strong party against him. The sceptre of Wessex was resigned to the ambitious prince, who held it till his death in 860. His reign was not disturbed by any invasion of the Danes, against whom he had in early life distinguished himself. But his vices weakened his influence over his subjects, and his union with Judith, his father's widow, caused such discontent, that the remonstrances of Swithin, bishop of Winchester, effected ere long the dissolution of the marriage. Matilda, the wife of William the Conqueror, was a descendant of Judith by her subsequent union with the count of Flanders.—W. B.

ETHELBERT, King of Kent, a lineal descendant of Hengist, succeeded his father Ermenric in 560. Ceawlin, king of Wessex, competed with him for the predominance in the heptarchy, and by a signal victory at Wimbledon gained the title of

bretwalda, which he was the second to hold. But Ethelbert afterwards acquired the ascendancy, and the death of his rival in 593 secured to him the position which he holds in Anglo-Saxon history as the third bretwalda. He married Bertha, a daughter of Charibert, king of Paris, and as this princess was permitted to carry her christian profession and worship to the court of her pagan husband, the pontiff Gregory hastened to execute the purpose which the sight of some Saxon captives in the slave-market at Rome had previously led him to form. Requesting the Frankish princes Theodoric and Theodebert, with their grandmother, the intriguing and unprincipled Brunchilda, to further his schemes, he missioned Augustine and a numerous band of priests to Britain. They landed on the isle of Thanet in 597, received permission from Ethelbert to establish themselves at Canterbury, and prosecuted their labours with such success, that ere long the king himself made a profession of christianity, and his subjects followed his example with an eagerness which produced, it is said, ten thousand baptisms in one day. It was in this reign, also, that the first penal code in the vernacular language was published. A copy by Ernulfus, bishop of Rochester in the twelfth century, contains eighty-nine enactments, apportioning the fines which were to be imposed on criminals. Ethelbert died in 615.—W. B.

ETHELBERT OF WESSEX, second son of Ethelwulf, ascended the throne of that kingdom after his brother Ethelbald in 860. At the death of his uncle Athelstane in 852, he had obtained the sovereignty of Kent, which he had continued to administer with all the power of an independent monarch even during the lifetime of his father. The sceptre of Wessex, which the death of Ethelbald placed in his hand, was held by him for six years in comparative tranquillity, although the latter part of the period was darkened by the first shadows of the formidable Danish invasions which tested so severely the abilities of his successors, Ethelred I. and Alfred.—W. B.

ETHELFLEDA, a daughter of Alfred the Great, was married to Ethelred, sovereign-earl of Mercia. After the death of her husband, she continued to govern that kingdom, and distinguished herself by the spirit with which she resisted successive inroads of the Northumbrian Danes. She died at Tamworth in 922, and Mercia was then formally annexed to Wessex, under the rule of her brother Edward.—W. B.

ETHELFRID or ADELFRID, King of Northumbria, having succeeded his father Ethelric in Bernicia in 593, and driven his brother-in-law Edwin from the throne of Deira, united the two states in his kingdom of Northumbria. He subsequently invaded North Wales, massacred twelve hundred unresisting British presbyters, and destroyed their flourishing seminaries at Bangor. He fell in battle in 617, and his victorious antagonist, Redwald of East Anglia, the fourth bretwalda, then placed Edwin on the Northumbrian throne.—W. B.

ETHELGIWA, an Anglo-Saxon lady, is only known in history for the more than questionable connection which subsisted between her and Edwy, one of the Anglo-Saxon kings, who succeeded his uncle Edred in 955. Her object was to induce the young king to marry either herself or her daughter; nor did she scruple, according to the contemporary chroniclers, to sacrifice both her own and her daughter's honour to Edwy's unbounded licentiousness. On the day of his coronation Edwy rose from the banquet, which, according to custom, followed that ceremony, and leaving the company of the bishops and nobles, sought the society of Ethelgiwa and her daughter in an inner apartment. The insult was deeply resented; and the bishop of Lichfield, and St. Dunstan, then abbot of Glastonbury, were deputed to bring the king back into the banqueting-hall. St. Dunstan used some degree of force in executing the commission, and as he drew the king from the room, was followed by the revellings and threats of Ethelgiwa. She soon after prevailed on the king to expel him from his monastery, and St. Dunstan had to seek refuge in Flanders. Soon after this transaction Edwy appears to have married, whether the daughter of Ethelgiwa or some other person is uncertain; yet he still kept up his guilty connection with Ethelgiwa. Hearing this, Archbishop Odo caused her to be arrested and conveyed over to Ireland. In the year 956 or 957 she returned and rejoined the king, who was at the time endeavouring to quell an insurrection of the Mercians. Edwy had to flee before the insurgents. Ethelgiwa, in what manner we are not informed, fell into their hands at Gloucester, and they put her to death by dividing the

sins of her legs. Some authors state that this was done by the direction of Odo.—T. A.

ETHELRED. See **ALFRED**.

ETHELRED I., son of Ethelwulf, succeeded his brother Ethelbert on the throne of Wessex in the year 866. Shortly after his accession, a Danish host, collected to avenge the death of the terrible viking, Ragnar Lodbrog, and commanded by his sons, Ingwar and Huhba, landed in East Anglia. The weak king of that country furnished them with a number of horses, thus enabling them to invade Northumbria, and seize on York. After having completely subjugated Northumbria, the invading host passed into Mercia, and obtained possession of Nottingham. At the call of Burhred king of Mercia, Ethelred, with Alfred, whom he had lately made a sharer in the regal dignity, and the whole force of Wessex, marched to the aid of his countrymen. A pacification was agreed to, under which the Danes returned into Northumbria. In the following year they crossed the Humber, and terribly ravaged Lincolnshire and other districts of East Anglia, whose king, St. Edmund, they butchered. From Norfolk they passed into Wessex, and advanced as far as Reading. Here Ethelred met them, and stubbornly opposed their further progress. "It is related," says Malmesbury, "that this king was personally engaged in hostile conflict against the enemy nine times in one year, with various success indeed, but for the most part victor." At Ashdown in Berkshire Ethelred gained a great victory over the Danes, one of whose kings and five earls fell in the battle. The impetuosity of Alfred had nearly occasioned a disaster; but Ethelred, after having calmly waited in his tent until the priest had concluded mass, led the troops under his command to his brother's aid, and completely routed the enemy. Subsequently, at Basing and at Morton, the Danes were victorious. In the action at Morton Ethelred received a wound, which in a few days proved mortal. He died on the 23rd March, 871, and was buried at Winborne, where his memory was afterwards honoured as that of a martyr.—T. A.

ETHELRED II., younger son of Edgar by his second wife Elfrida, succeeded to the throne upon the murder of his half-brother Edward in 978. He was then ten years of age, handsome in person, and amiable in disposition. But the curse of his brother's blood seemed to rest both on him and on his subjects. As he grew up, he became notorious for weakness, faithlessness, cruelty, and love of pleasure. The Danes, who for nearly a hundred years had left England unmolested, finding that the sceptre of Alfred and of Athelstan had fallen into so ignoble a hand, renewed, from the year 980, their descents on the coast. At first they were vigorously opposed; but the sloth and irresolution of Ethelred discouraged his officers and subjects, and the disgraceful expedient was discovered, and during the next twenty years frequently resorted to, of purchasing immunity from ravage by the payment of large ransoms. In 1002 Ethelred, whose cruelty almost equalled his cowardice, organized a general massacre of the Danish inhabitants on St. Brice's day, the 13th November. The beautiful Gunhilda, sister of Sweyn, king of Denmark, was among the slain. In 1003 Sweyn, thirsting for revenge, landed with a considerable force on the coast of Devonshire. During the four succeeding years, the merciless barbarian carried fire and sword into nearly every county of England. At length, in 1007, he consented to peace upon payment of a large sum of money. The following year, 1008, was one of active preparation on the part of the English; a powerful fleet was collected; but disunion and treason showed themselves among the commanders, and the effort came to nothing. In 1009 and the two following years, the defenceless kingdom was perpetually harassed by the descents of Thurchill, one of Sweyn's earls. In 1011 Thurchill took Canterbury, and caused the venerable Archbishop Elphege to be put to the sword, upon his refusing to take any steps to procure his ransom. The misery of the unhappy English during all these years was indescribable. The bonds of social order were everywhere relaxed; crime of every kind was committed, without scruple and without chastisement; and, in the midst of all these horrors, Ethelred, like Nero in burning Rome, rioting and revelled in every kind of sensual excess. In 1013 Sweyn again appeared, and landing in the Humber, marched southwards, proclaiming himself king of England. Ethelred had to quit London, and take refuge in Normandy. But in February, 1014, Sweyn died, and Ethelred was recalled; only, however, to find a new competitor for the crown in Canute, the son of Sweyn. For the

subsequent events of Ethelred's reign, see the article on EDMUND II. He died in April, 1016. He was twice married; first, in his seventeenth year, to Elfreda, by whom he had six sons and four daughters; afterwards to Emma, daughter of Richard I., duke of Normandy.—T. A.

ETHELWERD, an Anglo-Saxon writer of the eleventh century, claimed to be of royal lineage, and the titles which he has linked to his name in his extant work seem to imply that various offices of state were held by him. His "History of the Anglo-Saxons," written in Latin, is little else than a translation and abridgment of the Anglo-Saxon chronicle.—W. B.

ETHELWOLD, Bishop of Winchester in the tenth century, was one of the confidential friends and coadjutors of Dunstan, by whose influence he was promoted in 963 from the abbacy of Abingdon to the see of Winchester. He set himself immediately to expel the married clergy from his diocese, and to enforce the strict observance of the Benedictine discipline. He founded a number of monasteries, built the cathedral of Ely, and restored the minster at Peterborough, then called Medeshamstede, obtaining for the latter a royal grant of all its former privileges and large additional revenues. He had the repute of great scholarly attainments; there is extant a translation of the Benedictine rules from his pen; and Winchester became under his care one of the principal seats of learning in the kingdom.—W. B.

ETHELWOLF, an Anglo-Saxon author of the ninth century, belonged to the monastery of Lindisfarne. His poem, "Carmen de Abbatibus et viris piis Cœnobii S. Petri in insula Lindisfarnensi," gives an account of the principal ecclesiastics connected with that ancient seat of piety and learning. The circumstances in which it was composed make it interesting; but it presents a sorry picture of monastic scholarship.—W. B.

ETHELWULF or ETHELWOLF, King of Wessex, succeeded in 836 his father Egbert, whose victories had compelled the other Anglo-Saxon states to acknowledge him as bretwalda; a title which signified ruler of Britain, and indicated a feudal pre-eminence in the heptarchy. Three of the smaller kingdoms, Kent, Sussex, and Essex, seem to have been formally annexed to Egbert's dominions; but at his death these passed into the hands of his son Athelstane, and Ethelwulf had only Wessex under his immediate rule. He had dedicated himself to a monastic life, but though he came from the cloister to the throne, he displayed both energy and ability in resisting the Danish invasions. The first of these, which took place in the year after his accession, was so vigorously met that the Scandinavian vikings for some time sought an easier and a richer spoil elsewhere. In 850, however, a strong body of the invaders established themselves in Thanet; and being joined the next year by new forces of their countrymen, they sailed up the Thames, sacked the city of London, and thence marched southwards into Surrey. Ethelwulf fought them in more than one fierce battle, and with the assistance of his brother, Athelstane of Kent, inflicted on them such chastisement as procured for him comparative tranquillity during the remainder of his reign. In 853 he accompanied his son-in-law Burhred, king of Mercia, in an expedition against the Welsh, who were compelled to make submission; and two years later he visited Rome, returning through France where he married Judith, the youthful daughter of Charles the Bald. During his absence his eldest son Ethelbald stretched his hand to the sceptre of Wessex, and formed so strong a party that Ethelwulf was compelled by a decree of the national council to cede the sovereignty of that kingdom, retaining Kent and the provinces amalgamated with it; but his authority over these was little more than nominal, his second son Ethelbert having been invested with the actual government at the death of Athelstane in 852. It was in this reign that the law was passed which gave the church the tithe of the country, if it really went so far; for some argue that it was merely a large grant of the crown lands, free from the usual taxes. Ethelwulf died in 858, leaving by his first wife Osberga, four sons, Ethelbald, Ethelbert, Ethelred, and Alfred. All four occupied in succession the throne of Wessex.—W. B.

ETHEREGE, GEORGE, was born of a good family in the county of Oxford about 1636. He passed some time at the university of Cambridge; but it is said that he obtained what information he possessed, during his travels in France and residence about the inns of court in London. His first play was produced in 1664, and entitled "The Comical Revenge, or Love in a Tub." Its success introduced him into the licentious

society of Dorset, Rochester, and Buckingham. His wit and gaiety obtained for him the pleasant appellations of Gentle George and Easy Etherege. His second piece, "She would if she could," was produced in 1688, and, after a considerable interval, "The Man of the Mode, or Sir Toppling Flutter." His indulgences in process of time impaired his constitution and emptied his purse. He, therefore, married a rich widow, and in order to give his wife a title, obtained the honour of knighthood. Having rendered himself agreeable to the duchess of York, he was nominated an ambassador soon after James II. ascended the throne, and he resided in that capacity at Ratisbon during the last two years of that monarch's reign. He is said to have died there of an accident, but the exact date of his decease is unknown.—T. J.

*ETHERIDGE, JOHN, PH. D., Wesleyan minister and oriental scholar, born in 1805, entered the ministry in 1827. His principal works are—"Syrian churches, their early history &c., with a translation of the four gospels," 12mo, 1846; "Hæc Aramæa," 12mo, 1846; "Apostolical Acts and Epistles, with a translation of St. Matthew and Hebrews from the Syriac," 12mo, 1848; "Jerusalem and Tiberias, Sora and Cordova, a survey of the learning of the Jews, designed as an introduction to the study of Hebrew literature," 12mo, 1856.—W. B. B.

ETHERIDGE. See ETHRYG.

ETHICUS or ÆTHICUS ISTER, the author of a work on cosmography, which appears to have been written in the fourth century, probably in the latter part of it. The name Ister was applied to him by Flodoardus, a writer of the tenth century, from Istria, the country where he was born. His cosmography consists of a short description of the principal countries of the world, as far as they were known in his time. He enumerates in it all the important nations, provinces, islands, cities, mountains, rivers, and seas in the world. His work consists of two distinct tracts, the latter of which is occupied with a series of fuller and more minute accounts of the places mentioned in the former. This latter and more complete cosmography, attributed to Ethicus, appears also in the works of Orosius, and forms the second chapter of the first book of his history. There is good ground, however, for supposing that Orosius copied this chapter from a writer who had gone before him, and a comparison of the state in which it appears in the manuscripts of Orosius, with the form in which it has been attributed to Ethicus, strengthens the opinion that the latter of these is the original form of the work. There is some probability in a conjecture which attributes this work to Solinus. The works of Ethicus, together with a third cosmography by Honorius, were published at Leyden in 1635, under the editorial superintendence of Gronovius.—D. M.

ETHRYG or ETHERIDGE (in Latin EDRYCUS), a physician of the sixteenth century. He practised with much success at Oxford, in the university of which town he held the professorship of Greek from 1553 till a short time after the accession of Elizabeth. He was a most accomplished man. He published commentaries on Paulus Æginetes.—R. M., A.

ETIENNE. See STEPHEN.

ETIENNE, CHARLES GUILLAUME, born at Chamouillay, Haute Marne, in 1778, began his career of journalist and comic dramatist at a very early age. His first step in the way of fortune was made at the camp of Boulogne, where he prepared a little play which served to amuse Bonaparte and his army when they began to weary of their hopeless design of invading England. He was appointed in 1810 censor of journals, an office which he deprived of odium by his moderation. His comedy the "Intriguante" gave offence at court, and although the play was prohibited the author was not punished. On Napoleon's return from Elba it devolved upon Etienne to present the address of the academy, and with his usual spirit and good sense he contrived to express the pervading feeling in favour of a liberal course of policy. The Bourbons, again restored, resolved upon banishing a man whose only crime was gratitude to his imperial benefactor. He saved himself by courage, for he commenced an action for defamation against the *Moniteur*, which mentioned him as one marked for banishment. The matter was compromised, and the intended victim was left in peace to bestow more comedies on the age, and uphold the cause of constitutional law in the *Constitutionnel* newspaper with signal ability. A member of the chamber of deputies in 1829, he helped to prepare that address to the court which provoked the dissolution that led to the revolution of 1830. Louis Philippe made him a peer. He died in March, 1845.—J. F. C.

*ETLAR, CARIT, the pseudonym of Johan Carl Brosböhl, a well-known Danish novelist, born at Fredericia, 7th August, 1820. He was intended for trade; but, having no aptitude for its details, he entered in his sixteenth year the academy of arts at Copenhagen, which, however, he soon afterwards quitted, and in 1844 entered the university. In 1853 he was elected amanuensis of the royal library. Amongst his best works may be mentioned—"Smuglereus søn;" "Hedemanden;" "Gjengehøvdingen;" and "Hertuginde Teyano." He has also written plays which, however, are less esteemed than his novels.—M. H.

*ETTMÜLLER, ERNST MORITZ LUDWIG, a distinguished German litterateur, was born at Gersdorf, near Lobau, Saxony, on October 5, 1802, and studied medicine at Leipzig, which he, however, forsook for the study of the Teutonic languages. In 1828 he settled at Jena as a lecturer, and in 1833 was called to a professorship at Zurich. He has edited a number of old and middle German texts, published a valuable "Anglo-Saxon Dictionary," and written some volumes of original poetry.—K. E.

ETTMÜLLER, MICHAEL, a chemist of Leipzig, flourished in the seventeenth century, and was one of the leaders of the introductory school. His views appear to have been much influenced by those of Robert Boyle. He distinguished between the acid and putrescent phases of fermentation.—J. W. S.

ETOILE, PIERRE DE L', grand auditor of the chancery of Paris, was born in that city in 1546, and, having studied at Bourges, occupied his time in keeping a miscellaneous journal, which is a mine of valuable materials for the history of the reigns in which he lived. His official duties afforded him many opportunities of becoming acquainted with state secrets and scandals, which he carefully recorded. The original work which filled five folio volumes, has been lost. It has furnished, however, two curious memoirs—the Journal of Henry III. from 1574 to 1589, of which the first edition was published in Paris in 1621; and that of Henry IV. These have been often reprinted. The best edition is that of the Abbé Lenglet Dufresnoy, which is, moreover, enriched with other pieces illustrating the times. L'Etoile died in 1611 greatly embarrassed, for his love of medals, coins, and curious books emptied his pockets and compelled him to sell his office. The purchaser was a rascal; and he lost one half of its value in obtaining the other.—T. J.

ETTY, WILLIAM, R.A., the most distinguished of English colourists, was born at York, March 10th, 1787, at No. 20 Peasegate. His father, like the fathers of Rembrandt and Constable, was a miller; he was also a gingerbread baker, but this business was chiefly attended to by Etty's mother. Young William was apprenticed in 1798 to Robert Peck, a letterpress printer in Hull, with whom he served seven years, and he had a hard time of it—"harassing and terrible duties, late and early, frost and snow, sometimes till twelve at night, and up again at five." He practised drawing and colouring, too, whenever he had an opportunity, and had such an intense desire to be a painter, that "the last years of his servitude dragged on most heavily;" as he says in his autobiography, "he counted the years, weeks, days, and even hours." His seven years' captivity in Scale Lane were at length ended, and in 1806 he removed to London, to his uncle William in Lombard Street, and laboured industriously to qualify himself to become a student of the Royal Academy. He obtained permission to draw the ancient group of "Cupid and Psyche" in the shop of an Italian named Gianelli, in Cock Lane, Smithfield; and he and Collins, the landscape painter, entered the academy the same week in 1807. By the generosity of his uncle, William Etty, he was also enabled to become the private pupil of Sir Thomas Lawrence, then living in Greek Street, Soho; but the fashionable portrait-painter's occupation was so inessential that his pupil was left almost entirely to his own resources, to the mere copying of his master's heads without direction, and he writes—"Despair almost overwhelmed me, I was ready to run away, I felt that I could not get on, but a voice within said, *Persevere!* I did so, and at last triumphed, but I was nearly beaten." From the studio of Sir Thomas (then Mr.) Lawrence Etty went to the British institution, there to copy the "old masters," and this, he says, he found easy after copying Lawrence. His favourite place of study, however, was the "life school," or the school of painting from the living model in the Royal Academy; and this remained his loved place of study to the very last, until he retired to York. Fuseli was keeper of the academy in Etty's time, and many of his fellow-students have long since made names in art, and some have already passed away

—Collins, Hilton, Jackson, Haydon, Wilkie, Mulready, Leslie, Constable, Baily, Eastlake, &c., all terrible competitors for him. His industry was indefatigable; he tried for all medals, gold and silver, yet never gained one; he could not even get a picture exhibited at the British institution, much less the academy. Of six pictures he sent one year to the academy, all were rejected; and he exhibited for several years without attracting any notice. This was enough to break the heart of a weaker man. Success, however, came at last. A new name burst upon the exhibition visitors in 1820, when Etty's "Coral Finders" was the cynosure of all eyes, though he had been an exhibitor for eight years: his name occurs for the first time in the academy catalogues, in 1811, in his twenty-fifth year. Leslie has termed Etty's early pictures generally—"black and colourless attempts at ideal subjects." The fault of want of colour he had now effectually conquered, and in 1821 he exhibited another splendid picture, "Cleopatra." He now established his reputation, and notwithstanding so many disappointments, commenced his great career at the comparatively early age of thirty-five. They are fortunate whose uphill work ceases in middle life. In June, 1822, Etty, a new man by the merits of his last picture, set out on a tour to Italy. He visited Paris, Florence, and Rome, where he arrived in August; he then visited Naples, returned to Rome in October, and made some studies of Paul Veronese and Titian, his predilection for the colourists asserting itself even in Rome. Several English artists were at this time resident in Rome, among whom were Sir C. Eastlake and Mr. Severn; but they were unable to persuade Etty to prolong his stay there. He left for Venice, where he spent the winter. It was at Venice that he found the real attraction for his taste—"Venice, the birth-place and cradle of colour, the hope and idol of my professional life!" He made several copies of celebrated pictures there, among them the Pisani Paul Veronese, now in the National gallery; he studied also in the academy of Venice, and was elected an honorary member of it. He returned to London early in 1824, and sent in that year to the academy "Pandora, crowned by the Seasons," from Hesiod, for which he was elected an associate of the academy. In 1825 he took up his abode in Buckingham Street, near the river, a residence he never changed in London; and in this year was exhibited one of his great works, "The Combat; Woman Pleading for the Vanquished"—an ideal group; three large figures, grand in spirit, and coloured with all the power of Titian. In 1826 appeared the "Choice of Paris;" in 1817, "Judith" and two others; and at the close of this year he was elected an academician. In an autograph sketch, published in the *Art Journal* in 1849, Etty has himself pointed out what he considered his best works. He remarks, in reference to his so often painting the naked figure, that he never recollected being actuated by an immoral sentiment—"to the pure in heart all things are pure." "My aim in all my great pictures has been to paint some great moral on the heart. 'The Combat'—the beauty of mercy; the three 'Judith' pictures—patriotism, and self-devotion to her country, her people, and her God; 'Benaiah, David's chief captain'—valour; 'Ulysses and the Syrens'—the importance of resisting sensual delights, or a Homeric paraphrase on the 'wages of sin is death;' the three pictures of 'Joan of Arc'—religion, valour, loyalty, and patriotism, like the modern Judith. These in all make nine colossal pictures, as it was my desire to paint three times three." Of the above great pictures the Royal Scotch Academy is in possession of "The Combat," "The Benaiah," and the three "Judith" compositions. Etty received for "The Combat" only three hundred guineas; the Scotch Academy has refused two thousand five hundred pounds for it. Etty in his biography thanks the artists of Scotland for their encouragement in purchasing these great epic efforts. In the summer of 1849 an exhibition of Etty's works, to the number of one hundred and thirty pictures, took place in the large room of the Society of Arts at the Adelphi, and displayed the astonishing powers of the painter, more especially as a colourist, and in this respect at least rivaling his great models Titian and Paul Veronese; his drawing is often affected and mannered, but also sometimes beautiful, correct, and grand. In the Vernon collection are some exquisite gems by Etty, as the "Imprudence of Candaules;" the "Lute Player;" the "Window in Venice;" the sketch of "Mary at the Sepulchre;" and a picture Etty has included among his capital works, "Youth on the Prow, and Pleasure at the Helm," from Gray. He purchased

a house in Coney Street, York, to which he removed in the summer of 1848, but his repose there was not long; he died of congestion of the lungs on the 13th of November, 1849, and was honoured by his native town with a public funeral. He was never married, and having led a very quiet life, he left a considerable fortune.—(See the "Autobiography" quoted, and the *Life of Wm. Etty, R.A.* By A. Gilchrist, 2 vols. 8vo. London, 1855.)—R. N. W.

EUBULIDES, a philosopher of Miletus (384–322 B.C.), was the contemporary of Aristotle, whom he assailed with animosity. He was a successor of Euclides of Megara. A doubtful tradition makes him the teacher of Demosthenes. He left no writings; and his name has been preserved chiefly in connection with the *Mentians*, the *Electra*, the *Cornuta*, and other logical puzzles of the same sort, which were much used by the Megarean school in confuting the adversaries of their Eleatic doctrines. The *Cornuta* was this: "Whatever you have not lost you have: you have not lost horns: you have horns." The right of Eubulides to the sophisms which pass by his name is dubious, as several of them are quoted by earlier writers.—G. R. L.

EUBULUS, an Athenian poet, flourished in the earlier part of the fourth century B.C. His name is one of the most distinguished among the poets of the middle comedy, whose period almost coincides with his career. He took his subjects chiefly from mythology. Sometimes he introduced parodies of the tragic poets, particularly Euripides. Later writers pillaged largely from him. Suidas says that Eubulus was the author of one hundred and four plays. There are still extant the names of fifty of them. His language is described as graceful and unaffected, and on the whole pure and correct.—G. R. L.

EUCHERIUS, archbishop of Lyons in the fifth century. Like Nilus, he left his family (he took his two sons with him) to practice asceticism in the desert. The fame of his virtues soon got abroad; whereupon he was offered the archbishopric of Lyons, which he unwillingly accepted. He was present at the first council of Orange in 441, and died about 454. His writings are mostly intended to set forth the excellencies of the ascetic life.—R. M., A.

EUCLID of Alexandria, a celebrated Greek writer on mathematical subjects, best known as the author of the "Elements." Of his history little is known with certainty. According to the Arabian editors, he was of Greek extraction, son of Naucrates and grandson of Zenarchus, born at Tyre, and resident at Damascus; but not much credit is attached to this statement. More authentic information is derived from the Greek commentator Proclus. He states that Euclid lived in the time of Ptolemy I., son of Lagos (323–283 B.C.), and gave to that prince the celebrated reply that there is no royal road to geometry; that he was therefore younger than Plato's immediate disciples, but elder than Archimedes; and that he was of the Platonic sect. From this statement it is inferred that Euclid either founded the celebrated mathematical school of Alexandria, or was one of the earliest teachers there. At all events, the supposition (at one time common) that the author of the "Elements" was Euclid of Megara, the friend of Socrates, who lived nearly a century before the time of Ptolemy and was not a mathematician, is quite inconsistent with the account of Proclus. David Gregory, in the preface to his edition of Euclid's works (Oxon. 1703), quotes a remark of Sir Henry Savile, that as we know from external sources so little of Euclid's biography, we must fall back upon those great monuments of his genius, the writings which have descended to us; and all succeeding biographers have been forced to adopt the same course. The works of Euclid mentioned by Proclus are the following—"On Optics and Catoptrics" (treatises ascribed to Euclid with these names are extant, but it is doubted if they are by the author of the "Elements"); "Elements of Music" (two treatises noticed below); a treatise "On Divisions," not now extant; the "Elements of Geometry," the well-known work, identified with the name of Euclid; a treatise "On Fallacies." This which was preliminary to the *Elements* has unfortunately been lost. "Porisms" also lost. Pappus of Alexandria, who flourished in 370, gives an account of the three books of Euclid's "Porisms," which, from corruptions of the text, is nearly unintelligible, and has given rise to much speculation. It was at one time a favourite exercise of geometers to attempt the restoration of the "Porisms" from the description of Pappus. The most successful attempt is that of Dr. Robert Simson, professor of mathematics in the

university of Glasgow from 1711 to 1758. The restoration of the "Porisms," preceded by the text of Pappus in Latin, is to be found in Simson's posthumous works printed at the expense of Earl Stanhope by Foulis, Glasgow, 1776.—(See also Lord Brougham's *Life of Simson*.)—Besides these, Pappus mentions the following works—Four books of "Conic Sections," not now extant; "Phænomena," a treatise on geometrical astronomy, which has come down to us; two books of "Loca ad Superficiem," not extant, and the nature of which is not known (Lord Brougham, in his *Life of Simson*, asserts that this was a treatise on curves of double curvature, but assigns no reason); the book of "Data," which we still have; and two books of "Plani Loca."—None of the writings of Euclid which are extant, and probably none of those which are lost, is nearly as important as the "Elements," which, as a work of mathematical art, is still almost unrivalled. It is, however, certain that, though immense credit must be given to Euclid for the arrangement and method of the work, the whole is by no means original. Proclus, after giving a list of Euclid's predecessors who had done much to advance the science of geometry, assigns to him the merit of "bringing together the elements, arranging many propositions of Eudoxus, completing many of Theætetus, and giving undeniable proofs of propositions previously inaccurately demonstrated." How just are the praises he afterwards bestows on his marvellous accuracy, judicious method, and freedom from false reasoning, must not only be felt by all thoughtful students, but appears from the impression which many of the modern editors seem to have received, that any imperfections that may be detected must be due, not to Euclid, but to the want of skill of the ancient editor. Dr. Robert Simson, whose translation is the basis of almost all the English editions, never speaks of *correcting*, but always of *restoring* the text of Euclid. It is suggested by Professor De Morgan in his learned article on Euclid in Dr. Smith's Dictionary of Biography and Mythology, that the "Elements" had not received the author's final corrections. This has occurred also to the present writer in reference to the state of the earlier part of the third book; and it is, perhaps, a more plausible way than Simson's of accounting for the imperfections of the text, while it is an equal testimony to the high standard of the work in general.

The ultimate object which Euclid proposed to himself in the "Elements" is somewhat doubtful. According to Proclus, the discussion of the five regular solids was the main aim of the whole, and this is confirmed by the opinion of Kepler. But by a modern reader, whose estimate, however, of the relative importance of propositions is probably very different, it might be conjectured that Euclid's aim is the comparison of the areas of plane figures, and of the contents of solids; the method of comparison being by the construction of squares equal in area to plane figures, and cubes equal in volume to solids. From this point of view, the main object of the first book is the description of a rectangle of given breadth equal in area to any rectilinear figure, which is extended in the second book to the description of a square equal to any given rectilinear figure; the forty-seventh proposition of the first book being incidentally introduced, partly for its own importance, and partly to show how a square may be constructed equal to the sum of several figures. Having reached this point, Euclid proceeds in the third book to discuss the properties of the circle; and in the fourth the construction of regular polygons described in and about circles. In the fifth book the theory of proportion is discussed, as applicable to magnitudes of all kinds. "There is nothing," says Dr. Isaac Barrow, "in the whole body of the 'Elements' of a more subtle invention, nothing more solidly established, and more accurately handled than the doctrine of proportionals"—an opinion which will be adopted by all who have detected the ingenuity with which the definition of the equality of ratios is made to overcome the difficulty of applying proportion to incommensurable lines, and felt the impossibility of substituting any simpler and equally exact method. In the ninth book the theory of proportion is applied to plane rectilinear figures, and to sectors and arcs of equal circles. The next three books treat of arithmetic. The tenth is on incommensurable quantities; and it has been plausibly suggested, that this investigation was undertaken in the hope of solving the problem of drawing a straight line equal to the circumference of a circle of which the diameter is given. The elements of solid geometry are the subject of the eleventh book; and in the twelfth, besides comparing the contents of certain solids, Euclid

proves, by the famous method of exhaustions, that circles are to one another as the squares of their diameters, and spheres as the cubes of their diameters. The thirteenth then treats of the length of the sides of regular polygons, and the description of the regular solids. The fourteenth and fifteenth books are by Hypsicles, and not by Euclid. If the view here taken of the aim of this remarkable work be correct, it will be seen, that though it is completely successful as regards rectilinear plane figures, and though the areas of circles and the volumes of spheres are satisfactorily compared with one another, yet the end, which it is conjectured Euclid hoped to attain, of constructing a square equal in area to any given circle, and a cube equal in volume to a given sphere, is not reached. Of the other extant works of Euclid, the book of "Data" is next in value to the "Elements"—it has, however, been completely superseded by modern analysis. The principal edition of the whole extant works of Euclid in Greek, with a Latin translation, is the Oxford folio of 1703, edited by David Gregory. The most accessible edition of the "Elements" in Greek, is that of E. F. August, Berlin, 1826. The Oxford edition, by James Williamson, B.D., in 2 vols. 4to, 1781, contains a literal translation into English of the thirteen books of the "Elements," and Simson's edition (8vo., Foulis; Glasgow, 1762) contains, besides the first six books, and the eleventh and twelfth, the book of "Data," all translated and "restored." This edition is the foundation of nearly all the modern English editions.—H. B.

[Euclid is supposed to have written two tracts on music, the "Introduction to Harmony," and the "Section of the Canon," but his authorship of these is questioned, on the ground that two of the most perfect manuscripts of them, variously bear the names of Pappus and Cleonidas. Meibomius, who includes the two treatises in his collection of the writings on music of seven ancient Greek authors, assumes that these are the names of persons who corrected each the transcript to which his is affixed, and that Euclid was the writer. On the other hand, Dr. Wallis suggests that the two tracts are the production of different authors, arguing from the internal evidence of the one contradicting the division of the intervals of Aristoxenes, and the other following the principles of this famous philosopher; and M. Peyrard rejects both the tracts, as positively forming no part of the works of Euclid. The two tracts were first printed under the name of Cleonidas—with no reference to Euclid or his other writings—translated into Latin by G. Valla, at Venice in 1498. Another Latin translation by J. Pena, printed at Paris in 1557, ascribes them to Euclid, and this view is supported by the authority of Proclus, Diadochus, and Pappus of Alexandria, early commentators on the great mathematician, who both allude to these as his compositions. Whoever was their author, the tracts are eminently valuable as showing more clearly than any previous writings the principles of Greek music. The "Section of the Canon," in particular, expressly defines the scale, with the distinctions of the minor and major semitones, according to the system of Pythagoras. It appears to have been the authority for all subsequent writers on the subject; for, though Aristides Quintilianus added the numerical calculations of the proportions of the several intervals, these but illustrate Euclid's "Section," departing from it in no respect whatever.]—G. A. M.

EUCLID OF MEGARA, born, according to one account, in the Sicilian Gela, removed at an early period to the Greek city, which gave the name to that sect of which he was the founder. A disciple of Socrates, he remained, while his master lived, a devoted student of his philosophy, and one of the most zealous of his personal friends. On the death of Socrates, 399, B.C. Euclid returned to Megara, where he opened an asylum for his brother disciples, and established a school of his own. Euclid was partly an eclectic; partly he partook of the spirit of the sophists. The philosophers of Megara approached the Eleatics in the fundamental principle of their metaphysics, while in the subtleties of their logical exposition they anticipated the epoch of the schoolmen. Reversing the dictum of Socrates, "Virtue is knowledge," they asserted that knowledge was virtue, and their one-sided view, which made speculation the end of life, is controverted by Plato in the *Philebus*. Asserting that the universe, as a whole, is identical with the supreme Good, they denied the separate existence of Evil. The various forms of virtue are merely phases of this universal good, and the apparent manifestations of vice are merely degrees of its privation. Laertius preserves an anecdote, in which Socrates is made to accuse his

pupil of knowing how to debate with sophists and not with men, which, along with Timon's reference to the "wrangling Euclid, who infected all Megara with a mania for disputation," illustrates the reputation which his sect enjoyed for arguments more intricate in their form than profound in their matter. The details of those arguments are for the most part unknown to us; we have only a few isolated specimens to indicate their tenor. We are told that Euclid was wont to assail not the premises, but the conclusions of his opponent, and that he rejected all reasoning from analogy. If the objects compared were unlike, he said the analogy was necessarily fallacious; if like, we must know them to be so from a knowledge of both, and had best examine the objects themselves—an argument which well represents the tendency to subordinate the discovery of truth to the elaboration of ingenious dilemmas which characterized throughout the shallow and brilliant dialectic of the Megarean school.—J. N.

EUCRATIDES, King of Bactria, contemporary with Mithridates I., whose encroachments he long and valiantly resisted. Eucratides made extensive conquests in northern India, and he is called by Strabo lord of a thousand cities. In spite of the incessant hostility of Mithridates, he appears to have retained these conquests till his death. He was assassinated by his son. The commencement of his reign is with some probability assigned to 160 B.C.—J. S., G.

EUCTEMON. See **METON**.

EUDÆMON, **JOHN ANDREW**, a learned jesuit, born in Crete in 1560; died in 1625. He was said to have been descended from the Palæologi. Coming to Rome he entered with the jesuits, and afterwards taught philosophy and theology at Padua. Eudemone was looked upon as the author of the celebrated "*Admonitio ad Regem Ludovicum XIII.*," a work that was universally condemned by the French nation, as striking at the power of the king in ecclesiastical matters. He is also remembered for having entered the lists with several English writers against popery—such as Prideaux, Abbot, and Collins.—R. M., A.

EUDEMUS of Rhodes, a Greek philosopher, contemporary and disciple of Aristotle. The honour of filling the place of Aristotle after his death, was divided by the Peripatetics between him and Theophrastus. The interest which attaches to his name is that which he acquired as editor of and commentator upon the Aristotelian writings. For the form in which we have the greater part of the works of Aristotle we are indebted to the care of Eudemus, to whom the manuscript of the *Metaphysics* was committed by the Stagyræ himself. No particulars of the life of this philosopher have come down to us.—J. S., G.

EUDES, Count of Paris, eldest son of Duke Robert the Brave, inherited his father's martial spirit, and distinguished himself against the Norman rovers in the reign of the emperor, Charles le Gros. When that monarch was deposed in 887, his son and heir being of tender age, the French nobles turned their eyes on Eudes, and at their invitation he assumed the sovereignty of France, professing, however, to hold it for the young Carolingian prince. The opposition subsequently raised by the partisans of the latter, and his flight to claim the aid of the German emperor, led to a partition of the kingdom in a council held at Worms. Charles the Simple received the northern half, and Eudes retained the southern till his death in 898.—W. B.

EUDES, Duke of Aquitaine. See **EUDO**.

EUDES I., Duke of Burgundy, inherited that large fief of the French crown from his brother, Hugh I., in 1078. He fought in the wars of Philip I. against the Norman conqueror of England, and took part in the expedition of 1087, which carried a French force to the assistance of Alfonso VI. of Castile against the Moors. Ten years later he joined the first crusade, and died in Cilicia in 1103.—W. B.

EUDES II., Duke of Burgundy, grandson of the preceding, succeeded his father, Hugh II., in 1142. He held the dukedom for twenty years, during which he had some disputes with his neighbours, the count of Champagne and the bishop of Langres, respecting his feudal rights. He was succeeded in 1162 by his son, **HUGH III.**—W. B.

EUDES III., Duke of Burgundy, was the son of Hugh III., from whom he inherited the dukedom in 1193. He took part in the crusade against Raymond of Toulouse and the Albigenses, held a high command in the army with which Philip Augustus humbled the count of Flanders, and was about to accompany the expedition against the Saracen power in Egypt, when he died in 1218.—W. B.

EUDÉS IV., Duke of Burgundy, succeeded his brother, Hugh V., in 1315, and three years later married the eldest daughter of the French king, Philip V. After distinguishing himself in the wars of Philip VI. against the Flemings and Edward III. of England, he died in the same year with his sovereign, in 1350.—W. B.

EUDÉS, Count of Champagne, was hereditary count of Blois, and seized the former fief, when it was claimed by the crown at the death of his cousin Stephen. His ambitious and turbulent spirit involved him in frequent quarrels with the French king, Robert, and the great feudatories of the kingdom; and he died in battle in 1037, attempting to possess himself of the duchy of Lorraine, and convert his coronet into a royal diadem.—W. B.

EUDÉS, JEAN, brother to the celebrated historian Mezeray, was born at Rye in 1601. He was the founder of a society called Eudists, or the Congregation of Jesus and Mary. His popularity as a preacher contributed to the increase of his followers, who were most numerous in Normandy and Brittany. At the time of the French revolution the Eudists had had eight superior-generals. Eudes, who died at Caen in 1680, left some works which can hardly be in any other light than as an addition to the rubbish of papistical mysticism.—R. M., A.

EUDÉS. See MEZERAY.

EUDOCIA, AUGUSTA, a Roman empress, was born near the close of the fourth century. She was the daughter of an Athenian philosopher called Leontius, and her own name before her exaltation to the imperial throne was Athenais. Her father had her carefully educated in all the learning of the time, and her lively and ingenious spirit seems to have eagerly seconded his most enthusiastic wishes. She was also remarkably beautiful, and Leontius, who must have been an eccentric father, considered that so many graces, both of body and mind, were a sufficient dowry, and at his death left her only a miserable pittance—the rest of his property having gone to her two brothers. Athenais, thinking herself wronged, repaired to Constantinople, and laid her grievances before Pulcheria, the sister of Theodosius II. That princess was immediately taken with the beautiful damsel, and secretly resolved that she should become the wife of her brother. This design was soon accomplished. Athenais renounced the worship of the gods, took the name of Eudocia, and became empress of the East. She was sincerely beloved by Theodosius II., and enhanced her new-found bliss by still cultivating those ingenuous arts which had contributed to her greatness. Her pilgrimage, or rather triumphant progress to Jerusalem, where she distinguished herself by the magnificence of her benefactions, proved the boundary of her happiness and glory. The adulation she had received on the way seems to have quickened her ambition, and she now aspired to the government of the Eastern empire. Her fall was not far distant. The jealousy of her husband, and especially of Pulcheria, his sister, was aroused. Of her two principal favourites, one was murdered and the other disgraced. Perceiving that she had irrecoverably lost the affection of Theodosius, she requested permission to retire to Jerusalem. There she caused Saturninus to be assassinated in revenge of the crimes which had deprived her of her favourites. She had now become the victim of her own greatness, being no longer able to restrain her passions. Theodosius degraded her from the imperial rank. The last sixteen years of her life were spent in devotion. She died at Jerusalem in 461.—R. M., A.

EUDOCIA, AUGUSTA MACREMBOLISTA, lived in the latter part of the eleventh century, and married Constantine Duca, who afterwards became Constantine XI., emperor of Constantinople. At his death Eudocia swore to him that she would not marry again; but the necessities of the empire requiring a stronger than a female hand, she soon placed Romanus Diogenes, though at the time actually under sentence of exile, at the head of the oriental armies, and eventually became his wife. Romanus, who had now become the fourth emperor of that name, fell into the hands of the Turks; whereupon the Cæsar John proclaimed Michael, the eldest son of Constantine XI., sole emperor, and placed Eudocia, his mother, in a convent. She was the authoress of a biographical and historical work entitled "*Λογικὴ*."—R. M., A.

EUDO or **EUDON**, Duke of Aquitaine and Gascony, born in 665, assumed the authority of an independent sovereign in the reign of Chilperic II. of Neustria, and made an unsuccessful attempt to aid that unfortunate monarch against Charles Martel. In the beginning of the eighth century the Saracens, who had

overrun Spain, invaded his territories. He checked them for the time by a signal victory which he gained over them at Toulouse; but subsequent reverses compelled him to seek the assistance of his rival, the great Austrasian mayor, and their combined forces gained at Poitiers the famous victory over Abdu-r-rahman, which saved Europe from the Crescent. Aquitaine at the same time became once more a dependency, and Eudo died in 735, with a reputation for ability and prowess second only to that of the illustrious son of Pepin.—W. B.

EUDOXIA, Empress of the East, born in 375, was the daughter of Bauto, a Frankish general in the service of Rome. She was married to Arcadius, who succeeded his father Theodosius on the imperial throne, and bore him four daughters and one son—Theodosius II. Eudoxia was of a haughty and rapacious disposition. She freely indulged her passions, and despised her husband; yet, as Gibbon remarks, Arcadius was probably the only man in the empire who lamented her death in 404. Her persecution of the great Chrysostom, which bulks so largely in the life of that Father, needs to be no more than mentioned here.—R. M., A.

EUDOXIA, sometimes called Eudoxia the Younger, was the daughter of Theodosius II., emperor of Constantinople, by his wife Eudocia of Athens. She was born in 422, and married at an early age her cousin, Valentinian III., who had been placed by her father at the head of the western portion of the Roman empire. After the death of her husband, who was assassinated in 455 by Petronius Maximus, a man of patrician dignity, she was compelled to marry the murderer; but appealing to Genseric, king of the Vandals, he invaded Italy, plundered Rome, and carried Eudoxia with him into Africa. She was sent afterwards to Constantinople, and died there.—J. B. J.

EUDOXUS, a Greek astronomer, was born at Cnidus about the year 400 B.C., and died in 352 B.C. He was the first to bring to Greece the knowledge of the length of the year. He had visited Egypt, and having put himself under the discipline of the priests, he learned that the period was three hundred and sixty-five days and a quarter, a value which was afterwards adopted in the Julian calendar. This value was known in Egypt for two thousand eight hundred years before the Christian era, so that Eudoxus had only the credit of reporting the fact, not the merit of discovering it. It is also probable that he was the first to introduce to Greece the use of celestial spheres. Eudoxus has the undoubted right to be regarded as the inventor of the concentric spheres, which for so long a period clogged the advance of astronomical science. Each planet had its own system of spheres, and each irregularity of motion had also its appropriate sphere. There were in all twenty-six spheres in his system. This, however, but imperfectly represented the actual motions of the planets, and eventually the number so increased that they served only to bewilder.—W. L. M.

EUDOXUS, an ancient navigator, was born at Cyzicus, and lived about 150 B.C. He is mentioned by Pomponius Mela, and also by Strabo and Pliny. He sailed to India, and from the Red Sea round Africa to Cadiz. He made no addition, however, to the geographical knowledge of that time.—R. M., A.

EUGÈNE FRANCIS, called Prince of Savoy, was born in Paris, October, 1663, of Eugène Maurice, count of Soissons, and of Olimpia Mancini, the niece of Cardinal Mazarin, and one of the ladies of the court of Louis XIV. As his parents had destined him to the church, he was nicknamed in court circles, *Le Petit Abbé*, and his request to have a commission in the army met with a sneering repulse from the king. Prompted by resentment and a restless love of military glory, he left France, and offered his services to the emperor of Austria, soon after the rescue of Vienna from the hands of the Turks, through the chivalrous assistance of Sobieski. Eugène won his first laurels when fighting against the former in 1685, and was made major-general in 1688, at the siege of Belgrade. Then the war which had broken out between the empire and France for the palatine succession, gave him an opportunity of encountering on the Rhone the forces of his personal foe. He was subsequently sent by the Emperor Leopold to Victor Amédée, duke of Savoy, who was cousin to Eugène, both to help the war in Italy, and to keep the wavering duke faithful to his engagements with the coalition against Louis XIV. The military operations in Piedmont were at first unsuccessful, and the battle of Staffarde, though gallantly fought, was lost by the Austro-Italians. In the following campaign, however, Eugène, who was then lieutenant-general to the

duke, obtained signal advantages over his valiant antagonist, Catinat, and was thus enabled to carry the war beyond the Var, in the Dauphiné. After the desertion of the duke of Savoy from the Austrian alliance, Eugène returned to Vienna, and was appointed commander to the imperial forces against the Turks. These were utterly defeated by him at the famous battle of Zeuta, where he attacked the enemy, in spite of an arbitrary order from Vienna to desist from action. In consequence of his disobedience he was dismissed, but his services were soon again deemed indispensable, and by his exertions Hungary and Transylvania were restored to Austria. Soon after (1701) England, headed by William of Orange then the great champion of freedom of conscience and international rights, formed the triple alliance with Holland and the emperor, to resist the pretensions of the house of Bourbon to the Spanish succession, and the offensive policy of Louis XIV. against her own liberties. Marlborough and Eugène were the two heroes of this great struggle. Whilst the former was at work in the Netherlands, Eugène opened his first campaign in Italy from the Tyrol to Verona, and by a skilful march completely outwitted Catinat. Louis XIV. unadvisedly recalled him from Lombardy, appointing in his stead the inexperienced Villeroi, who soon became a prisoner of Eugène, through a surprise on Cremona. But in the following year the French, strengthened by Spanish reinforcements, and commanded by the able duke of Vendôme, retrieved their losses in Lombardy, and fortune proved favourable to them at the battle of Luzzara. Eugène was then called to fight the Hungarian insurgents under Prince Ragotzky; and having succeeded in subduing them, he joined Marlborough on the Rhine in 1704. The two generals then organized the series of strategic operations which subsequently led to the great victory of Blenheim. Eugène was the more worthy of admiration in his successes, as they were obtained in spite of the hinderances by which Austrian pedantry, and the mean policy of the German states, had often beset his career, as well as that of his gallant companion in arms, Prince Louis of Baden. The progress of Vendôme in northern Italy, in 1706, made the presence of Eugène once more necessary in that country; and although beaten and severely wounded at Cassano, he soon rallied and overtook the French, who were double in number, under the walls of Turin, on the 7th of September. There, by a dashing attack, he gained a complete victory. Eugène entered a second time the territory of France, the invasion of which was his constant aim; and he tried to besiege Toulon, but failed in the attempt, through the lukewarmness of Victor Amédée. His talents were again brought forth in the brilliant campaigns of 1708-9, the former of which, under his and Marlborough's direction, ended in the taking of Lille; the second in the sanguinary victory of Malplaquet, which cost Holland the flower of its army. Eugène was justly blamed for his rashness on that occasion. After the insignificant campaign of 1710, the change of politics in England, and the succession of Charles VI. to the imperial throne, completely modified the prospects of the war. The new English ministry in 1711 began to treat with France. Marlborough was recalled, notwithstanding the efforts of Eugène, who had gone to London to support him and the policy of war. The conditions of peace agreed upon by the congress of Utrecht, were accepted by all the allies except Austria. Eugène persisted in a defensive war against his great competitor, Marshal Villars, till 1713, when, through the impossibility of any longer preventing French invasion in Germany, he was authorized to open negotiations with the French general at Rastatt. The peace was signed in March, 1714. After a short rest in Vienna, Eugène astonished the world with his victories on those same fields which had witnessed the dawn of his military glory thirty years back. Austria having joined Venice in a quarrel against the sultan, he was intrusted with the command-in-chief of the imperial forces in Hungary. The battle of Peterwaradin in 1616, and that of Belgrade in 1617, in which he routed an army six times stronger than his own, rendered his name a household word throughout Europe. He was confidently meditating the conquest of Constantinople, when the treaty of Passarowitz put a stop to his career. He was afterwards engaged in administrative and diplomatic functions, until the succession of Poland originated a new war between Austria and France. He was then seventy-one years old, and had lost a great part of his former energy. After an unsuccessful campaign on the Rhine, he insisted upon offering peace in March, 1733, and returned to Vienna, where he died on the 21st of

April, 1736. Prince Eugène never married, and seemed through life to have no other passion but military glory. Stern in character, careless of men's lives in the furtherance of his plans, he strove for victory at any cost, and often proved a hard master to the populations who had to suffer by war. Witness his administration in Lombardy during the contest with France, when the country was nearly ruined by his exactions.—(See *Histoire de Prince Eugène*, published at Amsterdam, 1740, and Vienna, 1755.)—A. S., O.

EUGÈNE DE BEAUHARNAIS. See BEAUHARNAIS.

EUGENICUS, a divine of the Greek church, lived in the first part of the fifteenth century. He was brother to John Eugenicius, a celebrated ecclesiastical writer. Eugenicius began his career as a teacher of rhetoric, and soon rose to be archbishop of Ephesus. He accompanied the emperor, John Paleologus, to the council of Florence, where, as in all other places and at all times, he showed himself an uncompromising adversary of the Latin church. His works relate mostly to the great ecclesiastical controversy of the time.—R. M., A.

* EUGENIE, Countess of Théba, Empress of the French, is the younger of the two daughters of the count de Montijo, a Spanish grandee of the first class. Her mother, Donna Maria Manuela, countess de Montijo, is a daughter of a cadet of the Scottish house of Kirkpatrick of Closeburn, who settled as British consul at Malaga, towards the close of the last century. She was born in May, 1826, and received her early education at Clifton, near Bristol. Her elder sister married the duke of Berwick and Alba, a lineal illegitimate descendant of King James II. In January, 1853, she was married at Notre Dame to the Emperor Louis Napoleon, and presented to the French nation an *enfant de France*, in the early part of 1856, just as the Russian war was completed. The empress publicly visited England in company with the emperor in 1853, and was most cordially received. She also fulfilled the duties of regent during the absence of the emperor with his army in Italy, for some months in the early part of the year 1859. The rise of the empress is the more remarkable from the fact that the Kirkpatricks are fallen from their ancient grandeur in Scotland. "Until within the last two years," states Sir B. Burke in his *Vicissitudes of Noble Families* (1859), "a Miss Kirkpatrick, grand-aunt of the empress inhabited a very small house in the third-rate country town of Dumfries. Her imperial majesty has still some first cousins of the name of Kirkpatrick, sons of her mother's sister, holding respectable mercantile situations. One of them was not long ago settled in trade at Havre."—E. W.

EUGENIUS. See ARBOGASTES.

EUGENIUS, Bishop of Carthage, was raised to that see in 480. In 484, on account of his incorrigible orthodoxy, he was transported by Hunneric to the deserts of Tripoli. Reinstated in his bishopric for eight years by Gundamund, he was arrested, tried, and condemned to death by Thrasimund. The sentence having been commuted into banishment, he was transported to Vienne in Languedoc, where he founded a monastery. This learned prelate gives his name to a confession of faith drawn up in accordance with the doctrines of the council of Nicæa, and presented, on the part of the persecuted African prelates, to Hunneric. He died in 505.—J. S., G.

EUGENIUS, the name of four popes—

EUGENIUS I., a Roman by birth, was elected pope by the clergy and people after the forcible deposition of Martin I. by the Emperor Constans in 655. The monothelite controversy was raging at the time, and the most notable public act recorded of Eugenius is his condemnation of the profession of faith put forth by Peter, patriarch of Constantinople, in which monothelitism was, by implication, admitted. Eugenius died in 658.

EUGENIUS II., a Roman by birth, succeeded Paschal in the year 824. The Romans elected an antipope, Zinzinus, who was, however, speedily put down by Lothaire, son of Louis le Debonnaire, who visited Rome in order to quiet the disturbance. In a council held at Paris in 825, a decree was passed against the worship of images, but Eugenius refused to sanction it. He died in 827.

EUGENIUS III. was elected pope on the death of Lucius II. in 1145. He had been a monk of Clairvaux under St. Bernard, whose remarkable letters to him upon the occasion of his elevation, and after it, are worth consulting. Excited by the eloquent harangues of Arnold of Brescia, who denounced the temporal sovereignty of the popes *in toto*, the Romans compelled Eugenius,

immediately after his election, to leave the city. Floods of argument were poured forth on both sides of the question, as happens at this very day. But the pope wisely determined to

"Decide the knotty question by
Infallible artillery,"

and enlisted the services of the men of Tivoli against the Romans. Too weak to resist the force brought against them, the people of Rome opened their gates to Eugenius, and, with their customary fickleness, greeted his entry with enthusiastic acclamations. Eugenius warmly promoted the second crusade. He died in the year 1153.

EUGENIUS IV. (GABRIEL CONDULMERIO), a Venetian, assumed the tiara on the death of Martin V. in 1431. That pontiff had shortly before, in pursuance of the decree of the council of Constance establishing periodical synods, summoned a general council to meet at Basle. Eugenius wished to transfer the place of meeting to Italy, and upon the council's resisting, issued a bull, declaring it dissolved. This bull, however, he afterwards was induced to revoke. In 1434 an insurrection broke out at Rome, which compelled Eugenius to escape from the city in the disguise of a monk. For four hundred and fourteen years subsequently, down to 1848, no pope had been driven from the Vatican by the violence of the Roman people. The city was reduced to submission before the end of the year. About this time the council of Basle began to make overtures to the Byzantine emperor, John Palæologus, for a reunion of the Greek and Latin churches. But the choice of the place of meeting presented difficulties. The emperor refused to pass the Alps, and yielded to the timely proposal of Eugenius, that a united council should be held at Ferrara. Early in 1438, the emperor, attended by the patriarch Joseph Bessarion, archbishop of Nice, and the most illustrious prelates of the Eastern church, landed at Venice, and proceeded by land to Ferrara, where he was met by Eugenius. But the breaking out of the plague at Ferrara compelled the transference of the council to Florence. There, in July, 1438, the terms of union between East and West were solemnly agreed upon; the phrase "Filioque," embodying the disputed doctrine of the double procession of the Holy Ghost, was added to the Nicene creed, and for the moment all was harmony. But the blind fanaticism of the Greeks undid the work of the council of Florence. Upon the return of the emperor and patriarch to Constantinople, the clergy and people everywhere disclaimed the act of their representatives; and the feelings which their suicidal bigotry excited in the Latin world may perhaps be traced, fifteen years later, in the unhindered, unavenged fall of the Byzantine empire. At the same time that the terms of union were being arranged at Florence, the council of Basle published a decree, depriving the pope of all spiritual and temporal power. In 1439, having been now deserted by all the more moderate bishops, the synod declared Eugenius a heretic, and deposed him from the papacy. In 1440 they nominated an antipope, Amadeus, the ex-duke of Savoy, who took the title of Felix V. In 1443 the pope, bent upon carrying out his pledges of amity and union given to Palæologus, organized a league of christian powers against the Turks. This was, however, annihilated by the disastrous battle of Varna in 1444, in which Amurath defeated Ladislaus, king of Poland, who fell in the action. Eugenius died in 1447. His life was irreproachable, and his habits austere temperate.—T. A.

EUGENIUS, BULGARIS, a prelate of the Greek church, was born at Corfu in 1716, and died at St. Petersburg in 1806. He received his education in Greece, and afterwards acted as professor in his native island and other places. He was at one time at the head of the school of Mount Athos. Bulgaris made an attempt to introduce the arts and sciences into his native country; but, meeting with little success, he accepted an invitation from Catherine II. of Russia, and was afterwards raised to the archiepiscopal see of Slavonia and of Cherson. He was the author of a considerable number of works.—R. M., A.

EULER, JOHANN ALBERT, son of Leonhard, born at St. Petersburg in 1734, and died in 1800. He enjoyed the valuable instructions of his father, and became himself a distinguished mathematician. He was engaged in engineering at a very early age, and was admitted a member of the Berlin Academy when only twenty. His most original investigations are those on resisting media. Many of his papers are to be found in the Berlin, Munich, and Göttingen Transactions.—R. M., A.

EULER, LEONHARD, one of the greatest mathematicians of the eighteenth century, was the son of Paul Euler, Calvinistic pastor of Riessen. He was born at Basle on the 15th of April, 1707 (new style), and died at St. Petersburg on the 7th of September, 1783 (old style, corresponding to the 18th of September, new style). His father, who had been a pupil of James Bernoulli, instructed him in the rudiments of mathematics, which science he continued to study at the university of Basle, under John Bernoulli, with such success that he acquired the esteem and friendship of that famous professor, and of his sons, Daniel and Nicholas, and induced his father to permit him to abandon the ecclesiastical profession, for which he had at first been destined, for the cultivation of science. He soon acquired such celebrity as a mathematician, that the Empress Catharine I. of Russia was induced to invite him to St. Petersburg, where, on his arrival in 1727, he was created an associate of the Academy of Sciences in the department of the higher mathematics. In 1730 he became professor of physics, and in 1733, on the resignation of his friend, Daniel Bernoulli, he was appointed to the chair of the higher mathematics. In the course of the same year he married a lady of the name of Gsell, daughter of a Swiss artist who had emigrated to Russia during the reign of Peter the Great. In 1741 Euler was induced, by the disturbed state of Russia, and the invitation of Frederick the Great, to migrate to Berlin, where he became professor of mathematics and a member of the Academy of Sciences. In 1744 he was appointed director of the mathematical division of the Academy of Sciences. Soon after the death of his father in 1745, he brought his mother to reside with him in Berlin, where she remained until her death in 1761. During this period the connection of Euler with Russia did not wholly cease. He continued to receive part of his salary as an academican; and in 1760, when a party of Russian soldiers, in the course of the Seven Years' war, pillaged a farm belonging to him in Brandenburg, the Russian general Todleben caused full restitution to be made for the damage done, and the Empress Elizabeth added a gift of four thousand florins. In 1766, on the pressing invitation of Catharine II., he returned to St. Petersburg. Euler had lost the sight of one eye in 1735. Soon after his second removal to St. Petersburg he became nearly blind of the other, so as to be barely able to read large letters written with chalk. He continued, nevertheless, his scientific labours with as much activity as ever, employing his children and pupils as secretaries. In 1771 his house and library were destroyed by a conflagration, from which his manuscripts were saved by the care of Count Orloff, and himself by the courage and affection of a Bâlese fellow-countryman, Peter Grimmon. In 1776 he was married, for the second time, to the paternal half-sister of his first wife.

On the evening of the 18th of September, 1783, he died suddenly, and without pain, in the midst of his family, having preserved his faculties and continued his labours to the end of his life. Euler's personal character, as well as his philosophical writings, were marked by great devotion to the faith in which his youth had been trained. He was of simple habits, kind and cheerful in disposition, and had a turn for harmless pleasantry. He had several children, of whom the most remarkable were Johann Albert, already noticed; Charles, physician; and Christopher, major-general of artillery in the Russian service. The scientific treatises and papers of Euler are reckoned to be upwards of seven hundred and fifty in number: a mere catalogue of their titles would fill at least seven pages of this dictionary. It was estimated that an edition of his entire works, lately projected at St. Petersburg, would occupy from sixty to eighty quarto volumes. They treat of every branch of pure and applied mathematics. The part which has proved of most value in later times is certainly that which relates to the differential and integral calculus, to the calculus of variations, and to the properties of definite integrals, of which functions a numerous class are known by the name of "Eulerian Integrals" in honour of their discoverer. In the application of mathematics to physical questions, the utility of Euler's researches was to a certain extent impaired by the assumption of unsound data; but the extent to which this is the case has been exaggerated by his critics. An account of his life, with a list of his works, was written by Nicholas von Fuss, perpetual secretary of the Imperial Academy of St. Petersburg; and two volumes of his scientific correspondence were edited by Paul Henry von Fuss, son and successor of the foregoing. His éloge for the French Academy

of Sciences, of which he was a foreign associate, was written by Condorcet.—W. J. M. R.

EUMENES I., King of Pergamus, succeeded his uncle in 263 B.C., and reigned twenty-two years. He obtained a victory over Antiochus Soter, near Sardis.—J. S., G.

EUMENES II., King of Pergamus, son of Attalus I., whom he succeeded 197 B.C. He cultivated assiduously the friendship of the Romans, with whom his predecessor had entered into alliance; and in the battle of Magnesia, 190 B.C., he commanded in person the contingent which he had furnished to the Roman army. For this service he obtained from the senate such an accession of territory as raised him from comparative obscurity to the position of a powerful monarch. The favour which he enjoyed at Rome, however, was interrupted by suspicions of treachery, arising out of his relations with Perseus, the Macedonian monarch, against whom the Romans had declared war. According to the account of Polybius, these suspicions were not altogether unfounded. To combat them in person before the senate, Eumenes set out for Italy, but was forbidden to approach Rome. He died about 159 B.C. He adorned the city of Pergamus with splendid buildings, and founded a magnificent library.—J. S., G.

EUMENES OF CARDIA, an important actor in the affairs of Macedonia after the death of Alexander the Great. Some accounts represent him as the son of a labourer; others as the scion of a distinguished family. He attracted the attention of Philip of Macedon on the occasion of his visiting Cardia, and became private secretary to the king. Alexander continued him in his office; took him with him on his Asian expedition, and honoured him with both civil and military employment of the greatest responsibility. After the death of Alexander, Eumenes obtained the government of Cappadocia, Paphlagonia, and Pontus. These satrapies, Perdiccas the regent, to whom he transferred his faithful services, conquered for him from Ariarathes, 322 B.C. In the following spring Eumenes was appointed by Perdiccas, who had declared war against Ptolemy, to the chief command in Asia Minor. In this position he had to resist the advance of Antipater and Craterus; the latter he completely defeated. Before the news of his victory had reached Egypt, however, Perdiccas had fallen a victim to the discontent of his troops, who had suffered a series of defeats, and Eumenes now took his place as an object of hatred to the Macedonian soldiers. The task of displacing him from his government and defeating his schemes for the triumph of the royal family, was committed to Antigonus, into whose hands, after a long and valiant resistance, he was eventually betrayed. Although personally willing to spare his captive, Antigonus, yielding to the demands of his officers, put Eumenes to death in 315. Both as a soldier and as a statesman, Eumenes retains a place in history very near to that of Alexander. In his enterprises, after the death of the conqueror, he was shackled by the hostility with which, as a foreigner by birth, he was regarded in Macedonia. This gave an advantage to the leaders opposed to him, which his consummate ability as a general, and his craft and caution as a statesman, enabled him to countervail for a time, but not eventually to overcome.—J. S., G.

EUMENIUS, a celebrated rhetorician, was born at the Gallic town now called Autun, about 260, and died in the first part of the following century. He was of Grecian descent by the father's side. Eumenius became *magister sacræ memoriæ* under Constantius Chlorus; and when that emperor restored the school of rhetoric at Autun, the management of it was placed in his hands. Some of his orations, which are mostly of the eulogistic kind which distinguished the decline of Roman literature, are to be found amongst the *Panegyrici Veteres*.—R. M., A.

EUNAPIUS, a Greek historian of the empire, was born at Sardis in 347. Brought up in the study of Greek philosophy he was a bitter enemy of christianity, which he often attacked in his writings. He settled at last in Athens, where he taught rhetoric. He was the author of two works—a book of "Lives of Sophists," and a "History of the Empire from A.D. 270 to A.D. 404." Of the latter work only a few fragments are extant. It was remarkable chiefly for the intolerable badness of its style, and for the virulence with which it abused christianity and its great champion Constantine. The "Lives of Sophists" are still in existence, and are only curious as giving information of the state of philosophy at a time of which every other record has perished. The writer was a Neo-platonist.—G. R. L.

EUNOMIUS, a famous heresiarch of the fourth century, was the son of a peasant, and was born at Dacora, a town in Cappadocia. In early life he is said to have been a soldier, and also to have followed the profession of law for some time; but having visited Constantinople and afterwards Alexandria, where he was the disciple of Aetius, he returned to Asia, and was ordained a deacon by Eudoxus, the bishop of Antioch. In going some time afterwards to defend Eudoxus before the emperor from the attacks of Basil of Ancyra, he was seized by some of Basil's partisans, and was banished by them to Mide in Phrygia. Having returned, however, to Constantinople, he was in the year 360 made bishop of Cyzicum by his friend and protector Eudoxus, who advised him to be cautious in the promulgation of his heretical opinions. This advice was wholly lost on Eunomius, who soon so much disturbed the church by his intemperate zeal, that Eudoxus himself was obliged, by order of the emperor, to depose him from his bishopric. He retired to Calcedonia, and was not long after accused by the Emperor Valens of having afforded shelter to the tyrant Procopius, and was banished to Mauritania, but was recalled through the influence of Valens, bishop of Mursa. It was not long, however, till his imprudent conduct and obnoxious views involved him in new troubles; and after having been much tossed about the world, and subjected to many privations, he was allowed to return to his birth-place, where he died at an advanced age about the year 394. The writings of Eunomius were numerous and highly valued by his followers, who had more respect for them than for the gospels; but few of them are extant. His views of the divine nature and of the person of Christ were akin to those of Arius, as will appear from the following sentences taken from a confession of his faith, presented to the Emperor Theodosius in 383, and extant in Greek and Latin:—"There is one God uncreated and unbeginning." "God begot, created, and made the Son only by his own direct operation and power before all things and every other creature, not producing, however, any other being like himself, nor imparting any part of his own proper substance to the Son." "He then created the Holy Spirit, the first and greatest of all spirits."—J. B. J.

EUNUS, leader of the servile war which broke out in Sicily in 135 B.C. He was a native of Apamea in Syria, and while a slave of Antigenes at Enna in Sicily, he followed the trade of prophet and juggler, and obtained a great influence among the slave population of the island. The insurrection—which armed him for a time with sovereign powers, and which was only reduced after several Roman armies under the command, first of the prætors and then of a consul, had been shamefully defeated—was commenced under the auspices of Eunus by the slaves of one Damophilus attacking and capturing the town of Enna. It soon spread over the whole island, embracing the entire slave population, a great proportion of which was of Syrian origin. Eunus, deprived of his army in a great battle fought near Messana, was eventually obliged to take refuge in a cave, where he was captured, and brought before the Roman consul. He died in prison at Morgantia in 133 B.C.—J. S., G.

EUPHORIION, a Greek grammarian and poet, was born about 274 B.C., at Chalcis in Eubœa. Far from attractive in person, he was commemorated in epigrams for his amours. He died in Syria, whither he went in his old age after having accumulated riches, and where he was made librarian by Antiochus the Great. He was a voluminous writer, both in prose and verse. Some fragments of his writings remain, but none of any great extent. The subjects of his books were chiefly mythological. His epigrams were admired in Rome. Cicero speaks of his admirers with contempt.—G. R., L.

EUPHRANOR of the isthmus of Corinth, or the Isthmian painter and sculptor, pupil of Ariston the son of Aristides of Thebes, was one of the greatest artists of the age of Praxiteles, about 350 B.C. The epoch in Greek art immediately preceding that which the artists of this age inaugurated, was that marked by the sublime works of Phidias and Polycletus, who had given the final blow to the hieratic school. While Praxiteles and other artists of merit followed the grand mystic style of the former of these artists, Euphranor, together with Lysippus, wrought upon the models left by Polycletus, and, like him, chose almost exclusively athletic and heroic subjects. Amongst the works of Euphranor we find mention of three statues of Paris in different characters; a statue of Vulcan, in which the god of fire was not disfigured by lameness; a group representing Greece crowned by

Valour; statues of Philip and of Alexander in quadrigæ, and a statue of a beautiful woman expressing at the same time admiration and worship. With the exception of a statue of Paris in the Vatican, which is believed to be a fac-simile of one by Euphranor, no relic of his art has come down to us; and in pronouncing upon the merit of his works, as well as upon their number, we must therefore be guided entirely by the classical writers, who in this case provide ample materials for a satisfactory judgment. We gather from Pliny, Pausanias, and Plutarch that he decorated with large paintings a portico of the Ceramicus of Athens, in which he represented the twelve gods on one side; Theseus between Democracy (Popular government) and Demos (the populace) on another; and, on a third wall, the battle of Mantinea. From these authors we gather also that Euphranor was the first who, in painting, gave full expression to the dignity of heroes, and the first who gave a fine symmetry to the figure. Upon this subject (symmetry), and upon colouring, he generously imparted his experience to others by means of his writings. Euphranor was remarkable for the pliability of his talent; he executed as well and as readily a colossal statue or a small patera, a historical painting or the winding scroll of a border. He kept open school, in which Antidotus, Carmanides, and Leonidas of Anhedon, were brought up. A passage in Vitruvius would lead to the belief either that there was another Euphranor, an architect, who also wrote on symmetry, or that our Euphranor added to his other attainments those of an architect.—R. M.

EUPHRATES OF ALEXANDRIA, a celebrated stoic philosopher of the second century. He counted Dio and Apollonius Tyaneus among his friends, and was by them introduced to the Emperor Vespasian. He was for some paltry reason bitterly inveighed against by Philostratus; but his true character is to be learned rather from Epictetus and the younger Pliny.—R. M., A.

EUPOLIS, one of the poets of the old comedy of Athens, is known to us only by the allusions of other writers and a few quotations. He lived from about 445 to about 405 B.C. The objects of his satire and the style of his invective seem to have been much the same as we are familiar with in the plays of his rival Aristophanes; indeed, they bitterly accused each other of plagiarism. He is described as graceful and imaginative, lofty and passionate; a conservative, fond of praising former policy and old statesmen, like Pericles, Solon, and Miltiades, whom sometimes he brought on the stage; hostile to "the demagogues" and to all innovation. Like Aristophanes he attacked Socrates; but the fulness of his hatred was poured out on Alcibiades and his friends. There is a foolish story that Alcibiades retaliated on him for the Bapte (the Dippers)—in which he figured as the head of a profligate and impious freemasonry—by drowning him in the Sicilian expedition, and boasting over him that "now he was 'dript' in turn."—G. R. L.

EUPOMPUS OF SICYON, a celebrated painter and art critic of ancient Greece, about 350 B.C. He had great influence upon the art of his time, and appears to have been the first to systematically set aside the ideal for the natural. He is the artist who, when consulted by the young sculptor Lysippus as to whom he should take as his guide, replied—"Let nature be your model, not an artist;" and he had a great following, for before his time only one school of painting was spoken of in Greece, which was called the Hælladic, as distinguished from the Asiatic. Eupompus added a third, the Sicynic, the others being thenceforth called the Attic and the Ionic. The maxim above quoted shows the character of the Sicynic school. It must have exhibited somewhat of a pre-Raphaelite tendency, as compared with the generic style of Attic painting. Eupompus prevailed, and the Greeks never reverted to the severe taste of their fathers, as exemplified in the generic works of Polygnotus or Phidias, still so admirably illustrated in the renowned Elgin marbles in the British museum.—R. N. W.

EURIC or EVARIC, King of the Visigoths, assassinated and succeeded his brother, Theodoric II., in 466. His conquest of Spain, and the extension of his dominions northward in France to the Loire, attested his enterprise and abilities. Odoacer, on the throne of Rome, acknowledged his sovereignty beyond the Alps; more distant monarchs courted his alliance; and the Franks may ascribe their greatness, says Gibbon, to his death at a time when his son was an infant, and his adversary, Clovis, an ambitious and valiant youth.—W. B.

EURIPIDES, the third of the great tragic triad of ancient Greece, was a native of Attica, or, as some accounts have it, of

the island of Salamis, where he was born in the year 480 B.C. His parentage, according to the current gossip of the comedians and other scandal-mongers, was low; his father, by their story, having been a petty trader, and his mother a green-grocer. But Philochorus, a learned Athenian, who flourished about 300 B.C., and wrote a life of the poet, says that his parents were persons of wealth and consideration; and this account harmonizes perfectly with all that we know of his character and habits from incidental sources. Theophrastus, for instance (*Athenæus* x., 424 f.), speaks of the young poet as having performed a part in a religious ceremonial, where only the sons of the first Athenian families were entitled to appear. We are told also by Athenæus (i. 3, a) that he possessed an immense library, which in those days required money. It is also known that Prodicus, who is mentioned among his instructors, as mentioned by Philostratus in his life of that sophist, was given to seek his scholars principally among the sons of the aristocratic and wealthy classes. With regard to his early studies and occupations, we find it mentioned that he distinguished himself as a wrestler, that he tried painting, but that finally he fixed on literature as his vocation; and, in addition to the composition of tragedies, studied rhetoric, science, philosophy, and morals under Prodicus, Anaxagoras, and other most famous teachers of the day. He was also very intimate with Socrates; though, as the philosopher was twelve years younger than the poet, he can scarcely have acted towards him in the capacity of a teacher strictly so-called. His first public exhibition as a composer of tragedies was, according to the life by Thomas Magister, in the year 465 B.C., when he was twenty-five years of age—a year remarkable as that in which Æschylus, the father of Greek tragedy, died; but he did not achieve a victory in the dramatic contests till the year 441. This date is attested by the Parian marble. The other ascertained dates of his life are taken from the arguments of the plays, which record the year when they were first represented, viz., the "Medea" in 431; the "Hippolytus" in 428; and the "Orestes" in 408 B.C. About this period, though the exact date is not mentioned, he expatriated himself, and settled in Macedonia, as Æschylus towards the end of his life had withdrawn to Sicily—a circumstance, no doubt, indicative of a certain want of harmony between himself and the Athenians, of which the causes are not difficult to trace. His studies of science and philosophy had brought him into connection with the intellectual movement party of the day; and accordingly, like his friend Socrates, he was honoured with a ceaseless merciless scourging from the master-hand of Aristophanes. That these satirical attacks, which contributed not a little to the death of the philosopher, should have passed, like an indifferent breath, over the head of the poet, is not to be supposed; especially as we know from the universal testimony of his biographers, that he was a man in whom some of the peculiarities of the poetic temperament were very prominent, and that there was something melancholic, fretful, and even misanthropic in his disposition. It is not improbable that the wantonness of democratic humour, or the fickleness of democratic favour, might have induced the sensitive poet of the "Iphigenia" to seek protection for a season under the courtly roof of Archelaus, king of Macedonia. Here, however, he was not destined to enjoy himself long. Being now an old man, he died, according to the witness of Eratosthenes, in the year 406 B.C., aged seventy-five—six years before the death of Socrates. He was buried in Pella. The Athenians requested that his body might be delivered up to the keeping of his native country; but Archelaus stoutly refused. The sorrow of his fellow-citizens was great; and Sophocles, his brother tragedian, publicly put on mourning, and caused his actors to appear without the usual decoration of coronals on the stage.

Such are the few certain facts that we have with regard to the life of this remarkable man. The critical estimate of his works is a more delicate matter, and offers considerable room for divergence of opinion and even contrariety of view. That his tragedies, in spite of the continued aspersions of Aristophanes, were very popular among the ancients, is undoubted. In Plutarch (*Nicias* c. 29) we find the well-known anecdote that many of the Athenians taken captive in the unfortunate Sicilian expedition, received their liberty for reciting certain verses of Euripides. Aristotle (*Poet.* 13) calls him the most tragic of the tragic poets; and Quintilian, book viii., while leaving undecided the vexed question whether he or Sophocles were the more distin-

guished master of the tragic art, confesses that Euripides was the best model of style for orators; and this is the reason, no doubt, why he was such a favourite in the schools of eloquence, that, while of Æschylus and Sophocles only seven works remain to attest the genius of each, there are still extant eighteen, or (if we admit the "Rhesus") nineteen, of the seventy or ninety pieces which Euripides is said to have composed. In the most modern times the restoration of Æschylus and Aristophanes to their proper place and significance in Greek literature, was naturally accompanied by a considerable degradation of Euripides from the high place which he held among the ancients; but as both parties have now been heard, and the excesses of polemical warfare are over, an impartial mind may at length pronounce a pretty fair judgment on the literary merits and demerits of the man. On the one hand, it must be admitted that in the mere management of the drama, as a special form of art, Euripides not only did not make any advance on his predecessors, but he positively retrograded. The prologue, which Thomas Magister notes as one of his inventions, is a mere prolix recital of the most anti-dramatic nature possible, and which never can be necessary, where the tragic writer knows how to use in the most effective way the most significant points of his action. More than this, there is, through the whole economy of his pieces, a favour shown to long statements and arguments, which savours more of rhetorical pleading than of dramatic point. There is also a very prominent trick of parading philosophical apothegms—"preaching and sermonizing," as we would say—very far removed from the natural style of an action dramatically developed. Euripides was accused also of changing the whole nature of the Greek tragedy, by putting his gods and heroes into situations of mere modern difficulty and intrigue, in a manner quite unworthy of the ideal type that Æschylus and Sophocles maintained in their compositions; and if we consider what the real nature of the Greek tragedy was, we must perceive that complaints of this kind were founded on sound principles of taste. The Greek tragedy was not a representation of the characters and events of common life, such as might suit a modern novel; but it was essentially a sacred or religious opera, the nature of which will be best understood by us, if we imagine the history of Abraham, King David, Judith, or Judas Maccabeus, represented in our churches or in some building attached to the churches, at the Easter and Christmas holidays, as part of a solemn religious celebration. In this case, the feelings of the audience would be too high-toned, and the conversations too serious, to admit of much of that display of every-day life, character, and incident, with which Shakspeare has contrived so richly to diversify the secular drama of the English stage. Again, it has been prominently brought forward by the Germans and certain English critics who sympathize with them, that Euripides, as a philosopher and a sceptic, and with no honest faith in the gods of Greece, was altogether in a false position when he produced these gods in the sacred drama of his country, very often taking very little pains to conceal that he did not believe in them, and preaching the *vois* of Anaxagoras, while he exhibited the Jove of Homer as the supreme ruler of the universe. All this is very true; but there are some weighty considerations that tend very much to mitigate the effect of such objections. In the first place, the mere artistic form of the Greek tragedy, as a distinct species of art, was such a small element in the whole effect of the sacred opera, that a poet might offend very grossly against the laws of the effective drama as known to us, and yet remain an artist of a very high order. In fact, the pure drama in the classical age of Greece never shook itself free from the lyrical and epic elements out of which it arose; and as Euripides was confessedly great in both of these elements, his excellence in the hybrid sort of composition then called drama could not be gainsaid. Then as to his making such ostentatious parade of philosophic gnomes, we must bear in mind that philosophy was young in those days, and that the novelty of thoughtful maxims tersely expressed was, with the greater part of the public, an excuse for their want of dramatic fitness. As to the want of harmony between the personal faith of the poet and the people, for whose religious service he wrote his plays, that was a great misfortune no doubt, so far as his own pure pleasure as an artist was concerned, and so far also, as we regard the entireness and unity of the impression produced by his plays; but there was a great moral nobility, and a plain public utility nevertheless, in a poet who recognized the puerility of the ancient mythologic fables, using these fables as a medium for conveying

deep moral truths, and indicating the day when a more rational theology would be demanded by the mass of the people, as much as it was then felt by the thoughtful few. Euripides, in fact, by bringing the doctrines of Anaxagoras on the stage, whether, in every case with dramatic propriety or not, was pioneering the way for Plato, who, in his Republic, with good reason rejects Homer, the national poet, altogether as a theological guide; and both the poet and the philosopher were performing an important service to the heathen mind, by turning up the soil, and killing the grubs, as a necessary preparation for the seed of gospel truth to be sown in due season by more highly-favoured hands.

The ancient authorities for the life of Euripides are the biography in Suidas; that of Thomas Magister in Musgrave's edition; that first published by Elmsley in his edition of the *Bacchæ*, 1821; and Aulus Gellius xv. 20. The materials offered by these and some incidental sources, are fully discussed in Bernhardt's *Griechische Literatur*, Smith's Dictionary, and by Paley in the edition to be immediately noticed. The most notable editions of the whole works of Euripides are those of Barnes, 1694; Musgrave, 1778; Matthiæ, 1813; and Paley, 1858. An account of special editions will be found in Engelmann's *Bibliotheca Script. Class.* 7th ed. Leipzig, 1858.—J. S. B.

EURYDICE, wife of Amyntas II., king of Macedonia, lived in 400 B.C. She was the mother of the great Philip. A criminal connection with her daughter's husband made her conspire against Amyntas, but her purpose was discovered by Euryone her daughter. Both Alexander and Perdicas, her sons, perished through her intrigues shortly after each had ascended the throne; but on the accession of Philip she put herself under the protection of the Athenian general Iphicrates.—R. M., A.

EURYDICE, daughter of Amyntas III., and granddaughter to Perdicas, lived 320 B.C., married her uncle Arrhidæus, the illegitimate son of Philip. Arrhidæus ascended the Macedonian throne after the death of Alexander the Great, but was powerless in the hands of his wife, who recalled Cassander and put herself at the head of an army against Polysperchon and Olympias. Her soldiers would not fight against the mother of Alexander. Both she and her husband were put to death by Olympias.—R. M., A.

EURYMEDON, an Athenian general in the Peloponnesian war. In 428 B.C. he commanded sixty ships in the neighbourhood of Corcyra, where he incurred the disgrace of sanctioning the cruelties inflicted by the commons on their political opponents. The following summer, in conjunction with Hipponicus, he obtained the command of the whole Athenian force by land. In 425, accompanied by his colleague Sophocles, he set out with forty ships for Sicily, but having touched at Corcyra, and spent some time in petty enterprises, he had only reached his destination when he received orders to return home, a general pacification having been effected by Hermocrates. In 414 Eurymedon was again employed upon the Sicilian coasts, where, after some active service in conjunction with his colleague Demosthenes, he was defeated and slain by Agatharchus.—J. S., G.

EUSDEN, LAWRENCE, born in Yorkshire, an English poet not much heard of now, but conspicuous enough in his own day to have the laureateship, which honour he obtained in 1718. He incurred some enmity in consequence. Pope gave him a place in the Dunciad. He died in 1730 at Coningsby in Lincolnshire, of which parish he was rector.—J. B. J.

EUSEBIUS, Bishop of Casarea, surnamed PAMPHILI, the father of church history, was probably a native of Palestine, and was born somewhere about the year 260. We know from himself that he was educated and spent his youth in Palestine, and that his instructors in sacred things were Meletius, the exiled bishop of Pontus, and Dorotheus, a presbyter of the church of Antioch (*Vit. Const.* i. 19; H. E. vii. 32). He owed much to the study of Origen, and to works which he found in the library collected by Bishop Alexander at Jerusalem, and that at Casarea belonging to the Presbyter Pamphilus (H. E. vi. 20; vii. 32). With the latter he became acquainted, on being ordained to the clerical office by Agapius, bishop of Casarea, probably in the year 295. It was in his school that Eusebius made his first attempt at the explanation of scripture (*De marty. Palest.* c. 4); and to Pamphilus he seems to have been chiefly indebted for his intellectual training—an obligation which he gratefully acknowledges in several of his writings. From his close intimacy with this teacher, he received the surname of Pamphilus (*i. e.*, friend of Pamphilus). After his death, which happened during the Diocletian persecution, Eusebius retired to

Tyre, where he remained some time, and thence he passed into Egypt, witnessing in both places the martyrdom of several Christians of both sexes whose deaths he records (H. E. viii. 7-9). About this time he wrote his book against Hierocles, who had maintained that Apollonius of Tyana did more and greater miracles than Christ. On the death of Agapius he became bishop of Caesarea, probably in the year 313. He devoted himself to the duties of his office, and to the composition of his two invaluable works—"De Demonstratione" and "De Præparatione Evangelica." On the breaking out of the Arian controversy he took a middle course, and attempted to reconcile the opposing parties, for which he has been stigmatized as an Arian, but without any real reason. At the council of Nice he had the honour of sitting at the right hand of the emperor, and of delivering to him an address in the name of the assembled bishops. He drew up the first draft of the Nicene creed; and when the words were added—"Very God of very God, begotten, not made; consubstantial with the Father;" he, after some explanations, gave his assent to the addition. There is no reason from his writings or his subsequent course to suppose that he did this insincerely, or merely for peace's sake. Eustathius, bishop of Antioch, having been deposed for heresy, the vacant patriarchate was offered to Eusebius, by whom, however, it was declined, for reasons which drew forth the applause of the emperor. In the synod of Tyrus held to judge Athanasius in 335, it appears that he sat as president. When the Sabellianism of Marcellus of Ancyra came into question, it was on him that the task of confuting it was laid by the synod at Constantinople, and from this arose his treatise, "Contra Marcellum." In the same year, 336, he took a leading part in the celebration of the thirty years' reign of Constantine, and delivered an oration, which is not so much an eulogium on that prince, as a discourse on the doctrine of the Logos. His influence with the emperor was at this time very great, and so it continued to the end of the emperor's life. Confiding in his learning and ability, Constantine appointed him to superintend the preparation of fifty copies of the scriptures for the use of the newly-erected church at Constantinople; and to him he intrusted many secrets of his religious life. The bishop did not long survive the emperor; having rendered to his patron the last service by writing his life, he followed him soon after to the grave. Eusebius died somewhere about the year 340. In him great diligence and candour were united to good natural abilities, and had his lot been cast in quiet times and at a distance from courts, his character would probably have come down to us without a stain. In times of controversy he was too fond of playing the part of a mediator, to escape the danger of allying with essential truth; and his relations with the emperor were not always free from sycophancy, and an undue use of the power which he thus acquired. But he was a much better man than the keenness of party spirit has sometimes represented him; and he has by his writings laid the church under greater obligations, perhaps, than any other of the Christian fathers; at least we should have lost less upon the whole by the loss of the writings of any one of them, than we should by the loss of his. His Church History and his works on the Preparation for and the Demonstration of the Gospel have supplied stores of information, which it would have been to the injury of Christianity to have wanted, but which could be supplied from no other extant source. Some of his writings exist only in a Syriac version of them. One of these, his "Theophany," was discovered a few years ago by Mr. Tattam in a Nitrian monastery, and published, with an English translation, by the late Professor Lee, 1843.—W. L. A.

EUSEBIUS, Pope, succeeded Marcellus I. in the year 310. His pontificate lasted only seven months. Upon the question—a very practical one in those days of persecution—on what terms the *lapsi* (Christians who had offered sacrifice to idols) should be readmitted to communion, Eusebius took the side of rigour. He was banished by Maxentius to Sicily, where he died.—T. A.

EUSEBIUS, Bishop of Emisa in Phœnicia, born towards the end of the third century, was instructed in biblical and secular literature at Edessa, his native place. He afterwards visited different places in quest of knowledge. Among his instructors were Eusebius of Caesarea, and Patrophilus of Scythopolis. To escape ordination he visited Alexandria. About 340 he was again at Antioch, at which time his fame was so considerable that the Antiochian synod in 341 selected him for the see of Alexandria, vacant by Athanasius' deposition. Having declined the honour, the small bishopric of Emisa was given to him.

In consequence of the Emisenes believing that he had magical powers, his introduction to the see was opposed, and he fled to Laodicea, but was subsequently restored to office. The evening of his life was spent at Antioch, where he taught Diodorus of Tarsus. He died about 360. He has been accused of semi-arianism (which is only so far correct that he preferred the indefinite terms of the early creeds to the less scriptural rigidity of a later orthodoxy). In relation to the theological school of Antioch he has great merit, since he helped to prepare the way for a succession of eminent men of a right theological tendency. Only a few fragments of his writings are extant.—S. D.

EUSEBIUS, of Nicomedia, was born about 324, of a noble family. He was first bishop of Berytus in Phœnicia, and afterwards obtained the see of Nicomedia. The steady patron of Arius, he defended him after his excommunication by Alexander, and at the council of Nice exerted himself on his behalf, but in vain. He subscribed there the creed of the majority, but refused to sign the anathema against Arius. Having displeased the emperor soon after, he was banished to Gaul, but was recalled, and restored to Constantine's favour. In the meantime he was restlessly active in favour of the Arians. He procured the deposition of Eustathius of Antioch; and was at the head of the bishops in Constantinople, who effected the banishment of Athanasius by political accusations. He also threatened Alexander of Constantinople with deposeal, if he did not readmit Arius into the communion of the church. On the death of Alexander he managed to get himself elected to the see of Constantinople in 338. He died in 341. Eusebius was the acknowledged head of the Arian party, from whom it was called Eusebian. Later it was termed Semi-arian. He taught that the Logos was from eternity begotten of the substance of the Father, and was *similar* (*ὁμοειδής*) in nature, but subordinate to the Father.—S. D.

EUSEBIUS, of Samosata, bishop of that see in the fourth century. He was intrusted with the decree of the election of Meletius to the see of Antioch, and on the Arians intriguing the deposition of that bishop, retired to his diocese with the documents in his keeping. He refused to deliver them up to the emperor's envoy, though that official threatened him with the loss of his right hand. Eusebius was a staunch defender of the orthodox faith, and on his being subsequently banished by the Arian emperor Valens, went about, in the disguise of a soldier, confirming and comforting the faithful. At the induction of Maris as bishop of Doliche in Syria, a woman of the Arian party wounded him mortally in the head with a tile. One of his last requests was that she should not be prosecuted.—R. M., A.

EUSEBIUS, of Vercelli in Piedmont, born about 315, was educated in Rome under papal oversight, and became bishop of Vercelli. At the request of Liberius, he went on an embassy to Constantine. Hence the council of Milan was called in 355. There he pleaded ably for the orthodox faith; but displeased the emperor, who banished him to Scythopolis. He was subsequently sent to Cappadocia, thence to the Thebaid. Being set free by Julian's edict, 362, he repaired to Alexandria; was present at the council there, 362; and afterwards went to Antioch. He died about 371. Few of his writings remain.—S. D.

EUSEBIUS, of Dorylæum, belonged to the fifth century. At first he was a layman at the court of Constantinople, where he publicly accused Nestorius of heresy. Having entered into the clerical office, he was afterwards made bishop of Dorylæum in Phrygia. Here he became very active against Eutyches, who, in his zeal against Nestorianism, denied the existence of two natures in Christ. At the so-called *Robber* synod of Ephesus, 449, Eusebius was deposed, but was restored by that of Chalcedon, 451. A few of his Libelli are extant.—S. D.

EUSTACE, JOHN CHETWODE, sprang from an old sept, which De Burgo somewhat apocryphally traces from the Roman martyr, Saint Eustachius. It would seem, however, that the family had some tradition on the subject; for we find a monk named Eustace in 1356 founding a Dominican priory at Naas, and dedicating it to Saint Eustachius. John Chetwode Eustace was born about the year 1765. He received his education at the Jesuit college of Stonyhurst in Lancashire, and about the year 1795 accepted the professorship of belles-lettres in the Roman Catholic college of Maynooth. On the death of Burke in 1797, Eustace published an "Elegy," descriptive of the gifts and virtues of the great statesman. In 1813 he appeared as a controversialist, and produced "An Answer to the Charge of the Bishop of Lincoln," but the work is alike free from pedantry and

untinctured by acrimony. Eustace had previously travelled on the continent with some young men of rank and fortune, whose education he superintended; and the result of his topographical observations is traceable in "The Classical Tour through Italy," which first appeared in 2 vols. 4to in 1813. Before the year 1821 this book ran through six editions. It is praised by Alibone and Stevenson, but abused by Sir J. Cam Hobhouse in a note to Childe Harold. In June, 1814, Eustace accompanied Lord Carrington to Paris, of which excursion he published a brief narrative under the title of "Letters from Paris to George Petre, Esq." He was engaged in collecting materials for a supplementary volume to his "Classical Tour," on the past and present state of Italy, when a fever carried him off at Naples in 1815. But the work which Eustace failed to finish Sir R. Colt Hoare performed in a manner gratifying to the friends of its author, as a tribute of respect to his genius, and of affection to his memory. Lady Morgan made Eustace's able work the basis of her celebrated book on Italy. Stevenson says that Eustace's statements are not always to be depended on where his religious opinions intervene; but, on the other hand, we know, on the best authority, that the liberality of some passages in Eustace' "Classical Tour" gave offence at Rome, and met with the disapproval of several Roman catholic ecclesiastics. Mr. Eustace had made considerable progress in a didactic poem.—W. J. F.

EUSTACHI or **EUSTACHIUS**, **BARTOLOMEO**, one of the three great Italian anatomists who, with Vesalius and Fallopius, may be said to be the founders of the modern science of anatomy. He was so poor, and his labours were considered of so little importance, that even his birthplace is unknown. We learn only incidentally, from the dedication of one of his treatises, that he was professor of medicine at the collegio della Sapienza at Rome in 1563. In the same dedication he refers to his own circumstances, and states that his resources are feeble, his position humble, and his income uncertain. Although a professor, he seems to have given no lectures. This probably arose from some physical inability to teach, and his straitened circumstances may in some measure have depended on his irritable disposition, which betrays itself occasionally in his works. Be this as it may, there is no doubt that he lived poor and died indigent, and has left behind him ample proof that he was one of the greatest anatomists the world has seen. His works are not numerous, but they are sufficient to justify his claims to the position in which the history of anatomical science has placed him. Great as was his fame during his life and directly after his death, it was yet increased by the discovery of a number of copperplates of a work which he never lived to complete, and which were not published till a hundred and fifty years after his death. These plates were discovered at Urbino in 1712, and published by Lancisi, assisted by Morgagni and Pacchioni in 1714. Several editions of these wonderful plates have since been published; the best is that by Albinus, which was published at Leyden in 1744, and reprinted in 1762. Great as were the men who edited this work, the descriptions are not equal to the plates, which at the present day may be studied with advantage by the anatomical student. The various papers which Eustachius produced during his life were collected together, and published in a volume entitled "Opuscula Anatomica," at Venice in 1563. In this volume are several important anatomical papers. The first was on the structure of the kidney, in which he adds much to what had already been done by Vesalius on that organ; the second was on the organs of hearing, and here he first described the tube between the mouth and the ear, which still bears his name. He also was the first to describe one of the small bones of the ear. The third paper was on the bones, in which he entered into a controversy with Vesalius on the knowledge possessed by Galen of the structure of the human skeleton. In this paper the anatomy of the skeleton of the apes was first truly described. In another paper he describes for the first time the structure and position of the azygos vein. In the last of these remarkable essays he gives an account of the teeth, and was the first to give the history of their development. He also described the valve of the heart, which is named after him the Eustachian valve. He died at Rome about the year 1574.—E. L.

EUSTASE, **St.**, was born in Burgundy about 560, and died in 625. He had already reached manhood when he entered the monastery of Luxeu. St. Columbanus, who was at the head of that community, intrusted him with the education of its

youths. He rendered also good service to the literature of his time by encouraging the transcription of MSS. When Columbanus was obliged to flee from the hatred of Brunehaut, Eustase succeeded him in the government of the monastery.—R. M., A.

EUSTATHIUS, of Antioch, a native of Side in Pamphylia, was first bishop of Berea, then of Antioch; to the latter of which he was appointed by the Nicene synod in 325. Eustathius was distinguished as a zealous opponent of Arianism. At a synod of Arians convened in Antioch in 331, he was charged with Sabellianism, deposed from office, and banished to Thrace, where he died in 360. Only one of his works has been preserved, combating Origen's opinion about the witch of Endor. There is little doubt that he was ill-treated and maligned by the party whose bitter enemy he had been.—S. D.

EUSTATHIUS, of Cappadocia, a Neo-platonist, pupil of Jamblichus and Ædesius. Eunapius, who alone has left any account of him, represents him as gifted with wonderful eloquence, and he relates that when the Persians besieged Antioch, the Emperor Constantius sent the philosopher as ambassador to King Sapor in 358, the oratorical reputation of Eustathius being so great as to countervail at Rome the objections to his creed. Eustathius, when his mission was completed, refused, on account of certain prodigies, to return home. His wife Sosipatra was a woman of talent and learning.

EUSTATHIUS, of Thessalonica, was born in Constantinople in the twelfth century. He was first a monk, then a deacon in the church of St. Sophia, and professor of eloquence. In 1174 or 1175 he became bishop of Myra in Lycia, and was soon after transferred to the see of Thessalonica, where he continued till his death, about 1196. Eustathius was the most learned man of his age, a very industrious writer, upright in character, and a great orator. His writings are numerous, containing philological commentaries on Greek poets, theological treatises, homilies, letters, &c. The most important of his works is the "Commentary on the Iliad and Odyssey," first published at Rome, 1542–1550, 4 vols. folio; a huge compilation, embodying the results of extensive reading. Tafel has supplied some information in modern times respecting him; and Neander has drawn his characteristics as a reformer of the middle age. (Neander's *Wissenschaft; Abhandlungen* by Jacobi, Berlin, 1851.)—S. D.

EUSTATHIUS ROMANUS, a Græco-Roman jurist of Constantinople of the tenth century, who filled various offices there. The years of his birth and death are alike unknown. He is quoted under four appellations—Eustathius, Patricius, Romanus, and Magister. None of his works have been printed, though several exist in MS.—S. D.

EUSTRATIUS, metropolitan of Nicæa, a commentator upon Aristotle, lived about the beginning of the twelfth century, under Alexius Comnenus. Only two of his writings are extant—"A Commentary to the Second Book of the Analytica" and "A Commentary to Aristotle's Ethica Nicomachea"—parts of this work are of doubtful authenticity.—J. S. G.

EUTHYMIUS ZIGABENUS, a Greek monk, lived at Constantinople about the commencement of the twelfth century. He was on terms of intimate friendship with the Emperor Alexius Comnenus. He wrote a book against heretics; another against the sect of the Messalians; a commentary on the Psalms, and one on the four gospels.—J. S. G.

EUTOCIUS, a Greek mathematician of the sixth century. He published no separate work, being known only by his commentaries on Archimedes and Apollonius. These commentaries, in a historical point of view, are very valuable, as they make frequent reference to authors whose works are altogether lost. They serve to fill up gaps in the progress of mathematical science, and enable us to discover the successive steps by which the most important results have been achieved. He studied under Isidore, one of the architects of the church of St. Sophia who edited an edition of Archimedes. Eutocius quotes from this edition, which seems to have been much more complete than the one now extant.—W. L. M.

EUTROPIUS, author of a short history of Rome, lived towards the close of the fourth century. There has been much dispute about his origin. Some make him an Italian, others a Gaul, while a third party declare him to be a Greek. His creed also has been debated; and he has been spoken of as a disciple of Augustine. But even if this story were not improbable on mere grounds of chronology, it is confuted by the commendations which Eutropius has received from writers near his time, for his

impartiality in praising princes like Constantine who were of a different religion from himself. Of his life we know extremely little. He was secretary to the great Constantine; a partisan and protégé of that emperor's nephew, Julian the Apostate, whom he accompanied, in the last expedition of his life, into Persia; and he survived to the reign of Valens and Valentinian, to the former of whom he inscribed his book. In writing the history of Rome, he attempted nothing higher than to give a rapid sketch of the principal events. With some chronological errors, and more serious omissions in the case of facts derogatory to the fame of Rome, he is on the whole a careful writer. His style is clear and pure, simple and unaffected. For ages, indeed almost down to our time, it was one of the most popular of schoolbooks.—G. R. L.

EUTYCHES, the celebrated heresiarch, was born at Constantinople towards the end of the fourth century. In his youth he embraced the monastic life, and being distinguished by his piety and the purity of his morals, he was made abbot of a religious house near to that capital. In his anxiety to combat the heresy of Nestorius, he became himself heretical. The principal dogma of Nestorianism was the existence of two persons in our Lord Jesus Christ. Eutyches rejected the doctrine of the two natures recognized by the catholic church. His monks eagerly adopted his opinions. The eunuch Chrysaphius, who was minister of the Emperor Theodosius II., and the Empress Eudoxia Athenais, declared themselves his partisans. Their example found numerous imitators. Eusebius of Dorylæum, and Flavian the patriarch of Constantinople, endeavoured in vain to bring Eutyches back to the orthodox faith. He persisted in his error, and the patriarch consequently brought him before a council, which met in the capital of the Eastern empire. Eutyches was condemned and excommunicated. Theodosius, excited by his minister, persecuted the members of the council which had pronounced this judgment, and summoned a new council at Ephesus, which absolved Eutyches, and anathematized Flavian, who was treated with such cruelty that he died of his wounds three days afterwards. This is the council which historians have called "The brigandage of Ephesus." Vainly did the pope, St. Leo, entreat the emperor to convoke a third council in Italy. Theodosius refused, but Eutyches did not long enjoy his triumph. Theodosius died. Marcian, his successor, in concert with St. Leo, summoned the general council of Chalcedon, when the anathema against Eutyches was confirmed, and he expired of chagrin about the year 454.—T. J.

EUTYCHIUS, a christian writer of the ninth century, was born at Cairo in 876. He belonged to the sect of the Melchites, and after practising for some years as a physician, turned his attention to divinity, and eventually, in 933, became patriarch of Alexandria, and died in 940. He wrote annals which comprised the history of the world from the creation till A.D. 900. The work was published entire by Pocock in Arabic and Latin in 1659; a small part of it having been some time previously edited by Selden. Eutychius was also the author of a book "De Rebus Siciliæ," and of some other pieces.—R. M., A.

EVAGORAS, a native of Salamis in Cyprus, claimed to be descended from the royal house of Teucer. At his birth the throne of Salamis was occupied by a Phœnician, who reigned tranquilly many years. At length he fell a victim to a conspiracy organized by a Cypriot noble, who, to strengthen his position, immediately endeavoured to get the young Evagoras into his power. Evagoras fled to Soli in Cilicia, and having collected there a band of fifty resolute men, he returned to Salamis, and defeated and killed the usurper. He now became king of Salamis, remaining, however, tributary to Persia. Conon, the Athenian general, aided him to subdue some of the neighbouring cities, and was in return received and sheltered by Evagoras in 405 B.C., after the disastrous rout of Ægospotami. The able tyrant of Salamis was greatly respected by the Persian government, and was placed for some years in command of the Persian fleet. In 386 occurred the peace of Antalcidas, which reserved Cyprus alone among the islands to Persia. In 382 a dispute arose between Evagoras and the Persian king, which led at last to open war. Assisted by Acoris, king of Egypt, Evagoras boldly opened the campaign, and obtained at first considerable successes, ravaging part of Phœnicia, and taking Tyre by storm. But an overwhelming force was brought against him, and he was blockaded in Salamis. Yet, owing to dissension among the Persian generals, he obtained easy terms, being allowed to retain

Salamis, with the title of king. His death took place in 374 B.C. Isocrates pronounced his funeral oration.—T. A.

EVAGRIUS, surnamed PONTRICUS, born in 345, was made reader to the church of Cesarea by St. Basil, and ordained by Gregory Nazianzen. He was for some time in Constantinople, but he left it and went to Nitria, where he led a monastic life, and died in 399. Ecclesiastical writers speak of the works of Evagrius with commendation; but several of these have been lost entirely, and of the others fragments only are extant. The principal of those which have been preserved are—"The Monk," and "The Gnostic;" the former being a treatise on an active life; and the latter, a treatise on a contemplative life.—J. B. J.

EVAGRIUS, surnamed SCHOLASTICUS, from his careful training in grammatical and rhetorical studies, was a native of Epiphania in Coelestria, where he was born in 536. Having chosen the profession of law, he settled in Antioch as an advocate, and acted for some time as secretary and legal adviser to Gregory, bishop of that city. He was afterwards appointed quæstor of the city by the Emperor Tiberius Constantinus, and prefect by the Emperor Mauricius. The piety of his early christian education inclined him to ecclesiastical studies, while his secular training and profession disposed him to mingle with the history of the church too much of the element of worldly affairs. His "Ecclesiastical History," in six books, is an orthodox continuation of the heterodox history of Theodoret, and is highly valued by church historians. It begins with an account of the Nestorian controversy and the synod of Ephesus in 431, and ends with the death of the author's patron and friend, Gregory of Antioch, in 593. The work is valuable for its notices of political as well as of ecclesiastical history, but this feature of it has been censured as inappropriate to a history of the church. Valesius, the learned editor of Evagrius, remarks, "Illud in eo reprehensionem meretur quod non tantam diligentiam adhibuit in conquirendis antiquitatis ecclesiasticæ monumentis, quam in legendis profanis scriptoribus." Evagrius is also open occasionally to the more serious censure of superstitious credulity. Casaubon characterizes him as "scriptor a fabulosis narrationibus, ut res arguit, non nimis alienus;" and Cave says of him more plainly, "In pluribus factis recensendis nimis credulum et in fabulis priorem." The first edition of his history was published by Robert Stephens, Paris, 1544, fol. The best edition is that of Valesius, 1673, fol., with notes and corrections of the text of Stephens.—P. L.

EVAGRIUS, Patriarch of Antioch, was elected to that dignity in 388 in place of Paulinus. He translated into Latin a life of Saint Anthony by St. Athanasius, printed at Milan in 1474. He died in 392.—T. J.

EVALD, JOHANNES, the celebrated Danish poet, was born 18th November, 1743, at Copenhagen, where his father Enevold was well known as the author of a concordance to the Bible, minister, and director of the Orphans' house. He was a religious man; and when near his death, fearing the influences of the capital on his son, then only in his eleventh year, sent him to Schleswig to the care of Rector Licht. Here, however, amongst other literature, he met with Tom Jones and Robinson Crusoe, which produced a great effect upon him. By the first his moral nature received its earliest, deadly blow; and the second so seized upon his imagination that he ran away, intending to go to Holland, and sailing thence, to find some desolate island where he might lead a similar life. But the rector overtook him upwards of twenty miles from home, and bringing him back, destroyed his romantic project. At fifteen he entered the university of Copenhagen, living at the house of his stepfather—for his mother had married a second time—and at the age of sixteen conceived a violent passion for a young girl whom he called Arendse, which gave a colouring to his whole life. This affair of the heart, awakening, like a second Robinson Crusoe, a passion for adventure, he again ran away, determining to win fame and fortune by joining the army of Frederick the Great—then engaged in the Seven Years' war. By the Prussian agent he was promised a position in a hussar regiment; but, finding himself in reality only placed in a foot regiment, he deserted to the Austrian army, where he could obtain no better post than that of drummer, and afterwards of non-commissioned officer. In this capacity he saw some hard service, and was in one or more battles, but, not being willing to take the catholic oaths, could not obtain any higher rank. His family at length, after two years' absence, learning where he was, bought him off, and he

returned home, re-entered the university, and studied so industriously that in five months he took his philosophical, and the following summer his theological examination, and in the autumn became alumnus of Walkendorph's college, where he remained five years on a salary. But the salary being too small to maintain a wife upon, the young girl for whom he had suffered so much, perhaps tired of waiting, married another; and the blow was so great to him that he abandoned his intention of a clerical life, and threw himself upon literature, which was his truest vocation; for now, having "learned by suffering," he was ready "to teach by song." His disappointment, "his first love," as he himself says, "which cost him more than his life," tended to foster the temperament which is peculiarly that of the poet; but unhappily, like many another poet, Evald sought diversion for his sorrows in an irregular and exciting life, which often brought him into difficult and humiliating circumstances. The first work of Evald which attracted attention was "The Temple of Fortune," one of that class of compositions which Addison, Dr. Johnson, and others, brought into repute in the Vision of Mirza, &c. His lyric, however, on the death of Frederick V., which holds its place in Danish poetry to this day, opened a glimpse into the higher poetical regions of his soul. Acquaintance too with Klopstock, who was then in Denmark, and whose Messiah had affected his maturer mind as Robinson Crusoe had affected that of his boyhood, induced him to select a biblical subject for his muse; and in 1769 he produced his "Adam and Eve," the greatest poem at that time in the Danish language: but it was only slowly acknowledged to be such. Neither was the reception of his "Ralf Krager"—the first original tragedy of his country, and published the following year—more warmly received, nor could even Klopstock convince the dull Danes that a great poet was amongst them. In 1773 he entered upon a grand field of poetry, that of the northern mythology, and produced his "Balder's Death." This noble tragedy, however, was eagerly read, and brought out with acclamation; but it produced no further pecuniary benefit to the poet than sixty rix-dollars from the Danish Patriotic Society. In 1778 he published his opera of the "Fisherman"—a work of great beauty, life, and passion, containing many exquisite lyrics, one of which—"King Christian stood by the lofty mast"—has become the national anthem of Denmark. He had now been for some years a martyr to rheumatism, and was indeed at this time wholly confined by this painful disease to his bed or easy chair. The remainder of his life, in fact, was incessant suffering, whilst at the same time he was harassed by poverty and the unkindness of his mother, who now, by her second marriage, had become possessed of property. Thus, without public support, forsaken by his nearest relations, and left to the pity and aid of strangers, it is no wonder that he often fell into the deepest abyss of melancholy, from which nothing but his poetical labours and his deep sense of religion, spite of his weaknesses and aberrations, could save him. The only time of sunshine in Evald's latter years, was between 1773 and 1775, when he lived at Rungsted, in the house of a master fisherman, Jacobson, from whose amiable family he received the kindest attention, and whose daughter, Anne Hedevig, would have married him had not his mother interfered, and at once removed him to the neighbourhood of Kronborg, where his life was miserable. It was under the happier circumstances of Rungsted that many of his most beautiful poems were written. In 1777 he returned to Copenhagen, where, though deserted by his family, a few bright gleams of affection gathered around his bed of suffering. He lodged with a good, kind, motherly woman, Madame Schou, in whose house he ended his days, and she did all that lay in her power to cheer his heart and assuage his bodily suffering. As his fame increased, his friends and admirers amongst the great increased also, and many persons visited him. He had now also a small government pension of one hundred rix-dollars, and the new edition of his works, commencing in 1779, promised to add considerably to his income. But he was provided for elsewhere; and on 17th March, 1779, he died at the age of thirty-seven, with his favourite poem, the Messiah, under his pillow. No sooner, however, was he dead than the public opened its eyes, and saw that a great man was gone from amongst them. He was followed by hundreds to the grave, and his "Opera of the Fisherman," with a prologue by Abramson, was performed the same day, from the receipts of which good Madame Schou was presented with one hundred ducats. A simple tombstone

erected by his friends points out where lie the remains of the greatest lyric poet of Denmark. There are several editions of his works, the last and best in eight vols., edited by F. L. Liebenberg in 1850-55.—M. H.

EVALD, JOHAN VON, a Danish lieutenant-general, born 30th March, 1744, at Cassel, of a burgher family. He had a military bent from his childhood, and in his sixteenth year entered as a volunteer in a Hessian regiment. He soon distinguished himself, and rose from the ranks. In 1776 he went with the English to America as captain of a jager company of Hessians, and served in that country till the close of the American war, when the English general offered him an English company, which he declined. In 1788 he entered into the Danish service as lieutenant-colonel of a jager corps, garrisoned in Schleswig, where the landgrave, Carl of Hesse, was statholder. In 1801 he was placed in charge of Hamburg, and so won the esteem of the inhabitants that he was offered the post of governor of the town, which he refused. In 1803 he defended the frontiers of Holstein, when the French possessed Hanover; and in 1806 against the Swedes and Prussians. The following year, when the English made an attack on Copenhagen, Evald, having placed himself at the head of two infantry regiments which he had organized for this service, was afterwards made governor of Kiel. In 1809 he commanded the Danish corps which supported the French against the Prussian adventurer, Major Schill, and in connection with a Dutch corps stormed Stralsund on the 31st of May. The humanity shown by him, and the good conduct of his troops, called forth the gratitude of the inhabitants, and the king advanced him to the rank of lieutenant-general. Sickness compelled him in 1813 to give up his command, and on the 25th July, the same year, he died on his estate near Kiel. He is the author of some military works.—M. H.

EVALD. See EWALD.

EVANS, ARISE, RICE, or JOHN, a famous astrologer who lived in the reigns of Elizabeth and James I. He was a native of Wales, and having been educated at Oxford, entered the church, but was soon obliged to leave his cure on account of his disgraceful behaviour. He then went up to London, where he practised the trade of a magician and astrologer.—R. M., A.

EVANS, CALEB, D.D., son of the Rev. Hugh Evans, was born at Bristol about the year 1737. In 1767 he became colleague to his father, as pastor of the church at Broadmead, Bristol, and in 1770 formed the Bristol Education Society, for furnishing dissenting congregations with able and evangelical ministers, as well as for training missionaries. From this time till his death in 1791 he discharged the duties of his office with great honour and acceptance. He is the author of two or three volumes, and of several sermons.—J. A., L.

EVANS, CHRISTMAS, a remarkable Welsh preacher, was born in Cardiganshire in 1766, and died at Swansea in 1838. He resided chiefly in North Wales, but visited all parts of the principality, stirring the hearts of the people, and producing mighty results. For vigorous thought, rich imagination, and picturesque language, he had few equals, and his memory is cherished in that country with warm affection.—J. A., L.

* EVANS, SIR DE LACY, G.C.B., is a native of the county of Kerry, where he was born in 1787. He entered the army in 1807, and having served for about three years in India in the operations against the Pindarries, and shared in the capture of the Mauritius, joined in 1810 the army of Lord Wellington in Spain, where he was present at the battles of Vittoria, the Pyrenees, and Toulouse. In 1814-15, he was actively engaged in North America, and took an active part in the battle of Bladensburg and the operations at Washington and Baltimore. He returned to England early in 1815, and took part in the action at Quatre Bras and in the battle of Waterloo, and was employed on the staff of the duke of Wellington during the occupation of Paris. From the close of the war he had no active employment until 1835, when he volunteered to undertake the command of the British legion sent to Spain to aid the queen against Don Carlos, and returned to England early in 1837. He had already been returned to parliament in 1831, in the liberal or radical interest, as member for Rye, and in May, 1833, was elected for Westminster, which he has since continued to represent, with the exception of the parliament of 1841-47. He attained the rank of a field-officer in 1846, and on the outbreak of the Russian war in 1854, was appointed to the command of the second division. He distinguished himself

by his gallantry at the Alma, as well as in the attack of the Russians on October 26th, and at the battle of Inkermann; and on his return to England, invalided, early in the following year, he received a vote of thanks from the houses of parliament. He was created K.C.B. in 1838, and G.C.B. and honorary D.C.L. of Oxford, in 1855.—E. W.

EVANS, EVAN, a Welsh divine, was born about 1730, and died in 1790. He gave much attention to the literature of Wales, and published in 1764 a book entitled "Dissertatio de Bardis, or specimens of ancient Welsh poetry, with notes and annotations." He wrote several other works.—R. M., A.

EVANS, JOHN, D.D., an eminent divine, author of the "Christian Temper," one of the best practical books on that subject in any language. He was born at Wrexham in 1680, and became minister there in 1702. Soon afterwards Dr. D. Williams invited him to London, and he became co-pastor and successor of that learned and able man. He wrote the "Commentary on Romans," left unfinished by Matthew Henry, and was engaged some years in preparing a "History of Nonconformity, from the Reformation to the Civil Wars." By his death, however, in 1730, that work devolved on Daniel Neal. Dr. Doddridge reckons his sermons and his "Notes on Romans" among the best works of the kind then published.—J. A., L.

EVANS, JOHN HARRINGTON, M.A., was born at Salisbury in 1785, and died at Stonehaven in 1849. Mr. Evans was the only child of Dr. Evans, then master of the Salisbury grammar-school. He received his early education under his father's care, went to Oxford, and became a fellow of Wadham college. He afterwards took the curacy of Milford, where his views on christian doctrine underwent a great change, and at length he left the established church. In 1818 he commenced preaching in John Street, London, in a chapel built for him by Mr. Henry Drummond. Here for upwards of thirty years he laboured, one of the most humble, spiritual, useful men of his time.—J. A., L.

EVANS, OLIVER, a distinguished American mechanist, born near Philadelphia in 1755; died at New York in 1811. In spite of obstructions, which were sedulously thrown in his way by ignorant traders, he constructed and brought into use an engine which immensely facilitated the production of cotton; and he introduced improvements in the machinery of corn-mills, which, as soon as the clamours of ignorance subsided, were acknowledged to have given the inventor a title to the gratitude of his country. Evans is chiefly memorable, however, as the inventor of the high pressure steam-engine. He persisted, in spite of doubts popularly expressed as to his sanity, in proposing to apply steam to carriages as a locomotive power; and though it was not to have the effect of altogether removing these suspicions, he achieved his design. In 1800 he had the satisfaction of exhibiting a locomotive in action in the streets of Philadelphia. In that town Evans possessed a steam-mill and steam-factory; and he had large workshops at Pittsburg, which were destroyed by fire, the work of an incendiary.—J. S., G.

EVANSON, EDWARD, born at Warrington in Lancashire, April, 1731, was educated at Emmanuel college, Cambridge, where he took his degree of M.A. in 1753. He held successively the vicarage of South Mimms, near Barnet, and the rectory of Tewkesbury, with which was conjoined the vicarage of Longton. While settled at Tewkesbury, he propounded various opinions of a decidedly heterodox character, and, particularly in a sermon preached in 1771 on the doctrine of the resurrection, gave such offence to the more conscientious members of his congregation, as involved him in a lawsuit. He eventually resigned his livings, and, settling at Mitcham in Surrey, undertook the management of a boarding-school. His dissent from the principles of the Church of England gradually assumed the form of determined scepticism, each successive publication that he put forth breathing a more unscrupulous hostility to evangelical doctrine. He died September 25, 1805.—J. S., G.

EVARIC. See EVRIC.

EVELYN, JOHN, an accomplished English gentleman, was born at his father's seat, Wotton, Surrey, October 31st, 1620, and was educated at the free school, at Lewes, Sussex, where he remained until sent to Balliol college, Oxford. From Oxford he went to London to be resident in the middle temple, but shortly after made a brief campaign as a volunteer in an English regiment then serving in Flanders. Returning to England, upon the breaking out of the civil war, he went, with horse and arms, to join Charles I., just after the battle of Brentford;

but by reason of the army's marching to Gloucester, he was unable to remain more than a few days, considering that his absence would have left the family estates, near London, unprotected and exposed to ruin, without advantage to the royal cause. Evelyn returned to Wotton, his visit to the army undiscovered; and following the bent of his natural disposition, built a study, and made an island and some other pleasant nooks for solitude and retirement in his favourite gardens. Evelyn's character, indeed, was of that sweet, amiable, studious, and high-principled caste which unfitted him for the rough struggles of partisanship. Of a temper eminently gentle, he shrank from the hardships of those tyrannic measures, by which his own side was necessarily supported; and with a disposition singularly fair and just, he was averse to take advantage even of his opponents. Free from personal animosities, he felt that he could wait with patience until the inevitable battle was fought, when his time and opportunity for public service would arrive. Finding it impossible during his retirement at Wotton to evade the requirements of the parliament, he obtained from the king special permission to travel, and visited France and Italy; paying minute attention to the progress of natural philosophy, to which, beyond all other sciences, he was passionately addicted. At Paris he married Mary, the daughter of Sir R. Browne, the minister of Charles I. at the French court; and in her right became possessed of Sayes Court, near Deptford, Kent, where he resided after his return to England in 1651. When Sir R. Browne's estates were confiscated by parliament, he was permitted to purchase Sayes Court, and thus continued in its possession. The violence and confusion of affairs at this period so repelled Evelyn's mind that he suggested to his friend Boyle the establishment of a retreat, where the lovers of virtue and science might shelter themselves in the "*fallentis semita vite*," from the accidents of the times and the rude manners of the men with whom they were rife. It is a sign of Evelyn's fairness and amiability of character, that he had friends in the court of Cromwell while he corresponded with his royalist father-in-law at Paris, and was entirely unmolested, although his own political tendencies were perfectly well known. Evelyn lived through the troubled times of Charles I., Cromwell, Charles II., James II., and King William; and without surrendering any principle or condescending to any flattery, he was preserved from persecution by the respect universally accorded to his character. This single fact is the noblest monument that can be erected to his memory. He lived in intimacy with men of all persuasions, and few foreigners distinguished for learning or arts left England without visiting him. During his retirement his pen was not idle, and he published translations from Lucretius and Chrysostom, with a work on gardening. In 1659 he published an "Apology for the Royal party," and at the Restoration entered upon various public employments, for which he was eminently fitted by practical business habits. He was one of the first fellows of the Royal Society, and laboured zealously in its advancement. In his diary he records that Prince Rupert showed him with his own hand the new way of graining called mezzotinto, which he afterwards published in his "Sculptura." In 1662 he was member of a commission for regulating the mint, and in the same year (that of the Dutch war), he was appointed one of the curators of the sick and wounded. He also served in commissions for the improvement of London, the repairing of St. Paul's, making saltpetre, &c., &c. In 1672, Charles II. established the board of trade, and Evelyn was one of its first members, and wrote a brief history of navigation for its use. It is noticeable that all these appointments were bestowed, without his having recourse to the least personal solicitation. His favourite recreation was gardening, and one of the most delightful characteristics of his life is the affectionate care he bestowed upon his trees and grounds, in the midst of various public employments. In 1664 he published his most elegant and famous work "*Sylva, or a Discourse of Forest Trees*." After the accession of James II., Evelyn was for a time one of the commissioners for executing the office of privy seal. After the Revolution he laid the first stone of Greenwich hospital, and was appointed treasurer of that institution. In 1699 he succeeded to the family estates, and quitting Sayes Court removed to Wotton, where he passed the remainder of his life. Evelyn died in the eighty-sixth year of his age, 27th February, 1705-6, and was buried at Wotton, and, according to his own request, it was inscribed upon his tomb, that living in an age of extraordinary events and revolutions,

he had learnt from it this truth, which he desired might be thus communicated to posterity—"That all is vanity which is not honest, and that there is no solid wisdom but in real piety." A list of Evelyn's numerous works will be found in the *Biographia Britannica*, and his "Diary" and "Letters" were published in 1819.—L. L. P.

EVERLYN, JOHN, son of the preceding, was born at his father's house at Saye's Court, near Deptford, on the 14th of January, 1654. His father superintended his education with much care, sending him to Oxford in the year 1666. While there he wrote a Greek poem, which his father prefixed to his own work *Sylva*, no doubt with much honest pride and satisfaction. On leaving Oxford, he again studied under his father. He married Martha, daughter and co-heiress of Richard Spencer, Esq. He held the office of commissioner of revenue in Ireland and showed much aptitude for public business, so that had he lived longer, the world would probably have heard more of him; but he died at the comparatively early age of forty-five, at his house in London, on the 24th March, 1698. He was the author of a work on gardening; the *Life of Alexander the Great*, translated from the Greek of Plutarch; the "History of the Grand Viziers, Mahomet and Ahmet Coprogli;" and one or two poems published in Dryden's *Miscellanies*.—J. B. J.

EVERMERUS or EUHEMERUS, a Sicilian author, who lived in the third century B.C.; by some writers supposed to have been a native of Messene in Sicily; by others called an Agrigentine. He belonged to the philosophical school of the Cyrenaics, the scepticism of which he carried out to a length which made him regarded as an atheist by the devout among his contemporaries. He was connected by friendship with Cassander of Macedonia, who, about 316 B.C., sent him forth on an exploring expedition. He sailed down the Red Sea and round the southern coasts of Asia, as far as an island called Panchæa, and on his return wrote a work entitled *Ἱστορία Ἀναγχαῖα*. In this work, pretending to rely upon archaic inscriptions which he had collected in his travels, he dressed up the fables of the popular mythology into so many historical narratives, and resolved the gods, Zeus included, into mere earthly warriors, kings, and benefactors. Of this work Ennius made a Latin translation, and it furnished the christian writers with inexhaustible arguments against the pagan mythology.—J. S., G.

EVERARD, JOANNES SECUNDUS, born at the Hague in 1511; died in 1536. He studied the civil law under Alciat, but soon deserted Justinian for Ovid, and took to writing amatory verses. He rambled for a while, with unfixed purposes, through Italy and Spain. He found employment as secretary in the establishment of the archbishop of Toledo, from whose service he passed to that of the Emperor Charles V. He went in Charles' train to Tunis, but his health soon broke down, and he returned to the Low Countries to accept the office of secretary to the bishop of Utrecht, and to die before he could enter on his new duties. He wrote Latin verse very fluently, and often happily. We do not know how far the time in which he lived, his own youth—for he died at twenty-five—and the encouragement of patrons who ought to have checked a vein of lasciviousness which runs through his verses, may furnish some doubtful excuse for this wretched man. The "*Basia*" has been often reprinted, and translated into modern languages.—J. A., D.

EVERARD, NICHOLAS, an eminent lawyer and upright magistrate, was born at Gripskerke in the island of Walcheren in 1462, and died at Mechlin in 1532. He took his doctor's degree in 1493, and about that period had acquired so much reputation, that Erasmus, in one of his letters, speaks of him as born for the good of the state. After holding an ecclesiastical judgeship at Brussels, he was appointed in 1505 assessor of the grand Belgic council, and shortly afterwards president of the supreme council of Holland and Zealand. This latter office he held with distinguished credit for eighteen years, and he was removed from it by Charles V., to engage in similar duties at Mechlin. He left some professional works.—J. S., G.

EVERDINGEN, ALBERT VAN, a Dutch painter of seapieces and landscapes, born at Alkmaar in 1621, was a pupil of Roelant Savery and of Peter Molyn, surnamed Tempesta. Having resolved to travel for the purpose of studying nature in its grander aspects, he embarked for the north at a port on the Baltic, and had the good fortune, for it proved such, to be shipwrecked on the coast of Norway, near Verre. While awaiting an opportunity to pursue his voyage, he prepared, in presence of rocky

shore and tempestuous sea, many of those studies which procured for him ultimately the title of the *Salvator Rosa* of the north. Amongst the many works by this artist, we must note a view in Tyrol, and one in Norway, at the Louvre; another Norwegian landscape at Amsterdam; a grand waterfall, at Florence; a wild landscape, in London. In all these works, design and colour are both perfect, the figures spirited and life-like. Everdingen was an excellent draughtsman; he was also a distinguished engraver, and produced more than one hundred plates, almost all highly admired. He kept a school, in which, amongst others, Edema and Backhuysen learned their art. He died universally regretted in 1675.—R. M.

EVERDINGEN, CESAR VAN, brother of the preceding; born in 1606; died in 1679; was a painter of history, portraits, landscape, and genre, and one of the best pupils of Jan van Bruckhorst. His masterpiece, the "Triumph of David," he painted for the principal church of Alkmaar.—R. M.

EVERETT, ALEXANDER HILL, an American author of some note, was born at Boston, on the 19th of March, 1790, the son of a minister of religion, and the elder brother of Edward Everett. An alumnus of Harvard college at the age of thirteen, he graduated with distinction at sixteen, and began the study of law in the office of John Quincy Adams, afterwards president of the United States. In 1809 he accompanied Mr. Adams on his mission to Russia, and returning to the States in 1812, was appointed, after a brief practice of the law, secretary of legation to the Netherlands. In that capacity and as *chargé d'affaires*, he remained in Europe until 1824, when he returned home, and was appointed by his steady friend, President Adams, minister to Spain. On his return from Spain in 1829, he became proprietor and editor of the *North American Review*, to which, when conducted by his brother Edward, he had previously been a prominent contributor. He was soon elected to a seat in the legislature of his native state; and after a political residence in Cuba, and a brief tenure of the presidency of Jefferson college, Louisiana, which ill health forced him to resign, he was appointed in 1845 minister-plenipotentiary to China. His health, however, was completely broken, and when, after an ineffectual attempt to make the voyage, he finally arrived at Canton, it was only to die—on the 28th of June, 1847. His contributions to the *North American* and other *Reviews* were of a miscellaneous kind, but his principal works were political and politico-economical. One of them—"Europe, or a General Survey of the political situations of the principal powers"—published in 1822, had the honour of being translated into German, French, and Spanish.—F. E.

EVERETT, EDWARD, a distinguished American statesman, orator, and author, a younger brother of Alexander H. Everett, was born on the 11th April, 1794, at Dorchester, near Boston, Massachusetts. His first education was received in the free schools of Dorchester and Boston, and entering Harvard college at thirteen, he graduated with distinction in 1811. He seems to have been originally intended for the bar, but feeling a decided inclination for the ministry, he became a student of theology, and evincing great proficiency in classical studies, he was appointed at the early age of eighteen, Latin tutor in Harvard college. When he was scarcely twenty years of age he became the minister of a fashionable Unitarian church in Boston, and displayed great powers of pulpit oratory. In 1814 he published a work in defence of christianity, and from this period onwards, his life and labours appear to have assumed more of a secular aspect. Appointed in 1815 Greek professor at Harvard, he started for Europe to spend some years in increasing his qualifications for the post, and during his visit to England he made the acquaintance, and in some cases secured the personal friendship of our leading men in literature and science, Sir Walter Scott, Jeffrey, Campbell, Romilly, Davy, &c. On his return to the United States in 1819, he entered on the duties of his professorship, and discharged them with zealous energy and rare success. In 1820 he became editor of the *North American Review*—the chief quarterly of the States; and both during his own management of it, and while it was conducted by his brother, he contributed very largely to its pages. In 1822 he married, and in 1824 he commenced his political career as representative of Middlesex, Massachusetts, in the lower house of the American congress. After ten years of political service in the house of representatives, he was elected governor of his native state of Massachusetts, and in 1841 he was appointed American

minister in London, retaining for five years that important and dignified post, and winning the cordial esteem of general English society. It was as a D. C. L. of Oxford, Cambridge, and Dublin, that Mr. Everett returned to the States to be elected president of Harvard college, a position which he resigned in 1849. On the death of Webster, Mr. Everett was appointed in 1852 secretary of state in the Fillmore administration, and in 1853 he entered the upper house of congress as senator for Massachusetts, retiring, from ill health, into private life not long afterwards. Few Americans have had a career of such uninterrupted prosperity, and of such distinction in authorship, scholarship, oratory, diplomacy, and politics. It is as an orator on historical, political, social, and literary topics, more than as a writer, however, that Mr. Everett's name is remembered in his own country; and the volumes of "Orations" which have been published under his own superintendence, display a singularly wide range of thought, sentiment, and knowledge, and remarkable powers of polished, yet impressive rhetoric. In his retirement Mr. Everett is said to have been engaged in the preparation of a systematic treatise on the modern law of nations. During the recent civil war the weight of his name and influence was thrown into the scale for the Union. His last public appearance was at a meeting held in Boston, shortly before his death, for the relief of the people in Savannah, who were suffering severe privations caused by the part they had taken in the struggle. He died in January, 1865.

*EVERSLEY, CHARLES SHAW LEFEVRE, Viscount, speaker of the house of commons for eighteen years. He was born in Bedford Square on the 22nd of February, 1794; eldest son of Charles Shaw, Esq., who sat in parliament, first as member for Newton, and subsequently for Reading. Mr. Shaw assumed the name of Lefevre on his marriage with Helena, only daughter of John Lefevre, Esq., of Heckfield, Hants, the representative of a Rouen family who settled in England after the revocation of the edict of Nantes. His eldest son, Mr. Charles Shaw Lefevre, was educated at Winchester, and graduated at Cambridge as A.B. in 1815, as M.A. in 1819, and was called to the bar at Lincoln's-inn in the latter year. On the 24th of June, 1817, he married Emma Laura, second daughter of the late Samuel Whitbread, Esq., M.P., by the Lady Elizabeth Grey. In 1830 Mr. Shaw Lefevre was returned for Downton, and in 1831 for North Hants, for which county he continued to sit until his resignation of the speakership in 1857. Entering parliament as a whig, he has always remained a supporter of that party. Although gifted with a fine presence, a musical and manly voice, a natural and courteous manner, a clear style, and a power of lucid arrangement, it does not appear that he very frequently spoke; for, during the nine years which preceded his election to the chair, his name is not recorded in Hansard much above twenty times. In 1836 Mr. Shaw Lefevre was appointed chairman of the committee on the state of agriculture, and in March, 1837, made an able speech on the corn laws, advocating a relaxation of the protective system, and a reduction of the malt tax. On the 15th of November, 1837, he proposed Mr. Abercromby for the speakership. In May, 1837, he was appointed chairman of a committee on the standing orders relating to private bills. Complete and admirable codification of these orders was the result of its labours. Mr. Abercromby having resigned his post in May, 1839, the house met on the 27th to elect a speaker. Mr. Shaw Lefevre and Mr. Goulburn were proposed as candidates, and the former was elected. He was subsequently sworn as a privy councillor, and was re-elected, without opposition, to the speakership in 1841, 1847, and 1852. To quote the authority of Lord Derby, "He had been elected by one side of the house, but by the scrupulous impartiality of his conduct, he had secured the hearty approbation of both sides." On the 9th of March, 1857, Mr. Speaker Lefevre announced, amidst the deep emotion of the house, his intended retirement after the close of the session. On the following day Lord Palmerston proposed a vote of thanks. Mr. Disraeli seconded the motion, bearing witness to the "blended firmness and courtesy" with which the speaker had regulated the labours of the house. Upon Mr. Speaker rising to return thanks, every member uncovered, showing a mark of respect never before awarded even to the "first commoner of England." In the *Gazette* of the 23d of March, it was announced that Mr. Shaw Lefevre had been raised to the peerage by the title of Viscount Eversley of Heckfield, in the county of Southampton. There can be no doubt that, as was said by Sir Harry Inglis, he "compressed into the period of his services, more labour, more

attention, and more successful energy than any one of his predecessors." The decisions of Lord Eversley will always be thought leading cases upon the questions raised; but it is not only their correctness in point of parliamentary law that renders them remarkable—he had a tact and rapidity in deciding and distinguishing, seldom found even in minds accustomed to the exercise of the highest judicial functions. The general acquiescence with which his opinion was received on any question of order was perhaps partly owing to the simple dignity of his manner, the courteous candour of his language, and the "grave benignity" pervading his every word and gesture. As a thorough English country gentleman, he possessed more of that *dignitas virilis*, so applauded by Cicero, than any of his contemporaries in the house of commons, and quitted public life carrying with him a prize, rare among politicians, "the esteem of all parties." His lordship is governor and captain-general of the Isle of Wight, governor of Carisbrooke castle, a bencher of Lincoln's Inn, high steward of Winchester, lieutenant-colonel of the Hampshire yeomanry cavalry, and aid-de-camp to the queen for the yeomanry force.—R. B.—ke.

EVLIYA or EVLIYA EFFENDI, a celebrated Turkish traveller, born at Constantinople in the year 1611; died at Adrianople about the year 1679. He was the son of Mohammed Dervish, chief of the goldsmiths at Constantinople, who in his youth had been standard-bearer to Sultan Solymán at the siege of Sigeth in Hungary in 1564. His mother was a slave from the Abaza tribe on the Black Sea. The family was in possession of considerable wealth; and young Evliya was carefully educated, attending for seven years the college of Hamid-Effendi. He acquired remarkable proficiency in the most diverse studies, and particularly excelled in the study of languages. To mark the fact of his knowing the Koran by heart, he assumed the technical appellation of Hafiz. In his twenty-first year he had a dream—circumstantially related at the commencement of his travels—which made him resolve to adopt the life of a traveller. In the prosecution of this resolve, he was favoured by the assistance of his uncle, Melek Ahmed, who had risen from the condition of a slave to the dignity of grand vizier. Through the influence of this potent personage, Evliya was employed on a great number of military expeditions and diplomatic missions, in connection with which, as he himself informs us, he was an eye-witness of twenty-two battles, visited the countries of eighteen sovereigns, and had heard a hundred and forty-seven different languages or idioms. After visiting Mecca, he traversed the Morea, Syria, and Persia; in 1664 went to Vienna, as secretary of embassy, and subsequently, in a private capacity, travelled through Germany and the Netherlands, and made his way home through Denmark, Sweden, Poland, and the Crimea. At the end of forty-one years of travel he settled at Adrianople, and commenced the narrative of his journeys, which he brought down only as far as the year 1655. This work occupies four volumes in Turkish. Two volumes of the four—volume i., part 1, in 1834, part 2 in 1836; volume ii. in 1850—have been published in English by the Oriental Translation Fund, from the pen of Von Hammer.—J. S., G.

EVODIUS, Bishop of Uzalis, was born about the middle of the fourth century, at Tagaste in Africa, and died about 430. He was a devoted friend of St. Augustine, and laboured with him for the support of the orthodox faith; fighting under his standard in the terrible struggles which at that time obtained between the orthodox and such powerful heretical sects as the Pelagians and Donatists. Evodius seems, however, to have been considerably tainted with the superstitions that were then showing themselves in the church.—R. M., A.

EVREMOND. See ST. EVREMOND.

EWALD. See EVALD.

*EWALD, GEORG HEINRICH AUGUST VON, a celebrated German orientalist, was born at Göttingen in 1803, and studied at the university of his native town. At the age of twenty he was appointed to a chair in the college of Wolfenbüttel, but after the lapse of a year returned to Göttingen, and in 1827 commenced his career as a professor in that university, occupying first the chair of philosophy, and afterwards that of oriental languages and exegetical theology. In consequence of his being one of the seven professors who protested against the violation of the constitution by Ernest Augustus in 1837, he was suspended from his functions at Göttingen. In the course of the year following this event he travelled extensively on the

continent, and paid a visit to England. In 1838 he accepted a chair of theology at Tübingen, which he resigned in 1848 on being invited to resume his professorship at Göttingen. He received a patent of nobility from the king of Wurtemberg in 1841. His principal works are—the “*Kritische Grammatik der hebr. Sprache*,” 1827, extended in successive editions; “*Hohe Lied Salomo’s*,” “*Commentarius in Apocalypsin*,” “*Arabic Grammar*,” “*Poetical Books of the Old Testament*,” “*The Prophets of the Old Testament*,” “*History of the People of Israel to the Coming of Christ*,” and “*The First Three Evangelists*.” Ewald has edited since 1849 the *Jahrbücher der biblischen Wissenschaften*.—J. S., G.

EWALD, JOHANN LUDWIG, a German theologian, born at Dreieichenhain in the electorate of Hesse, in 1747. On his quitting the university of Marburg, where he was educated for the church, he became tutor to the young princes of Hesse; but he soon engaged in the work of the ministry at Offenbach, and expounding rationalism from the pulpit, became exceedingly popular. A few years afterwards he adopted evangelical principles; and propounding these with the same zeal as he had formerly urged those of the rationalists, he had to escape popular opprobrium by removing to Detmold. In 1796 he took up his residence at Bremen, and there founded a seminary, into which he introduced the methods of teaching adopted by Pestalozzi and Fellenberg. After occupying for some time a chair in the university of Heidelberg, he accepted the post of consistorial counsellor at Carlsruhe, where he died in 1822. He left a considerable number of works, chiefly didactic.—J. S., G.

* EWART, WILLIAM, M.P. for the Dumfries-shire burghs, was born at Liverpool in 1798, the second son of an extensive merchant of the great Lancashire port. Receiving his earlier education at Eton, he proceeded to Christ Church, Oxford, where in 1819 he gained the university prize for English verse, and took his B.A. degree in 1821. Mr. Ewart was called to the bar at the middle temple in the January of 1827, but has never, we believe, actively followed his profession. In 1828 he was returned to the house of commons as member for Bletchingley, which, in 1830, he exchanged for the representation of Liverpool. Member for Liverpool until 1837, he sat for Wigan from 1839 till 1841, when he was returned for the Dumfries burghs, which he has continued ever since to represent in the house of commons. Mr. Ewart’s politics are those of an advanced reformer; but he is less distinguished as a politician, pure and simple, than as a promoter of social improvement, and an ameliorator of the criminal code and criminal procedure in general. He was instrumental in procuring the abolition of capital punishment in cases of cattle-stealing, sacrilege, &c., in 1833; and in the same year he introduced into parliament the measure known as the prisoners’ counsel act. His long and zealous advocacy of the total abolition of capital punishments, has not hitherto been attended with much success. The chief monument of Mr. Ewart’s legislative industry is the free public libraries act of 1850, which is in extensive and useful operation. In 1829 Mr. Ewart married his cousin, since deceased, Mary Ann, daughter of G. A. Lee, Esq., of Manchester.—F. E.

EWING, GREVILLE, one of the founders of independency in Scotland, was born in Edinburgh, April 27, 1767. He studied for the ministry at the Edinburgh university; was licensed in 1792; and became assistant-minister of Lady Glenorchy’s church, Edinburgh, in the beginning of the following year. In 1798 he seceded from the established church, and ultimately settled as an independent minister in Glasgow, where he also acted as one of the theological professors of that body. He died, August 1, 1841. Besides some theological works he published a Greek and English lexicon, which, though now superseded by later works, was once without a rival.—W. L. A.

EXELMANS, REMY-JOSEPH-ISIDORE, Comte, marshal of France, was born in 1775, and died in 1852. He was educated for the profession of arms, distinguished himself by his bravery at the passage of the Adda, and at other places, during the war in Italy at the end of the last century. He afterwards served under Murat, and was once warmly praised by Napoleon, when he presented to the emperor some colours taken from the enemy. Exelmans shared the difficulties of the Russian campaign, and was made a baron of the empire and general of division. His honours were confirmed to him by the first restoration; but a letter which he had written to Murat, expressing his delight that his old master was still able to keep his seat on the Nea-

politan throne, having been intercepted, he was ordered instantly to leave Paris. Exelmans refused, and only fled when he found his house surrounded by an armed force. He was afterwards tried before a council of war and acquitted. On the reappearance of Napoleon, Exelmans manifested the greatest joy. He immediately put himself under the ex-emperor’s orders, and commanded the twelfth cavalry corps of reserve at Waterloo. He was proscribed at the second restoration, but was recalled in 1819, and after the revolution of 1830 entered the chamber of peers. He died of a fall from his horse.—R. M., A.

EXIMENO, ANTONIO, a learned Spanish jesuit, born at Valencia in 1729, remarkable as having embraced a wider range of studies than the majority of ecclesiastics of his day. In 1734 he was appointed teacher of mathematics in the royal school at Segovia, and published a military history of Spain and a manual of artillery. On the expulsion of the jesuits in 1767, or shortly after, he retired to Rome, and published a treatise in Italian “*Of the Origin and Rules of Music*, with a history of its progress, decadence, and renaissance.” At the age of more than seventy we find him occupied with the literary problem which then engaged so many minds, the historical character of Don Quixote, or rather the character which Cervantes intended his hero to maintain. In a work entitled “*The Apology of Miguel de Cervantes*,” Madrid, 1806, he explains, with more ingenuity than success, some of the anachronisms and inconsistencies of this masterpiece of fiction, and endeavours to give a chronological plan of the work. He died at Rome in 1809.—F. M. W.

EXMOUTH, EDWARD PELLEW, Viscount, an eminent naval commander, was born on the 19th of April, 1757, at Dover, the son of a Cornish gentleman. He entered the navy before he was fourteen, and first distinguished himself in the *Carlton* schooner at the battle on Lake Champlain on the 11th October, 1776. A lieutenant in 1779, he was made a post-captain in 1782, and was flag-captain to Vice-admiral Millbank, off the coast of Newfoundland, when the French revolution broke out. In the war which followed, Captain Pellew was employed near home, protecting our own coasts, and threatening those of France; and, in a number of engagements, he proved himself worthy of the service of Nelson and Collingwood. His humanity was equal to his courage and skill. None of his naval feats were more admirable than his preservation of the lives of the crew of the *Dutton*, East Indiaman, driven on shore near Plymouth at the commencement of 1796. When all others refused to take a rope on board of her, Pellew himself performed the operation at the hazard of his life, and was the last person to quit the vessel which, when he had left it, went to pieces. A month or two afterwards, he was created a baronet. In 1802 he was returned as member for Barnstaple to the house of commons, where he had the satisfaction of being enabled to speak warmly in defence of Lord St. Vincent. He resigned his seat in 1804, when appointed naval commander-in-chief in the East Indies. On being appointed, in 1808, vice-admiral of the blue, he returned home, and was employed successively in the blockade of Flushing, and then as commander-in-chief in the Mediterranean. In 1814 his long and eminent services were rewarded by a peerage. The new Baron Exmouth at the same time received a pension of £2000 per annum, and was promoted to the full rank of admiral. On the return of Napoleon from Elba, Lord Exmouth proceeded to his command in the Mediterranean, where, among other achievements, he concluded treaties with Algiers, Tunis, and Tripoli, for the abolition of christian slavery. When it was found, after the general restoration of peace to Europe, that these treaties were shamelessly infringed, Lord Exmouth was sent to chastise the dey of Algiers; and the result was the battle of Algiers, 26th August, 1816—one of the most brilliant naval achievements on record. Lord Exmouth was wounded in the engagement, and his coat was cut to pieces by grape and musket-balls. On his return to England he was thanked by both houses of parliament, and created a viscount. He was subsequently appointed to the chief command at Plymouth, but retired in 1821, and died full of years and honours at Teignmouth, on the 6th of February, 1833.—F. E.

EXPERIENS. See CALIMACHUS.

EXPILLY, CLAUDE, a French counsellor and president of the parliament of Grenoble, was born in 1561. He studied first at Paris, and then at Turin and Padua. He received the degree of doctor of law from the university of Bourges, and settled at Grenoble in 1583. He took part in the war of the league

against Henry IV., but with no great zeal, and ultimately joined the victorious party. He was employed both by Henry and by Louis XIII. in negotiations about Piedmont and Savoy. In 1603 he became advocate-general of the parliament of Grenoble, and in 1630 was appointed its president. He died in 1636. Expilly was the author of a life of the Chevalier Bayard; of a volume of poems of no great merit; and of some other works.—J. T.

EYBLER, JOSEPH VON, a musician, was born at Schwöchat, near Vienna, on the 8th of February, 1764, and died at Vienna in 1846. His father, who was schoolmaster and choir-master in the village where Eybler was born, taught him the rudiments of music, and he profited so well by this simple instruction, that, when he was but six years old, his pianoforte playing attracted the notice of a wealthy lover of the art, named Seitzer, who took the boy under his special care. He was placed by this patron in the musical seminary of Vienna, who also obtained for him the advantage of lessons in composition from Albrechtsberger. Eybler worked diligently with this famous master from 1777 to 1779, and remained at the seminary until it was dissolved in 1782, pursuing at this institution his literary studies as well as the practice of his art. He then entered on a course of reading for the law, and his father made him an allowance from his own small income, to support him while preparing for this profession; but the burning of the choir-master's house so crippled his means, that he was forced to leave his son to the resource of his talents, who therefore abandoned jurisprudence for music, in which he had already made such proficiency as to enable him to obtain a living by teaching. Eybler was now much assisted by the advice of Joseph Haydn, whose family was intimate with his own; and he made the friendship of Mozart, which remained unshaken until the great musician's death. In 1792 he was appointed choir-master at the Carmelite church in Vienna, and soon afterwards obtained the same office at the Scotch convent. He was chosen in 1801 to be instructor of the imperial children. In 1804 he was appointed vice-kapellmeister to the emperor, and in this office he had frequent occasion for the production of his works. It was by the sovereign's invitation that he composed his oratorio "Die vier letzten Dine," which was first performed in 1810 at a fête given in the palace, when the composer received the marked compliments of his imperial patron, before a large assembly of nobility. He was raised to the office of kapellmeister in 1825, when the death of Salieri rendered its title and its emoluments vacant, Eybler having already discharged its functions for several years. In 1833, while conducting a performance of Mozart's Requiem in the imperial chapel, he was struck with apoplexy. This event closed his official career, for, though on his recovery he desired to resume his duties, the emperor apprehending that their cares might induce a recurrence of his fit, would not suffer him to do so, but provided him with a charming suite of rooms in the palace at Schönbrunn, and settled an easy independence upon him, in the enjoyment of which he passed the remaining thirteen years of his life. The previous emperor, Francis, had conferred on Eybler a patent of nobility—whence the prefix "von" before his name; and this distinction, with the remembrance of the honourable post he had filled, not more than his artistic renown, drew universal respect towards him, when his great age prevented the further exercise of his long habitual activity. Eybler wrote very voluminously for the church, his works consisting of masses, psalms, hymns, and motets, besides two oratorios and a multitude of minor pieces; and his music, if not quickened by that spark of genius which insures immortality, is marked with the earnestness of purpose, and control of technical resources, which betoken the intelligence and cultivated powers of a master.—G. A. M.

EYCK, HUBERT VAN, JAN VAN, LAMBERT VAN, and their sister MARGARET VAN, the founders of the Flemish school of painting, and the first to adopt the use of the so-called oil-colours were, it is supposed, originally from Eyck or Maeseyck in Limburg, and established themselves at Bruges, a circumstance that led many of their biographers to consider them as natives of that town—

HUBERT VAN EYCK was the eldest. He was born in 1366, and learned painting, according to some, from his father, or, according to others, from Meister Wilhelm of Cologne, or from Meister Stephen, the pupil of the latter. However this may be, Hubert, in his turn, became the instructor of his sister Margaret, and of his brother Jan; with their assistance he carried out almost all his works, and perfected the invention that was

to create a new era in the art of painting. Now-a-days, there are but very few productions known as entirely or certainly his. Some writers mention a picture of "Our Lady," in the possession of an archduke of Austria, living about 1590. But of this work no traces are now to be found. There is a triptyc at Ghent; an "Adoration of the Magi," at Bruges; and a "Nursing Virgin," at Antwerp, which are attributed to him, but great doubts are entertained regarding their authenticity. What is received as almost beyond dispute is, that the upper part of the so-called "Adoration of the Lamb," which the brothers Hubert and Jan painted at Ghent in the church of St. John, for the chapel of the Vyd family, may fairly be considered as entirely by the hand of the eldest. It is the general belief, that of all the artists of the period Hubert possessed the greatest information on linear and aerial perspective. His portrait is introduced in the above-named "Adoration of the Lamb." He died at Ghent, September 18, 1426, and was buried in the vault belonging to the Vyd family. Hubert became a member of the brotherhood of Our Lady of Ghent in 1422.

JAN VAN EYCK, the second brother—and through the report of Vasari, who calls him John of Bruges—the most celebrated of the family, was born about 1390–95, and was accordingly nearly thirty years younger than Hubert. There is no picture by John of an earlier date than 1420. Marcus van Vaeernewyck, in his History of Belgium, says he died young; and it has been recently discovered that the statement of Vasari that John died in 1441, is correct. He died at Bruges in July of that year, and from the nature of the fees—twelve francs—paid at his funeral, which was of the humblest class, he seems to have died in poor circumstances. He was buried first in the churchyard of St. Donatus, but his body was removed to the interior of the church, March 21st, 1442, through the exertions of his brother LAMBERT. It is the name Van Eyck which led to the suggestion that this family was native of the small village of Limburg, now called Alden-Eyck. As the name existed in Ghent, and the family was settled in Bruges, it is more than probable that Flanders was the native country of these painters. John bought the lease of a house in Bruges in 1430, and this house was still occupied by his widow in 1443. The family continued to reside at Bruges after the death of Hubert. John van Eyck is supposed to be the "Master John," the Flemish painter, who accompanied the mission sent by the Duke Philip the Good to Portugal in 1428, to solicit the princess Isabella in marriage, which returned with the princess to Bruges, January 8, 1430. This date sufficiently corresponds with the above purchase of a house in Bruges. John van Eyck is commonly reported as the inventor of oil-painting, entirely through the representation of Vasari. The facts show that the inventor must have been Hubert van Eyck. The whole of the upper part of the "Adoration of the Lamb," at St. Bavon's, Ghent, was painted by Hubert. He was, therefore, complete master of the method; and at the date that Van Mander fixes for the discovery, 1410, John was but a boy. This famous altarpiece, a copy of which was exhibited at Manchester in 1857, was painted for Judocus Vyd, and was completed by John in 1432, six years after the death of Hubert. It was fixed up in the chapel on the 6th of May of that year. In the inscription on it, nearly the whole merit is given to Hubert:—

"Pictor Hubertus e Eyck, major quo nemo repertus,
Incepit; pondusque Johannes arte secundus
Frater perfect, Judoci Vyd prece fretus
VersV seXia MaI Vos CoLLoCat acTa tUerI."

The last line being what is called a chronogram, and fixing the date. This picture is now dispersed; the two centre parts only remain in their original place. The National Gallery possesses a picture by John painted in this year, 1432, a portrait of admirable execution; and the very remarkable picture of a "Flemish Lady and Gentleman," which, from the inscription, "Johannes de Eyck fuit hic," appears to represent the painter and his wife, was painted only two years afterwards, 1434. This picture is as fine an example of the master as exists. It exhibits a perfect understanding of objective truth of representation, including a thorough appreciation of perspective. The gallery possesses another portrait of the year 1433. No other collection possesses three signed Van Eycks. As regards the method of the Van Eycks, it was not oil-painting, but was a mixture of oils with resins, and this is what Vasari describes it to be; still the common designation, oil-painting, is sufficient to distinguish it

from the previous method in vogue—tempera, or distemper. Common oil-painting, that is, mere painting with boiled oil, was known long before the time of the Van Eycks, and was commonly practised for decorative purposes both in Germany and in England. The Van Eyck method was varnish-painting, and they invented a good drying varnish. The invention arose from the cracking of a tempera picture which was placed in the sun to dry. To avoid the necessity of drying, Hubert mixed his colours with a drying varnish in the first instance, and then there was no occasion for varnishing or drying in the sun. The Van Eyck vehicle is elaborately discussed by Sir Charles Eastlake in his *Materials for a History of Oil Painting*. With respect to the spreading of this method, the story of Vasari is no doubt true in the main:—Antonello, a young painter of Messina, saw in the possession of Alfonso I. of Naples, that is, about 1442 (not before, as that was Alfonso's first year), a picture of the "Annunciation of the Virgin," by John Van Eyck, or Giovanni da Bruggia, as Vasari terms him, and he was so struck with the beauty of the impasto, that he made a journey to Flanders to learn the secret of the method in which it was painted. When he arrived in Bruges, however, John was dead; but he learned the method, and it must have been from the younger brother, Lambert, probably still residing in his sister-in-law's house, and who had, as related, that very year removed John's body from the outside to the inside of the church of St. Donatus. Thus Antonello acquired the Van Eyck method, and afterwards published it in Italy. (See MESSINA, ANTONELLO DA.) There are altogether about seventy works attributed to John van Eyck, but not half of them are authenticated.—(Carton, *Les Trois Frères Van Eyck*.) 1848.—R. N. W.

MARGARET VAN EYCK led a very retired and quiet life. Content with the enjoyments which her artistic power of assisting her brothers procured, she declined marriage, and lived almost a recluse. She was given especially to miniature. Like her brother Hubert, she was a member of the brotherhood of Our Lady of Ghent, and obtained at her death, which occurred before 1432, a resting-place in the vaults of the Vyd family.—R. M.

EYNARD, J. G., born at Lyons, in 1775. The Eynards had a commercial establishment at Lyons. In 1793 they sided with the royalists, and on the success of the arms of the convention settled at Genoa. In 1801 Eynard made a good deal of money as agent for the king of Etruria, in negotiating a loan. In 1814 he attended the congress of Vienna as envoy from the Helvetic republic, and in 1818 represented the grand duke of Tuscany at Aix-la-Chapelle. At this time he was made conseiller d'état and a noble of Tuscany. From this period he appears to have been occupied with plans for the restoration of Greece; and he moved about between Paris and London engaged in negotiations for that purpose with the governments of France, England, and Russia, and also with mercantile and banking establishments in the management of loans for that object. He published some tracts containing curious information on Greece.—J. A., D.

EYRE, SIR JAMES, many years lord chief justice of the court of common pleas, was a member of a Wiltshire family. He was born in 1744, and was educated at Winchester and Oxford. Soon after being called to the bar, he became one of the four common pleaders of the city of London, and in 1762 was elected recorder of London, in which capacity he gave the corporation, distracted by political divisions, the benefit of the best counsel as a constitutional lawyer. On one occasion, during the great outcry of "Wilkes and liberty," he refused to be the mouthpiece of an address to the sovereign, which he considered as an insult to the royal dignity. He was brought into parliament by the influence of the duke of Bedford, but did not long hold a seat

in the house of commons, being appointed in 1772 a baron of the exchequer. In 1787 he became chief baron, and in 1792, on the resignation of Lord Thurlow, he was appointed first commissioner of the great seal; and finally, on the removal of Lord Loughborough to the chancery bench in the following year, he succeeded him as chief justice of the common pleas. It was his lot to exercise his judicial functions in the state trials of Horne Tooke, and on other occasions of a like kind. His knowledge of law consisted in a firm grasp of legal principles, rather than in recollection of cases, and his application of principles was seldom erroneous. He died at Rusecombe, his seat in Berkshire, on the 6th of July, 1799.—E. W.

EYRIES, JEAN BAPTISTE BENOIT, born at Marseilles in 1767. After some years passed in journeying through various countries and studying their different languages, he founded with others the Geographical Society of Paris, of which he became the first president. Besides the translation of books of travel from the English, Russian, German, and Swedish writers of celebrity, he contributed several papers to the *Annales des Voyages* and other collections of a similar kind. The immense number of his works, which form altogether a complete history of geographical discovery and research to his own time, bear witness to his untiring zeal in the cause of science. He died in 1846.—J. F. C.

EYTELWEIN, JOHANN ALBERT, a German engineer, born at Frankfort-on-the-Maine, 31st December, 1764; died in 1848. He entered the artillery service at an early age, and in a few years gained the rank of lieutenant. The Prussian government gave him a seat in the council of public buildings. He was intrusted with the execution of important public works, such as the embanking of rivers and the construction of ports; and he was authorized to establish in Prussia a uniform system of weights and measures. He left a number of works connected with his profession.—J. S., G.

EZECHIEL OF ALEXANDRIA, a Jew, who wrote in Greek a tragedy on the subject of the departure of Israel from Egypt, considerable portions of which have been preserved by Clemens of Alexandria and by Eusebius. It would appear from the Stromates of the former writer that he composed other tragedies, but these have been entirely lost. The date at which Ezechiel flourished, is uncertain. He is by some writers placed at the commencement of the third century B.C., and by others a century and a half later. The fragments of Ezechiel preserved in Eusebius have been frequently published.—J. S., G.

EZENGATSI, JOHN (in Armenian, Hovan), the last of the fathers of the Armenian church, died in 1326. After a long period of wandering hither and thither, he retired to the monastery of St. Gregory the Illuminator, where he died. He wrote several books, the best of which is his continuation of the commentary of Nerses' Glatsete on the Gospel of St. Matthew. Ezengatsi was renowned for his preaching.—R. M., A.

EZNIG or EZNAG, GOGHPATSI, an Armenian divine, was born at Gogh in 397, and died in 478. Being a proficient in the Syriac and Greek tongues, he was sent to Edessa and Constantinople to collect and translate into Armenian the works of the christian fathers. He subsequently became bishop of Pacrewant. His book against the Pagans and Marcionites contains much valuable information, especially concerning the religion of the Persians. He left other works.—R. M., A.

EZZ-ED-DIN, the honorary title of an Arabian poet, born in 1181, who enjoyed great fame as an imam and a preacher, first at Damascus, and afterwards at Cairo. He left a poem on birds and flowers, in assigning intellectual sensibility to which the subtle character of his imagination finds ample scope. He also wrote on theology. He died in 1261.—J. S., G.

FABBRONI, ANGELO. See FABRONI.

FABER, BASIL, an eminent Lutheran schoolmaster of the sixteenth century. Born at Sonau in Lower Lusatia in 1520, and educated at Wittenberg under Melancthon, he devoted himself with zeal to the scholastic profession, which he exercised for forty years with great success, first at Nordhausen, and afterwards at Tennstädt, Magdeburg, Quedlinburg, and Erfurt. He was a fervent disciple of Luther, as distinguished from the school of Melancthon, and shared considerably both in the polemical labours and the sufferings of his party. He was one of the first four Magdeburg centuriators—a fact which is highly honourable to his literary memory. But his principal work was his “*The-saurus Eruditionis Scholasticæ*,” which retained its influence in Germany, as an educational manual, for nearly two hundred years. He died in 1575.—P. L.

FABER, GEORGE STANLEY, B.D., was the son of the Rev. Thomas Faber, rector of Calverley, near Bradford in Yorkshire, and was born, October 25, 1773. Having received his early education at the grammar-school of Heppenholme, he entered University college, Oxford, in 1789, when he was only sixteen. He took his degree of B.A. in 1792, and was elected a fellow and tutor of Lincoln college before he had completed his twenty-first year. In 1796 he took his M.A. degree, and proceeded B.D. in 1803. Meanwhile he had filled the office of proctor to which he was appointed in 1801; and in the same year he delivered the Bampton lecture, the substance of which he afterwards published under the title of *Horæ Mosaicæ*. The reputation he acquired by this work, as also by his able and eloquent exposition of orthodox truth in his sermons, brought him under the notice of Bishops Barrington, Van Mildert, and Burgess, to whom he owed his subsequent preferments. Having married in 1803 a daughter of Major Scott-Waring of Ince, Cheshire, he vacated his fellowship, and served for two years as curate to his father at Calverley. In 1805 he was collated by Bishop Barrington to the vicarage of Stockton-upon-Tees, which after three years he exchanged for that of Redmarshall in the same county. In 1811 the same prelate gave him the rectory of Long Newton, where he remained for twenty-one years. In 1831 Bishop Burgess made him a prebendary in Salisbury cathedral; and in the following year he received from Bishop Van Mildert the valuable post of master of Sherborn hospital. This he held at the time of his death which took place at the master's residence on the 27th of January, 1854, in his eighty-first year. During his long life he devoted himself chiefly to study and authorship. His learning was immense, his industry unwearied, and his productiveness great. His published works extend beyond forty volumes, of which three are in 4to; the rest in 8vo. They are for the most part polemical; but some of them may be styled archaeological, and others are devoted to the exposition of prophecy. In his work on the “*Origin of Pagan Idolatry*,” 3 vols., 4to, 1816, he labours with prodigious learning and considerable acuteness to sustain the theory advanced by Bryant in his *Ancient Mythology*—a theme which he also handles in his “*Horæ Mosaicæ*,” 2 vols., 8vo, 1801, 1818; and in his dissertation on the “*Mysteries of the Cabiri*,” 2 vols., 8vo, 1803. His theological works consist of treatises on the “*Difficulties of Infidelity*,” 1824; “*Difficulties of Romanism*,” 1826, 1829, 1853; on the “*Patriarchal, Levitical, and Christian Dispensations*,” 2 vols., 1823; “*Origin of Expiatory Sacrifice*,” 1827; “*Apostolicity of Trinitarianism*,” 2 vols., 1832; “*Doctrine of Justification*,” 1837, 1839; “*Regeneration*,” 1840; “*Transubstantiation*,” 1840; “*Election*,” 1842 (second edition); “*Waldenses and Albigenes*,” 1839, &c. On prophecy, his chief work is “*The Sacred Calendar of Prophecy*,” 3 vols., 1828, 1844. In all his writings great learning is combined with great perspicuity and exactitude;

but he is often tediously minute, and his energies are devoted rather to uphold preconceived theories than to expiscate truth by an impartial induction.—W. L. A.

FABER, HEINRICH, a musician, is supposed to have been rector and magister at Brunswick, about the year 1548. In 1551 he resided in Wittenberg as a teacher of music; and subsequently he filled the office of rector of the college at Quedlinburg, in which place he died of the pest, 27th August, 1598. He published at Brunswick, in 1548, his “*Compendium Musicæ pro incipientibus*” (a compendium of music for beginners), which was very frequently reprinted. Three different translations were made of it into German, and in each of these forms it went through many editions.—G. A. M.

FABER, JOHANN, of Heilbronn, a zealous adversary of the Reformation, was born in 1504, entered the monastery at Wimpfen on the Neckar at an early age, and studied philosophy and theology at Cologne. His eloquence, learning, and zeal for the doctrines of the Church of Rome, recommended him to the bishop of Augsburg, who appointed him a preacher in his cathedral, in which he remained for many years, though he preached also for a time at Prague and Elsenben. Almost all his writings were directed against the doctrines of the reformers. The time of his death is not known, but it was not later than 1570.—P. L.

FABER, PIERRE, was born in Auvergne. The date of his birth is uncertain. He died about 1615. He studied at Paris, and was employed afterwards in conducting the education of the sons of Coligny. He then became principal of the college of La Rochelle, and held there a professorship of Hebrew. He published commentaries on Cicero, which in their day were considered of high value.—J. A., D.

FABER or FABRI, JOHANN, the Hammer of Heretics, and bishop of Vienna in the sixteenth century, was born in 1478 at Leutkirch in Swabia. His father was a smith. Having joined the Dominicans at an early age, he was sent to Freiburg to study theology, where he speedily distinguished himself by his talents and proficiency. The bishop of Basle gave him a canonry in his cathedral, and appointed him his official. In 1518 he was made vicar-general of Constance, and a papal protonotary. In his early manhood he was attached to the humanistic tastes and tendencies of the age, and kept up a friendly intercourse and correspondence with Erasmus, Ecolampadius, Melancthon, Vadian, Zuingli, and other literary and ecclesiastical reformers. As late as 1521, in a letter to Vadian, he expresses his disapproval of Dr. Eck, and his favourable opinion of the writings of Luther; but in the same year a visit which he made to Rome wrought a complete change upon his spirit and views, and in 1522 he stood forth as an open enemy of the Reformation in his work—“*Adversus Nova quædam Dogmata M. Lutheri*,” which he republished in 1523, and again in 1524, under the new title of “*Malleus Hereticorum*.” In January, 1523, he took part in the disputation of Zurich against Zuingli, and in 1526 in the disputation of Baden. In 1528 he was appointed coadjutor of the bishop of Neustädt in Austria, and took an active part in the persecutions which were at that time directed against the Lutherans of the Austrian dominions by King Ferdinand. As court-preacher of Ferdinand, he accompanied him to the diets of Spire and Augsburg in 1529 and 1530; and he was one of the catholic theologians appointed on the latter occasion to draw up an answer to the *Confessio Augustana*. In 1530–81 he succeeded to the see of Vienna, and to the administratorship of the see of Neustädt; and one of his principal acts in these high offices was, to found a seminary of priests in Vienna, for the training of a better class of preachers and confessors, to counteract the effects of evangelical teaching. He continued to press for the carrying out of a more vigorous imperial policy against

the Reformation; and in 1540, at the diet of Spire and the conferences of Hagenau and Worms, he complained bitterly of the bishops and theologians of Germany, that they were like dumb dogs who could not bark, and that they would be the ruin of the whole church in the end. He died in 1541, and was buried in the church of St. Stephen in Vienna. His numerous polemical and homiletical writings are now forgotten.—P. L.

FABERT, ABRAHAM, a marshal of France, was born in 1599. At an early age he manifested a preference for the military profession, and enlisted in one of the regiments commanded by the duke d'Epéron. The proofs which he gave of his courage and capacity gained him the esteem of the officers and the confidence of the soldiers, and the duke at length promoted him to a company in the guards. From this point his advancement was rapid. His remarkable coolness in the midst of the greatest peril, attracted universal attention. In the famous retreat of Mayence in 1635 he contributed greatly to save the remnant of the French army, and was no less conspicuous for the humanity he displayed towards the Austrian sick and wounded. He was present at the siege of Saverne, Landrecies, and Chivras, and was severely wounded at Turin in 1640. In the following year he distinguished himself at the battle of Marfee and the siege of Bapaume. In 1646 he captured Porto Longone and Piombino, and was promoted to the rank of major-general. He reduced Stenay in 1654, and was rewarded by Louis XIV. for his long and important services, by being nominated in 1658 marshal of France and governor of Sedan. He died there in 1662.—J. T.

FABIAN. See **FABYAN ROBERT.**

FABIANUS, SAINT, is said to have been the nineteenth bishop of Rome from 286 to 250. Among the Greeks he is called Fabius; in the Alexandrine Chronicle, Flavianus. Eusebius tells a wonderful story respecting his election to the see of Rome. According to Baronius and Bolland, he was the means of converting the Emperor Philip and his son to christianity; but the fact is improbable. Fabian suffered martyrdom in the Decian persecution on the 20th February, 250.—S. D.

FABIANUS, PAPIRIUS, a Roman philosopher, lived in the early part of the first century. He began his career as a rhetorician, taking Arellius Fuscus as his preceptor and model. But that profession was ere long abandoned for the graver pursuits of philosophy, and the zeal with which he prosecuted the search after wisdom was attested by the numerous treatises he composed, and won for him the friendship and esteem of both the elder and the younger Seneca.—W. B.

FABIUS, one of the most memorable names in Roman history; belonged to a patrician *gens*, or family, which counted its descent from Evander, who is said to have occupied the Palatine hill with a colony of Arcadians half a century before the Trojan war. According to a subsequent legend, when Romulus and Remus divided their followers into two bands, the latter gave the name of Fabii to those under his command, while the partisans of Romulus were called Quinctilii; and more authentic records state that the ancient sacrificial rites, denominated Lupercalia, were for a long time under the charge of priests selected exclusively from the Quinctilian and Fabian families. The latter became prominent in the affairs of the commonwealth as early as the sixth century B.C., gave its name to one of the city tribes, and did not disappear from the catalogue of distinguished Roman *gentes* till the second century of the christian era. The following were the most illustrious members of it:—

KÆSO FABIUS VIBULANUS, with his brothers Quintus and Marcus, lived in the commencement of the fifth century B.C., and for seven successive years one or other of them held the consulship. At that period, the arrogance of the patricians had awakened much discontent among the lower orders; and though Spurius Cassius, in his third consulship, 486 B.C., proposed and apparently carried a law for the distribution of a part of the public lands among the people, and the exaction of a tithe-tax from the remainder for the payment of the army, it was rendered inoperative by a keen opposition in which the Fabii made themselves prominent. In the following year, Kæso impeached Cassius, and procured his condemnation; while his brother Quintus, being then consul, consigned to the public treasury the whole proceeds of the lands conquered by him from the Æquians and Volscians. The next year placed Kæso in the consulship, and again the successes obtained over the Volscians yielded no share of the spoil to the legionaries. Consequently,

in 483 B.C., when Marcus was consul, the dissatisfaction had become so violent, that the levies had to be made beyond the walls of the city; and in the two following years, Quintus and Kæso successively experienced in their second consulships the humiliation of being defeated by the Veientes, through the refusal of their troops to fight under their command. Conciliatory measures being now indispensable, the Fabii changed their tactics, and by advocating the demands of the plebeians, not only recovered their own popularity, but brought back victory to the Roman standard. In 479 B.C., Kæso, having obtained his third consulship, earnestly urged the senate to take measures for an allotment of lands among the poorer citizens, and was rewarded with the victory which the levies under his command gained over the Æquians, and with the gratification of leading them to the timely rescue of his colleague, Titus Virginius, whose army was on the point of being overpowered by the Veientes. In the latter part of the same year, he renewed his attempts to win from the aristocracy a wiser and more generous policy towards the lower orders; but the result only quenched the hope of restoring the strength of union in the distracted commonwealth, and the Fabian family then undertook to carry on the struggle against the Veientes with their own resources. This proposal being joyfully accepted, they mustered on the Quirinal hill to the number of three hundred and six, offered their solemn sacrifices, and forming with their dependents a company more than four thousand strong, left Rome to fortify themselves in an advantageous position on the Cremera, a small stream which runs into the Tiber at no great distance to the west of the city. For two years they prosecuted vigorously and successfully the patriotic service to which they had devoted themselves. Their enemies, though forming one of the most powerful of the Etruscan nations, were kept at bay, and in several instances defeated by the single Roman family, till at length stratagem gave them the triumph which they had vainly attempted to achieve in a succession of pitched battles. The Fabii, seduced to over-confidence and unweariness, fell into an ambuscade in which they lost the flower of their army; their fortress was captured, and the whole family perished except a nephew of Kæso, who had been left behind in Rome. This took place 477 B.C.; and the disaster was the more bitterly deplored by the plebeian party, because the consul, Titus Menenius, who was encamped with an army at a short distance from the Cremera, made no effort to succour his imperilled countryman. He was subsequently brought to trial, and though the capital sentence incurred by him was commuted into a fine, he died of shame and vexation.

MARCUS FABIUS VIBULANUS, the brother of Quintus and Kæso, held the first consulship in 483 B.C., and proved at that period equally hostile to the demands of the people for a distribution of the conquered lands. The unpopularity which he thus incurred, and the immunity extended by the sacred office of the tribunate to those who refused to enlist, compelled him to hold his levies beyond the walls of the city; and his campaign against the Volscians yielded no fruit. But in his second consulship, 480 B.C., he led the way in recovering, by a change of policy, the confidence which the common people afterwards reposed in the Fabii. Notwithstanding the opposition of the tribune pontificius, he raised an army with which he could venture a pitched battle against the insolent Veientes, and the great victory which he gained was only clouded by the loss of his brother Quintus, who fell in the encounter. Marcus himself died with his other relatives, in the destruction of their military establishment on the Cremera, 477 B.C.

QUINTUS FABIUS VIBULANUS, son of the preceding, is said to have been the only member of the *gens* who survived its final overthrow by the Veientes. He was consul in 467 B.C., and opposed the popular party in the protracted struggle between the patricians and the commonalty, advocating, however, a concession to the latter in the planting of a colony on the recently conquered lands of Antium. His campaign against the Æquians in that year, and in his second consulship, two years later, checked their incursions; but the ravages of the pestilence with which Rome was repeatedly visited at that period, prevented the vigorous prosecution of the warfare. After holding the consulship a third time, 459 B.C., and inflicting severe chastisement on the Volscians and Æquians, who had attacked the colony at Antium, and made themselves masters of the Tusculan citadel, Fabius was elected among the patrician members of

the second decemvirate, and assisted in completing the famous legislative code of the twelve tables. But his military reputation passed under a cloud, when, in association with two of his decemviral colleagues, he led an army against the Sabines and was defeated at Eretum, 448 B.C. His character seems to have been also deteriorated in other respects, by his alliance with such a man as Appius Claudius; and when the tragical death of Virginia by her father's hand brought the power of the decemvirate to a violent close, Fabius was compelled to seek safety in exile. Two of his sons subsequently attained to consular dignity; and one of these, Humerius Fabius Vibulanus, was the father of the first Fabius Ambustus.

MARCUS FABIVS AMBUSTUS, probably a grandson of the first who bore this surname, was consul 360 B.C., and commanded against the Hernici, a warlike Latin nation on the Apennines, near Lake Fucinus. Victory crowned his efforts; and a similar success attended him in his second consulship B.C. 356, when he took the field against the confederated Tarquinians and Fabiscans, although his troops were at first daunted by the ferocious appearance of their adversaries, who rushed to the battle in the guise of furies bearing snakes and torches. He was consul again in 354 B.C., interrex the following year, and the senate subsequently invested him with the dictatorship, in order to secure the election of patrician consuls.

QUINTUS FABIVS MAXIMVS RULLIANVS, son of the preceding, brought new honour to the name. Being master of the horse to Papirius Cursor, in the second war with the Samnites, he gained an important victory over them at Imbrinium, 325 B.C.; but as he had ventured to fight the battle in the dictator's absence, and contrary to his orders, this infraction of military law would have cost him his life, had not the triumph moved the citizens of all classes to second the troops in interceding for him. Three years later, he obtained his first consulship, and commanded in Apulia, which had formed alliance with Samnium. His success in that quarter, combined with the good fortune of the dictator Cossus in the Samnite territory, induced the enemy to enter into negotiations of peace. On the renewal of hostilities about a year afterwards, the scale turned, and the Romans suffered a disastrous defeat in the mountain passes near Candium, called the Cantine Forks. They resumed the struggle, however, with unabated energy; and in 315 B.C., Fabius having been appointed dictator, met the Samnite army in the neighbourhood of Lantula, where, after sustaining a defeat, he was reinforced by his relative Caius Fabius, and, according to Livy, retrieved the misfortune. In 310 B.C., he was again consul, and at the call of the senate nominated to the dictatorship Papirius Cursor, who prosecuted the war in Samnium, and Fabius gained additional honour against the Etruscans. In his third consulship, a year or two later, and in his proconsulship which immediately followed, he was again employed against the Samnites, with whom the Marsians, Pelignians, Umbrians, and some of the Etruscan states, had now made common cause; he raised the siege of Sutrium, captured Nuceria and Alifae, penetrated the Ciminian forest, crossed the Apennines, and by a series of successful operations, humbled the confederated enemies of Rome.

After holding the consulship for the fourth time, and again commanding against the Samnites, he was censor with P. Decius, and in this office effected some important changes in the internal arrangements of the city. His fifth and sixth consulships, 297 and 295 B.C., brought him again into contact with the Samnites, now aided by the Gauls as well as by the Umbrians and Etruscans. The victories which he gained at Sentinum in Umbria, and near Perugia in the Etruscan territory, added the brightest leaves to the chaplet of his military fame. The gratitude of his countrymen had raised him at his father's death to the presidency of the senate, and at his own decease, a large sum was voted from the public treasury for his funeral, but declined by his son.

QUINTUS FABIVS MAXIMVS GURGES, son of Fabius Rullianus, acquired his own unenviable surname, which signifies the Glutton, from the sensual excesses of his youth; but the stain was obliterated by his subsequent services. In his first consulship, 295 B.C., he commanded against the Pentrian Samnites, having his father for his lieutenant-general; and their united efforts gained a great battle, in which the famous Samnite leader, Pontius, fell into the hands of the Romans. After further service in the field, he became president of the senate, and was slain in a revolt among the Etruscans.

QUINTUS FABIVS MAXIMVS, surnamed VERRUCOSVS, from a wart on his lip, and also CUNCTATOR, from the cautious character of his military policy, was a grandson of Fabius Gurgēs, and became the most illustrious of the family. He had been censor, dictator, and twice consul, before he was called to the dictatorship a second time, 217 B.C. This was in the second Punic war, and immediately after the consul Flaminius had been defeated by Hannibal at the Lake Trasimenus. The loss of fifteen thousand men, besides the prisoners taken in that engagement, and its dispiriting influence on the Romans, excluded the thought of risking another pitched battle; and the talents of Fabius were peculiarly adapted for the patient and wary service of a defensive warfare. While the enemy passed southwards to waste Picenum, Apulia, and Campania, he collected a new army, awakened religious confidence by special sacrifices, and occupying strong positions among the Latian hills, contented himself with watching the movements of the Carthaginians, and intercepting their supplies. On one occasion, in the neighbourhood of Casilinum, he placed them in a critical position, from which Hannibal with difficulty extricated himself by setting fire to the brushwood, and thus compelling the Romans to fall back. He then followed the retiring foe through Samnium to the Apulian frontiers, gaining some advantage in occasional skirmishes. But his policy was not appreciated by his countrymen, and his venturesome master of the horse, M. Minucius, was raised to co-ordinate authority, in the hope of obtaining by more vigorous operations more positive and palpable results. The imprudence of the measure speedily appeared; Minucius involved his troops in a perilous conflict, from which only the timely aid of Fabius rescued them; and the latter laid down his dictatorship, at the close of the legal term, with the credit of having given the first decided check to the famous son of Hamilcar. In his third and fourth consulships, 215, 214 B.C., and in his prætorship which followed, he laid siege to Capua, which had deserted to the Carthaginians, fortified Puteoli on the adjacent coast, captured Casilinum, and marching into the territory of the Samnites, reduced a number of their strongholds. Meanwhile Hannibal had advanced to Rome, and though he had speedily retired again into Campania, unwilling to undertake such a formidable enterprise as the siege of the city, or even to risk a battle beneath its walls, Fabius, on his return home, found the capital in a state of anxiety, which he exerted himself to allay by his calm and resolute counsels. Having held also the high office of pontifex maximus, and been employed as one of the *dumvirs* in dedicating additional temples, he was appointed president of the senate in his fifth consulship, 209 B.C.; and in the course of the same year, by the taking of Manduria and Tarentum, he plucked another leaf from the chaplet of the great Carthaginian, who is said to have exclaimed, when he heard of the recapture of Tarentum—"Nay, then, the Romans have also their Hannibal." This long series of patriotic services was partially dimmed in his later years by his unconcealed jealousy and dissatisfaction at the brilliant career of Scipio, whose exploits in Africa had the effect of recalling their formidable foe from the soil of Italy; and his death happened only a few months before the star of Hannibal's martial glory set upon the plains of Zama.—His son, QUINTUS FABIVS MAXIMVS, who held the prætorship 214 B.C., and the consulship in the following year, died before his father, who subsequently adopted a son of Paulus Æmilius; the latter, who received the name of Fabius Maximus Æmilianus, distinguished himself as prætor and consul in Sicily and Spain.

QUINTUS FABIVS PICTOR, who lived in the third century before the christian era, inherited the surname from his grandfather, Caius Fabius Pictor, a famous painter, who was employed to decorate the temple which the dictator Bibulus dedicated to the goddess of safety. An uncle, NUMERIUS FABIVS PICTOR, was consul along with Decius Julius Pera, and distinguished himself in the war against the Sassanians and Sallentines. Quintus himself bore arms against the Gauls, 225 B.C.; he fought also in the second Punic war, and was sent to consult the Delphic oracle after the disastrous battle of Cannæ. But his literary pursuits engaged his principal attention, and his name holds a prominent place in the catalogue of early Roman historians. His "Annals" were written in Greek, commencing with the settlement of Æneas in Italy, and bringing down the narrative to his own times; and although Polybius depreciates their value on account of the writer's partiality and strong desire to exalt his country, they have been freely cited by subsequent historians as

a valuable record, particularly in reference to the progress of the Roman constitution. The fragments of them which remain, have been collected and carefully edited by Krause and Müller. There was another work, also entitled *Annals*, written by Servius Fabius Pictor, whose literary and legal accomplishments won for him distinction in the second century B.C.—W. B.

FABRE, ANTOINE-FRANÇOIS-HIPPOLYTE, a French physician, was born at Marseilles in 1797, and died at Paris in 1853. After taking his degree he was for some time engaged on several medical journals, and in 1827 became editor of the *Clinique des Hôpitaux*. In the following year he began the *Lancette française, gazette des Hôpitaux*. In 1833 the Institute voted him a medal for his work, published in the preceding year, on cholera morbus. Fabre was a voluminous writer. He seems to have had a turn for satire, and to have lashed with an unmerciful hand many of the abuses of the profession of medicine.—R. M., A.

FABRE, JEAN CLAUDE, a French ecclesiastic, and an author of some repute, was born at Paris in 1668, and died there in 1758. He was educated in his native city, and after being admitted to the degree of bachelor in theology by the faculty of Paris, entered the congregation of the oratory. The Pères de l'Oratoire made him professor of philosophy in their seminary at Rumilly. He taught also successively at Toulon, Riom, Mans, &c. After this he filled a theological chair, first at Riom and then at Lyons. It was while residing at the latter that he published his small Latin and French Dictionary, and also his enlarged edition of the Satirical Dictionary of Richelet. The warm commendation which he bestowed in that book on the Port Royalists, made the congregation of the oratory too hot for him. He accordingly withdrew from the society of the fathers, and retired to Clermont in Auvergne, where he supported himself by teaching. In 1715 he re-entered the congregation, and soon after published his little book entitled "Conversation between Christina and Pelagia, schoolmistresses, respecting the reading of the scriptures." The latter part of his life he spent at Paris, in writing his "Continuation of the Ecclesiastical History of the Abbé Fleury." This work is very bulky and tedious, and much inferior to that of Fleury.—R. M., A.

FABRE, JEAN-PIERRE, Count, a French politician, was born in 1755. He was originally an advocate in the parliament of Toulouse in 1783, was sent as a deputy to the estates of Languedoc, and held in succession various local offices. He quitted France during the Reign of Terror, but returned after the fall of Robespierre, and obtained a seat in the council of Five Hundred. He afterwards attached himself to the fortunes of Bonaparte, was appointed successively president of the tribunal, commander of the legion of honour, a member of the senate, a count of the empire, and procurator-general of the council. In 1814 he was one of the first to turn against Napoleon; but he joined him once more on his return from Elba. He opposed, however, the proposal to confer the crown on Napoleon's son, and declared in favour of the second restoration of the Bourbons. He was restored to his place in the chamber of peers in 1819, and died of cholera in 1832. Count Fabre was the author of various political pamphlets.—J. T.

FABRE, JEAN-RAYMOND-AUGUSTE, was born in 1792, and died in 1839. He was brother of M. J. Victorin Fabre. Like his brother, he gave up other pursuits for literature, and commenced his career as author, in 1823, with an epic poem, entitled "La Caledonie, ou la guerre nationale." M'Pherson's Ossian and some Danish legends supplied him with a story and the names of heroes. The poem was little read, and much praised. Modern Greece supplied him with his best subject, and in 1825 he wrote a tragedy, "Irene, or the Heroine of Souli," which the censorship did not permit to be acted. He next published a "Historical narrative of the Siege of Missolonghi." In 1829 he became one of the originators of a newspaper, called *La Tribune*, which in the next year passed into the hands of persons whose politics differed from his. This led him to publish some explanations and vindications. Fabre was a republican, but such a republic as he dreamed of has not yet been realized by any human society. With virtue a republic, according to him, is the best form of government; without it, the worst, and the least capable of supporting itself. In 1833 he published an interesting account of the revolution of 1830.—J. A., D.

FABRE, MARIE-JOSEPH-VICTORIN, was born at Jaujac in 1785, and died at Paris in 1831. Fabre, while yet a boy, wrote verses, which gained him a reputation beyond the bounds of

France. Klein translated some of them into German, and such honours as academies can confer were bestowed on the young poet. At the age of nineteen he read at the Athenæum of Paris an eulogy on Boileau, which was followed by similar displays on Corneille, La Bruyère, and Montaigne. In 1810 and 1811 he delivered lectures on eloquence. At the birth of the king of Rome, efforts were made to get him to write a poem, but in vain. While every one who could string rhymes together was found contributing to swell the mass of nonsense, published under the titles of *L'Hymne et la Naissance*, and *La Couronne poétique de Napoléon le Grand*, Fabre and Delille refused to write. This did not prevent the emperor from asking Fabre to compose an "oraison funèbre" for Marshal Bessières. "Mon-sieur Fabre refuse tout," said he, with graceful flattery; "mais s'il agit de réveiller le sentiment de la défense nationale, il ne refusera pas." In 1823 Fabre delivered a course of lectures on the principles of civil society, intended as an introduction to a work which death interrupted. His works have been collected and published by Sabbotier, in 4 vols., Paris, 1844-45.—J. A., D.

FABRE D'ÉGLANTINE, PHILLIPE FRANÇOIS NAZAIRE, born at Carcassonne in 1755; guillotined at Paris in 1794. He was dissipated in youth, became a player, and acted at Geneva, Lyons, and Brussels. He also painted miniatures, and wrote verses. At the age of sixteen he obtained at Paris a prize for verse, and afterwards was awarded the eglantine of gold at the "jeux floraux" of Toulouse. To his own name he added that of the flower. He went to Paris with a bundle of comedies, many of which he succeeded in bringing on the stage, and one of which had some success. He now plunged into the desperate politics of the Revolution, was of Danton's party, and for a while his secretary. He was sent to the convention as deputy for Paris. He voted for the king's death, but accompanied his vote with some oracular or prophetic speech that the people was the true sovereign, but had little chance of getting this truth acknowledged. Hebert soon after demanded his expulsion from the jacobin club, as having condemned the king not by a straightforward vote, but "d'une manière détournée." He was accused of "modérantisme" by the ultra-revolutionary clubs. He and Danton were executed at the same time, on the charge of wishing to restore the Bourbons. He left seventeen comedies, and an indecent novel. He contributed to a journal called the *Revolutions of Paris*.—J. A., D.

FABRE D'OLIVET, M., was born at Ganges, Languedoc, in 1768, and died at Paris in 1825. He was sent to Paris at twelve years of age to learn the silk trade, but soon left this occupation for what is called literature, and wrote plays and poems, which had their hour of success. Then came metaphysics and philology, and our hero found keys to the hieroglyphics, which, as far as we can see, opened nothing. Animal magnetism then caught his fancy, and through this he promised himself, after the manner of the Egyptian priests, to give hearing to those who were born stone-deaf. He had the power of raising up by an effort of the imagination any person, dead or alive, with whom he wished to converse. He was fond of the study of languages. Language had for him charms more than for others, for in every word, nay, in every syllable and letter, he found allegories. He had some talent for music. He thought he had recovered the musical system of the ancient Greeks, and as a specimen of the "mode Hellénique," executed an oratorio on Bonaparte's coronation. He has left some works on philology, very fanciful. He published a translation of Byron's *Cain*, with Commentaries, in which a great deal seems borrowed from the Cabbala. His books are amusing, if they cannot be given higher praise.—J. A., D.

FABRETTI, RAFFAELE the most erudite antiquarian of the seventeenth century. He was born of a noble family at Urbino in 1608. Having entered the seminary of Cagli, he was instructed in grammar and belles-lettres by the celebrated Manuzio; and, having adopted law as his profession, he received the degree of LL.D., when only eighteen years of age. His great professional acquirements, conjointly with the suavity of his manners, recommended him to Cardinal Imperiali, who sent him to Spain to protect the temporalities of the church; and he protracted his sojourn there for thirteen years, spending his many leisure hours in collecting antiquities, and in making archaeological researches. Fabretti wrote there his "Arte Lapidaria;" and many consider him in that branch of archæology by far superior to Maffei. On his return to Rome he was intrusted with the keeping of the secret archives of the Vatican by Pope

Innocent XII., and occupied many other eminent situations with honour to himself and to science. The numerous works he has left in Latin, display a consummate knowledge of that language, and vast archaeological erudition. Fabretti died at Rome on the 7th of January, 1700.—A. C. M.

FABRI, HONORÉ, a distinguished member of the Society of Jesus, was born in the province of Bugey in France, in 1607, and died at Rome in 1688. He was not only a profound theologian, but had studied anatomy and medicine with great success. The discovery of the circulation of the blood has been claimed for him. Father Regnault states that he had maintained this great doctrine in a discussion in 1638, but it must be remembered that Harvey had announced the same fact ten years before. The chief works of Fabri are—"An Essay on Peruvian Bark, as a specific against fever," Rome, 1655; "An Essay on Plants and the Generation of Animals;" and another on "Man," published at Paris in 1666. An edition of the latter work was published at Nuremberg in 1677.—T. J.

FABRI DE PEIRESC. See PEIRESC.

FABRIANI, SEVERINO, a distinguished literary man, and christian philanthropist, was born at Spelamberto, a small village in the duchy of Modena, on the 7th of January, 1792. Having lost his father when yet a child, he was brought up by an uncle, who sent him to the seminary of Modena, where he took the degree of D.D. Having been introduced to the famous Baraldi, he became his collaborator in the work entitled "Memorie sulla religione, sulla letteratura, e sulla morale." His charitable disposition made him anxious to alleviate the sufferings of humanity, and he devoted a great portion of his time to the instruction of deaf and dumb children, contributing in a great measure to the perfecting of a method of teaching such pupils, which has now been universally adopted. Fabriani is also the author of many biographies. He published a work on Italian grammar, and statistics relative to the deaf and dumb in the duchy of Modena. He died at his native place on the 27th April, 1849.—A. C. M.

FABRIANO, GENTILE DI NICCOLO DA, one of the most distinguished Italian painters of the fifteenth century, and of the Umbrian school, was born at Fabriano in the march of Ancona, about 1470. He was the scholar of a fellow-townsmen in painting, known as Gritto da Fabriano. Having distinguished himself in his own province, his reputation gradually extended itself to the greatest cities of Italy, and he executed many works at Orvieto, Florence, Siena, Venice, and Rome. He painted in fresco and in tempera; and though he devoted much attention to costume and gilding, showed a fine taste, and was one of the first to venture to deviate from the almost exclusively formal religious art of his time. His pictures are richly coloured and well executed, or sufficiently so to draw the well-known compliment from Michelangelo, that his works were like his name—*gentile*. He is styled in the register of the cathedral of Orvieto, 1425, *egregius magister magistrorum*. At Venice he was presented by the senate with a patrician toga, and granted a pension of a ducat daily, for his fresco of the victory of the Venetians over Barbarossa in 1177, painted in the grand council hall; it fell to pieces through damp, about a century and a half after it was painted. Gentile had been instructed by his father in the physical and mathematical sciences, and was as distinguished in the theory as in the practice of his art. He wrote some books on the origin and progress of painting, and on the mixing of colours, &c., now lost. His works are very rare; a few may be seen at Fabriano, Florence, Milan, and in the Louvre. He died at Rome about the year 1450. Gentile da Fabriano, Fra Angelico da Fiesole, and Massaccio, were the foremost masters of the Italian renaissance in painting. He sometimes signed his name *Gentilis*, and sometimes *Franciscus Gentilis*.—(Vasari; Ricci, *Memorie storiche delle arti, &c.; della marca di Ancona*).—R. N. W.

FABRICE, FRIEDRICH ERNST, a Swedish politician who lived in the second half of the eighteenth century; was appointed by Duke Christian Augustus of Holstein administrator of that duchy. He was the author of "Anecdotes respecting the residence of Charles XII. at Bender."—J. T.

FABRICIUS. See FABRICE, F. E.

FABRICIUS is the name of a Roman *gens* or family, supposed to have been of Hernician origin. The *Hernici* were a Sabine people, settled in the northern frontiers of Latium; and as several of their towns were admitted to the Roman franchise

in the fourth century B.C., it is not unlikely that the Caius Fabricius Luscinus, after-mentioned, returned to Rome about that period, and founded the family. History mentions, besides him, Lucius Fabricius Luscinus, who built the Fabrician bridge 62 B.C.; Quintus Fabricius, a friend of Cicero; and Fabricius Veiento, a satirist of the time of Nero. But more particular notice must be taken of—

CAIUS FABRICIUS LUSCINUS, the first and most distinguished of the family. He was consul in 282 B.C., and undertook the relief of Thurii, a Greek town in the south-east of Italy, then besieged by the confederated Lucanians and Bruttians. The few troops which he led to its assistance are reported to have owed their success to the favour of the god Mars, who appeared in the form of a gigantic warrior, and placed the first ladder against the ramparts of the enemy's entrenched camp. The victory, at all events, was decisive; and the spoil which the consul gathered from his subsequent operations in Lucania and Samnium sufficed, after liberally rewarding the troops, to refund the war-tax of the year to the citizens, and to place a large surplus in the treasury. Fabricius himself seems to have reckoned the statue erected to him at Thurii, and the triumph awarded to him on his return home, sufficient recompense. The poverty in which he cheerfully spent his whole life, proves that he cared not to reap personal aggrandisement from his victories. The Tarentines afterwards obtained the assistance of Pyrrhus, king of Epirus, who defeated the Romans under Valerius Lavinius, near Heraclea, 280 B.C. But his own loss was so great, and his position in Italy so precarious, that he speedily sent his favourite, the orator Cincas, to Rome with proposals of peace; and when the acceptance of these was negative in the senate, through the spirited appeal of the aged Appius Claudius, he received courteously the embassy which came to negotiate the ransom of his prisoners. Fabricius was one of the envoys; and he is reported to have resolutely rejected, on that occasion, magnificent offers of wealth and preferment at the Epiran court. Another victory in the following year did not greatly improve the position of the invader; and in 278 B.C., Fabricius being again consul, won his increased esteem by sending him a letter, in which the king's physician had offered to poison his master. Pyrrhus thereupon liberated his prisoners without ransom, and turned aside to the conquest of Sicily, leaving Fabricius to gain a new series of successes in Samnium and Lucania, for which he was again honoured with a triumph. He was censor a few years later along with Æmilius Pappus, and degraded a wealthy senator, Cornelius Rufinus, for having more than ten pounds of silver plate on his table.—W. B.

FABRICIUS, ANDREW, a learned divine of the church of Rome, was born in 1520 at Hodege, near Liege. He early acquired a reputation for learning, and became professor of theology and philosophy in the university of Louvain. The fame of his abilities reached the ears of Otho Truchses, cardinal-bishop of Augsburg, who induced him to enter his service. Otho sent him as his agent to Rome, in which capacity he remained there six years. He afterwards became counsellor to the dukes of Bavaria, through whose influence he obtained the provostship of Ottingen in Suabia, where he died in 1581. He wrote "*Harmonia Confessionis Augustanæ*," published after his death.—R. M., A.

FABRICIUS, DAVID, a German astronomer, was born at Essen in 1564, and died in 1617. He studied, probably at Heidelberg, and became a preacher at the age of twenty. Having a predilection, however, for astronomy, he resided for some time with Tycho Brahe at Uraniburg. Subsequently he became pastor of Resterhåfte, but still pursued his astronomical studies. He was so poor that he could not afford to purchase the necessary implements, and was obliged to draw upon his ingenuity. In spite of all his disadvantages, he made himself a name in science which is not yet quite forgotten. Fabricius like many of his scientific contemporaries, addicted himself also to astrology. He wrote "*Epistolæ ad Keplerum*," and some other things. His son, JOHANN, was also an astronomer. He made some valuable observations, and wrote "*De Maculis in Sole observatis, et apparente earum cum sole conversione, Narratio*," 1611, which was reprinted by Lalande.—R. M., A.

FABRICIUS, FABRICE, or LE-FEVRE, FRANÇOIS, born at Duren in 1525; died in 1578. He studied at Paris in the schools of Turnebus and Peter Ramus. On his return home in 1550 he was appointed rector of the school of Düsseldorf, an office which he held till his death. He did something by his

publications for the study of the Greek classics. He published commentaries on Terence and parts of Cicero, and his life of Cicero—"Ciceronis historia per consules descripta"—is reprinted in Ernesti's, and several of the better editions of Cicero.—J. A., D.

FABRICIUS, GEORGIUS, a distinguished German scholar, whose real name was Goldschmied, was born at Chemnitz, on the 23rd April, 1516; and after having studied at Leipzig, accompanied a young nobleman to Rome. He then lived at Strasburg, and afterwards was appointed headmaster of the gymnasium at Meissen, where he continued till his death, 13th July, 1571. He was highly successful and universally beloved as a teacher, and excelled as a Latin poet and an antiquary. He was made poet-laureate by Maximilian II. His most important works are—"Res Misnicæ," 1569; "Saxonia Illustrata," 1600; "Res Germaniæ et Saxonie Memorabiles," 1609; and his edition of Horace, Basle, 1555, 2 vols.—(See Schreber, *Vita Geo. Fabricii*, Lips., 1717; and Baumgarten-Crusius, *De Geo. F. vita et scriptis*, Misniæ, 1839.)—K. E.

FABRICIUS, JAKOB, a celebrated physician, was born at Rostock in 1577, and died at Copenhagen in 1652. He followed the advice of Hippocrates, in conjoining the study of the mathematics with that of medicine. Fabricius had the happiness to be one of the pupils of the great Tycho Brahe. After some time spent in foreign travel, he was appointed professor of medicine and mathematics at Rostock, where he remained forty years. He then went to Copenhagen, and was appointed chief physician to the kings of Norway and Denmark.—R. M., A.

FABRICIUS, JOHANNES, surnamed MONTANUS, a learned and zealous promoter of the Reformation in the canton of the Grisons, was born in Alsace in 1526 or 1527. His mother was the sister of the Swiss reformer, Leo Juda, to whom at Zurich he was sent in his seventh year, and under whose care he was instructed in his first rudiments. He also studied at Basle, Strasburg, Marburg, and Wittenberg. Having returned to Zurich in 1547, he became a teacher in the public school, and in 1551 was appointed resident tutor of the students of theology attending the university of that city. In this office he continued six years, and in 1557 was recommended by the council of Zurich to the magistrates of Chur in the Grisons, as a man worthy to succeed Comander as pastor of that town—an office which placed him at the head of the reformed church of the canton. The period of his ministry there was one of great difficulty, owing to the conflicts which took place between opposing religious parties; but Fabricius maintained the interests of truth with equal firmness and ability, and he remained steadfastly at his post, till he was cut off in 1566 by a visitation of the plague, in which no fewer than fourteen hundred of the inhabitants of Chur died. His public contests at Chur hindered him in his favourite literary pursuits. His principal pieces were—"Historica Oratio, qua et vita Conradi Pellicani et temporis illius res continentur;" "Orationes tres contrariæ, in quibus disquiruntur a libera gens aliqua se communi fœdere cum extero principe possit aut debeat conjungere." Several others of his writings are contained in *Miscellanea Tigurina*, tom. iii.—P. L.

FABRICIUS, JOHANN, a distinguished oriental scholar, was born in 1608 at Dantzic, and after studying at several German universities, repaired to Leyden, where he devoted himself, under the celebrated professor Golius, to the study of the Arabic and Persian languages. In 1635 he settled at Rostock, as a teacher of the oriental languages, where he published, in 1636, a dissertation "De dignitate et commendatione linguæ Arabicæ," and, in 1638, "Specimen Arabicum, quo exhibentur aliquot scripta Arabica, versione Latina donata, analysi grammatica expedita, notisque necessariis illustrata." He travelled extensively in Europe in the interest of his favourite branch of learning, and returning to Rostock in 1642, he succeeded Calov in the chair of theology and Hebrew. In 1653 he was cut off by the plague. He was one of the earliest orientalists of Germany—a succession of scholars to whom oriental studies, in all especially that relates to philology, are under immense obligations.—P. L.

FABRICIUS, JOHANN, a Lutheran theologian of the school of Calixtus, was born in 1644 at Altorf, where his father was professor of theology, and was educated in the schools of Nürnberg and the universities of Helmstädt and Altorf. His ancestors for four generations had been ministers of the Lutheran church, of the Melancthonian school—"paci et concordie studiosi." From 1670 to 1677 he travelled through Germany and Italy, and was for some time pastor to a congregation of German

merchants in Venice. In 1677 he was called to a theological chair at Altorf, and in 1697 to a similar chair at Helmstädt, which he continued to fill till 1709, when he was compelled to withdraw, in consequence of a dispute with Anthony Ulrich, duke of Brunswick. Fabricius was deeply imbued with the irenical views and tendencies of Calixtus; but in him they had degenerated into a vicious latitudinarianism, which called forth loud and just condemnation, not only from all the universities of Germany, both Lutheran and Reformed, but also from the court of George I. of England, who, as elector of Hanover, had a powerful voice in the affairs of the university of Helmstädt, and who demanded the resignation of Fabricius as an expiation of his offence. After his retirement from the chair he was appointed by Duke Anthony Ulrich general inspector of schools for the duchy; and he continued also to enjoy the revenues of his office as abbot of Königsutter till his death, which took place in 1729. He occupied the last years of his life in drawing up an interesting Catalogue Raisonné of his ancestral library, in six quartos—"Historia Bibliothecæ Fabricianæ"—published at Wolfenbüttel in 1717-24.—P. L.

FABRICIUS, JOHANN ALBERT, an eminent German scholar, whose vast erudition embraced almost all branches of human knowledge, was born at Leipzig, 11th November, 1668, and devoted himself to the study of philosophy, medicine, and theology in the university of his native town. He was appointed professor of eloquence and moral philosophy at the gymnasium of Hamburg, and declined a theological chair at Giessen, which was offered him by the landgrave of Hesse-Darmstadt. Among his numerous works, his "Bibliotheca Græca," 4th edit., by Harles, 12 vols., takes the highest rank; it is a model of learned research and accomplished scholarship. His "Bibliotheca Latina," 3rd edit., by Ernesti, 3 vols.; his "Bibliotheca mediæ et infimæ ætatis;" "Bibliotheca Ecclesiastica;" and "Bibliographia Antiquaria," are no less valuable works. A great amount of philological knowledge is also embodied in his editions of Sextus Empiricus and Dio Cassius. He died at Hamburg, 30th April, 1736.—(See Schröckh's *Lebensbeschreibungen* II., 344.)—K. E.

FABRICIUS, JOHANN CHRISTIAN, a celebrated Danish entomologist, born at Tönder in 1748. His entomological writings gave a new value to this branch of zoology, and have in fact been mainly instrumental in its general development. His works are numerous—"Systema Entomologie;" "Entomologia Systematica," with an index and supplement; "Nomenclator Entomologicus;" "Mantissa Insectorum;" "Philosophia Entomologica;" "Genera Insectorum;" "Reise nach Norwegen;" "Species Insectorum;" "Systema Antliarum;" "Systema Piezatorum;" "Syst. Eleutheratorum;" "Syst. Rhynchotorum." From 1770 to 1775 he was professor in Copenhagen at the Royal Institute of Natural History at Charlottenberg. He died in 1801 at Kiel, where he was professor of natural history.—M. H.

FABRICIUS, JOHANN LUDWIG, was born at Schaffhausen in Switzerland, 29th July, 1632; studied at Cologne, Schaffhausen, and Utrecht; became doctor and professor of theology in the university of Heidelberg; and died 1st February, 1697. He was a warm admirer of the theology of Calvin, and at his instance the candidates of theology in the university of Heidelberg were appointed to be examined in Calvin's Institutes and the Catechism of Ursinus, commonly called the Heidelberg Catechism. At the sack of Heidelberg by the French he honourably exerted himself to save its precious library from plunder and dispersion, and he succeeded in conveying the university records to Frankfurt; but, as is well known, many of its MS. treasures were carried off to Paris and Rome. His most curious work was a dialogue on the lawfulness and utility of stage plays—"De Ludis Scenicis Dialectis Casuistica, quinquepartita," in which he exhibits first the judgments of philosophers and statesmen—then those of jurists and of the ancient doctors of the church—and next those of the modern theologians. In the fourth part he meets the objections drawn from the scriptures; and, summing up in the fifth, he concludes decidedly in favour of the drama, as an amusement "worthy of man, as helping to improve that which makes us men—the mind."—P. L.

FABRICIUS, OTTO, bishop, professor, and doctor of theology, born at Rudkjöbing in 1744, one of the most celebrated naturalists of Denmark. From 1768 to 1773 he was the pastor of Frederikshaab in Greenland, and employed this time not alone in the study of the language of Greenland, but also in acquiring a very profound knowledge of the animal kingdom of

that country. His "Fauna Grönländica," published in 1780, ranked for a long time as the most excellent and complete work of its kind, and as the most valuable source of knowledge regarding the northern sea-animals, which place it still maintains. He was author also of many articles in the publications both of the Scientific Society, and the Society of Natural History, Berlin. He died in 1822.—M. H.

FABRICIUS, THEODOR, a German divine, was born at Anholt in 1501, and died in 1570. His youth was passed in extreme poverty. He had to work as a day labourer, and sometimes was even reduced to the necessity of begging, in order to support himself and his mother, who had been abandoned by her husband. Fabricius was, meanwhile, aspiring to higher things, and in spite of almost insuperable difficulties contrived to give himself a learned education. He embraced the reformed doctrines, and afterwards taught Hebrew at Cologne; but was soon ejected from that city by the catholics. In 1532 he found a protector and patron in the landgrave of Hesse, who employed him in various ways, and sent him amongst other missions to Munster to try and calm the anabaptistical frenzy there raging. He was for some time pastor of Allendorf; but having imprudently meddled in the private affairs of the landgrave, was superseded and thrown into prison. After being set at liberty he repaired to Wittenberg, where he taught the Hebrew language and enjoyed the friendship of Luther and other reformers. In 1544 he became pastor of Zerbst, and in the following year, a protestant bishop. He wrote "Articuli pro Evangelica Doctrina," and some other works.—R. M., A.

FABRICIUS, VINCENTIUS, a learned German juriconsult, was born at Hamburg in 1612, and studied law at Leyden. In 1644 he was elected syndic, and some twenty years later burgo-master at Dantzic, and died in 1667 at Warsaw, while attending the Polish diet. He was renowned, not only as a juriconsult, but also as a physician, a numismatologist, and a Latin poet. His Latin works on these different subjects were collected after his death by his son under the title—"Vincentii Fabricii Orationes, Epistolæ," &c., Lips. et Francof., 1685. His "Poemata" appeared at Leyden, 2nd edit., 1638.—K. E.

FABRICIUS, WERNER, a musician, was born at Itzehoe in Holstein on the 10th of April, 1633, and died at Leipzig on the 9th of January, 1679. His father was organist at Itzehoe, and afterwards at Flensburg. Having learnt the elements of music from him, Fabricius went to Hamburg to pursue his literary studies, and there continued to cultivate his art. He left this town for Leipzig in 1650, where he became a student in the university. The general acknowledgment of his talent as an organist and a composer, however, induced him to abandon his philosophical reading, and he was soon appointed to exercise his ability in the function of organist in St. Paul's church, subsequently in that of St. Thomas, and finally in that of St. Nicholas—all at Leipzig, where likewise he practised as a notary. His published works are—"Deliciæ Harmonicæ," a collection of dances for five instruments; "Geistliche Arien," a collection of sacred songs appropriated to the several church festivals; and a book of instruction for the organ.—His son, JOHANN ALBERT, was renowned for the universality and profundity of his learning; he treated generally of music—of Hebrew music especially—in his voluminous writings.—G. A. M.

FABRICIUS, WILLIAM, surnamed HILDANUS, an eminent surgeon, was born at Hilden in 1560, and died at Berne in 1634. He was physician and surgeon at Lausanne, and afterwards surgeon to the margrave of Baden. In 1615 he became public physician at Berne. Fabricius had a great reputation for his skill in surgery, and also for ingenuity in inventing instruments and contrivances for particular occasions. His "Six Centuries of Observations and Cures," is, like his other works, stored with interesting and important facts.—R. M., A.

FABRICIUS or FABRIZIO AB ACQUAPENDENTE, GERONIMO, a celebrated Italian anatomist and surgeon, was born in 1537 at Acquapendente, in the papal states. His father was in poor circumstances, but nevertheless sent his son to receive his education at Padua. He was a pupil of the celebrated Fallopius, who filled the chair of anatomy and surgery in Padua. Under this great master he speedily obtained distinction; and when Fallopius died in 1562, he was appointed director of the anatomical classes in the university, and three years later was installed in the chair of anatomy and surgery. His success as a teacher was pre-eminent, and he drew to the

university of Padua students from all parts of Europe. Amongst others, William Harvey, the celebrated discoverer of the circulation of the blood, attended his lectures. He states in his account of his great discovery, that it was first suggested to him by the observations of Fabricius on the structure of the valves of the veins. It has been a disputed question as to whether Fabricius was the first to describe these valves. It is not, however, so much as a discoverer as a great teacher, that the name of Fabricius is held in honour. He was a great systematist, and had the power of conveying in clear and forcible language the knowledge that he possessed. He wrote several treatises on anatomy—all distinguished for their accuracy. These works were collected and published at Leipzig in 1687, with the title "Opera omnia anatomica et physiologica, hactenus variis locis et formis edita, nunc vero certo ordine digesta et in unum volumen redacta." They were afterwards edited by Albinus, and published at Leyden in 1738. Fabricius lived to a great age. After having lectured and practised surgery for fifty years, he retired with an immense fortune to his country seat on the banks of the Brenta still known as the Montagnuola d'Acquapendente. His latter days, however, are said to have been embittered by domestic unhappiness, and he died May 21st, 1619, at the age of eighty-two, not without suspicion of having been the victim of poison.—E. L.

* FABRIS, ANTONIO, an Italian medallist, was born at Udine in Friuli, near the beginning of the present century. Originally a designer and worker in the precious metals, he was led to adopt the profession in which he has distinguished himself by the admitted inferiority of Italian medallists. He established himself in Florence, where, in 1823, he produced the work by which he first attracted notice—a medal of Canova, then recently deceased. His most admired piece was one executed some years later on the consecration of the church erected by Canova at Passagno. He also executed, in 1830, a medal of Canova's monument. Among other works of more than ordinary excellence by him are—the inauguration-medal of the Academy of Borgo San Sepolcro, 1830; the prize-medal of the Architectural Academy of Leghorn, 1831; one of Dante, with his monument in S. Croce, Florence, on the reverse; and more recently several medals of Italian poets and painters, and small bronze tablets of the famous gates of Ghiberti. Fabris' style is characterized by refinement of design and extreme delicacy of execution.—J. T.—e.

* FABRIS, GIUSEPPE, an eminent Italian sculptor, was born at Padua in 1800. From the academy of his native place he went as pensioner to Rome, where he completed his studies. Whilst at Rome he executed, among other works, a colossal group of "Milon of Crotona attacked by a lion," which procured his election into the Academy of St. Luke. Other fine classical works by him are a "Venus and Cupid," in the gallery of Prince Esterhazy; and "Hector and Andromache," executed for Count Mallerio of Milan. Of his monumental works the chief are—the mausoleum of Cardinal Fontana in S. Carlo at Rome; the monument of the Countess Mallerio; the seated "Genius" on Canova's monument in the church of the Frati at Venice; and the monument to Tasso, in which the poet is represented in a vision inspired by the Virgin Mary. He has also executed several reliefs. The works of Fabris, whilst they afford evidence of devoted study of ancient art, show that he has also been a close student of nature.—J. T.—e.

FABRIZIO, G. See FABRICIUS AB ACQUAPENDENTE.

FABRONI, ANGELO, born at Marradi on the 7th of September, 1732. His family followed the fortunes of the Medicis, and have been honourably mentioned by Varchi in his History of Florence. Angelo was sent early to Faenza, where he studied under the direction of the eminent grammarian, Girolamo Ferri—to whom he dedicated his first literary production, the "Life of Faccioliati." His father's means being very limited, he obtained a bursary in the Collegio Romano; and after a successful career he went to Rome, where he fixed his residence in 1750, fully resolved never to return home until he had acquired a name worthy of his family. There he renewed his study of the classics under the direction of the jesuits, and attained such a knowledge of Latin that he could write orations in that language with perfect facility. His style is considered very terse and brilliant, and decked in that elegance peculiar to the Augustan age. His fame as a Latinist and a biographer introduced him to many contemporary celebrities, then visiting Rome; and Benedict XIV., before whom Fabroni pro-

nounced many Latin orations, granted him his protection, and recommended him to the celebrated Bottari, who appointed him to the canonry of S. Teresa in Trastevere. Through the influence of the same pontiff, the Countess Palavicini settled on Fabroni an annuity that enabled him to devote his time to the study of the Roman law, on which he wrote a very erudite dissertation. His lives of the literary men of Italy, published in 1766, are cited as models of style. To this work, and particularly to the life of Lorenzo De Medici, he owed his election to the Academy of La Crusca. Having reached the summit of literary renown, he died at Pisa on the 22nd September, 1803.—A. C. M.

FABRONI, GIOVANNI VALENTINO, Baron, a celebrated Italian naturalist, was born at Florence on the 13th of February, 1752. His high birth introduced him early to the Tuscan court, and he became the favourite of the Grand-duke Leopold, who chose him as his companion and collaborator in the study of natural history. Fabroni visited France and England, and became acquainted with all the modern discoveries in that science. Soon after his return to Florence he was appointed director of the museum of physical science, and occupied his leisure hours in writing a voluminous essay on the subject of uniform weights and measures. The changes effected by the French revolution even in Italy, called Fabroni to public life; and he was employed by the various governments that succeeded each other in many political and scientific missions. Nor was he a stranger to literature and archæology, on which he left numerous works. He died, 17th December, 1822.—A. C. M.

FABROT or FABROTUS, CHARLES ANNIBAL, a French jurist, born at Aix in Provence in 1580 or 1581; died at Paris in 1659. In the university of his native town he taught law from the year 1609 to the year 1637. In the latter year he went to Paris to print his "Institutionum Justiniani imperatoris paraphrasis Græca," &c. His next work was an edition of the Basilica, containing a version of the several parts of the Corpus Juris, and also the additions made under the eastern emperors. It was published at Paris in 1647 in seven volumes folio. The supplementary matter contained in the work was, with the exception of the fragments edited by Hervetus, previously known to jurists only in manuscript. Of the sixty books of the Basilica, Fabrot's edition comprised thirty-three complete and ten incomplete. In the compilation of it he was greatly indebted to the manuscripts left by Cujas. It was the last of Fabrot's labours to edit the works of this great jurist, which he published in ten volumes folio at Paris in 1658. He left some minor works connected with his profession.—J. S., G.

FABRY, JEAN BAPTISTE GERMAIN, born at Cornus, Rouergue, in 1780; died in 1821. He was called to the bar in 1804, but can scarcely be said to have practised there. In 1805 he commenced the publication of a journal called the *French Spectator of the nineteenth century*, which continued till 1812. He published several political pamphlets.—J. A., D.

FABVIER, CHARLES NICOLAS, Baron, a French general, born at Pont-a-Mousson, 10th December, 1782; died at Paris, 15th September, 1855. He entered in 1804 a regiment of artillery; and, after some service with the grand army, was sent by Napoleon in 1807 to assist in the defence of Constantinople. He was afterwards sent to Persia, along with a number of other officers, to organize the Schah's army after the model of the French. On his return to Europe, Fabvier joined the Polish army as a volunteer, but shortly afterwards went to Vienna, and thence to Spain, where he became aid-de-camp, on the staff of Marshal Marmont. From Salamanca, where he was wounded, he was despatched to Napoleon to obtain instructions for the marshal. He found the emperor at Moskowa; the morning after his arrival he was in arms, and one of the first to mount to the assault of the great redoubt, and was immediately promoted. He afterwards served in Saxony, and in 1814 in France. After the Restoration Fabvier accompanied Marshal Marmont to Lyons on a mission which resulted in increasing the disorders it was intended to suppress. For an account of the mission which he published in 1817, he was heavily fined. He shortly afterwards lost his commission, and entered upon some commercial speculations, which did not avert from him the attentions of the police. In 1823 he left France and went to Greece to take part in the war of independence. He played an important part in that struggle, and, like many others, was dismissed with insult. After the revolution of 1830 he was sent ambassador to Constantinople, and subsequently to Denmark.—J. S., G.

FABYAN (FABIAN), ROBERT, a famous chronicler of the fifteenth century. There are few, if any, reliable records of his early life. He was descended from an ancient family in Essex. He was a member of the Drapers' Company, an alderman of the ward of Farringdon Without, and a sheriff of London, 1493-94. In 1502 he excused himself from the civic functions of alderman on the ground of poverty. He died, according to Bayle, on the 28th February, 1512. His will, which was proved on the 12th July, 1513, contains curious comments on the manners of the times of Henry VIII. He was buried in St. Michael's church, Cornhill. Strype, who gives a copy of his epitaph, says that his monument was not extant in 1603. He had sixteen children who were each represented on his monument by a brass plate. Fabyan affords a rare instance of a citizen and merchant of London in the fifteenth century, devoting himself to the pleasures of literature. He is celebrated as the author of "Fabyan's Cronycle," which is a posthumous work. Before his time historical compositions were written in verse, and to him is due the credit of having made the first attempt to write English history in prose. "Fabyan's Chronicle" is a work of considerable merit, considering the time in which it was written. It evinces great diligence and assiduous research, although the materials, in many instances, have not been selected with much judgment. It is compiled from various sources, such as the works of the venerable Bede, Geoffrey of Monmouth, William of Malmesbury, &c. The chronicle is exceedingly prolix; and its chief value consists in its relation of matters concerning the city of London which had not been previously published. The "Concordance of Stories" (which was the name that Fabyan himself gave to this chronicle), is divided into seven portions. Parts i. to vi. inclusive embrace the history of Britain from the time that the Trojan "Brute" entered first the isle of Albion to the Norman conquest. Part vii. continues the history from the conquest, and brings it down to the year 1485. The author appears to have possessed a very fair knowledge of both the Latin and French languages, as well as a tolerable command of his own. He recorded the most minute facts, and was especially careful in chronicling every incident regarding the succession of the monarchs of England and the mayors of the city of London. Of his chronicle there have been five editions; namely—the first, a folio edition published in 1516, now a great rarity in a perfect state. It bore no title. The second edition, two volumes, folio, appeared in 1533, and continued the history to 1509; the third appeared in 1542, two volumes folio, continuing the history to 1541; the fourth, in 1559, two volumes, folio, bringing down the history to the 4th May in that year. The names of the authors who continued the history are unknown. For the fifth edition, in quarto, which appeared in 1811, Sir H. Ellis collated all the prior editions, and added a copy of Fabyan's will, as also a short sketch of his life. Some modern authors style Fabyan "the dullest of compilers," "a poor scholar," and an "uncouth rhymester," &c., while Stowe calls his work "a painful labour, to the great honour of the city and of the whole realm." Fabyan, as a layman, was very learned for the times in which he lived; and he displayed most commendable diligence in gathering together so many facts for which he had only manuscripts to consult.—W. A. B.

FACCINI, PIETRO, an Italian painter, was born at Bologna about 1562, and became a pupil of the celebrated school of the Carracci there. He displayed great ability, and is said to have excited so strong a jealousy on the part of Annibale Carracci, that they separated, and Faccini opened a rival school of his own. He died in the prime of life in 1602, in the same year as Annibale's brother Agostino. There are several of his works still at Bologna. His masterpiece is the "Martyrdom of St. Lawrence," in the church of San Giovanni in Monte, of which Annibale Carracci exclaimed—"My God! he has not ground up colours, but human flesh, for his tints."—R. N. W.

FACCIO or FATIO DE DUILLERS, NICOLAS, a learned geometrician, but better known as a religious enthusiast, was born at Basle in 1664, and died in 1753. The first part of his life was spent at Geneva, whence he went to Paris, then to the Hague, and finally settled in England. Faccio was only eighteen when he wrote a letter to Cassini, containing a new theory of the earth, &c., and soon became known as an able and ingenious astronomer. Navigation and the industrial arts also occupied his attention. He is said to have been the original cause

of the discussion that took place between Newton and Leibnitz about the invention of the differential calculus, having been chagrined because the latter did not include him amongst the mathematicians to whom he submitted his difficult problems. Faccio, who was once thought a Spinozist, afterwards attached himself to the French prophets who, at the beginning of the last century, made a considerable noise in the world. He became their secretary, and considered himself inspired of God and able to work miracles. On the 2d December, 1707, he was pilloried at Charing Cross for his extravagances. This punishment, however, did not cool his zeal. He became possessed with the notion of converting the world to christianity, and with this end in view set out for Asia. Of the latter part of his life little is known, save that he returned to England and died, after some years of silence and obscurity, at Worcester.—R. M., A.

FACCIOLATI, JACOPO or GIACOMO, born of a poor but respectable family at Torreglia, near Padua, on the 4th January, 1682. At twelve years of age, by his pleasing manners and promising qualities, having obtained the protection of Cardinal Barberigo, he succeeded in entering the seminary at Padua, where he received a gratuitous education, and where he took his degree of D.D. in the year 1704. Scarcely a year had elapsed when Facciolati was elected professor of theology in the same seminary—an office that left him many leisure hours, which he devoted to the study of mathematics and jurisprudence. Nor was he less distinguished in literature; and the reputation he enjoyed as a classical scholar being already universally admitted, he was soon called to the chair of classical literature in the then flourishing university of Padua—an office for which his deep philological knowledge well suited him. His lectures on modern languages and literature attracted an immense crowd of students from all parts of Italy, and in a short time his reputation was established as the greatest philologist of the time. With the assistance of Egidio Forcellini, his pupil, he corrected and amplified the so-called Calepino, a dictionary in seven languages. Some years after he published his "Ortografia Italiana," reviewed Nizzoli's Greek grammar, Screvelli's Greek lexicon, and produced many other works enumerated at length by Tipaldo in his biographical work. Morgani and Forcellini concede to Facciolati a prominent place amongst modern Latinists, and his "Orationes Latine" are considered an excellent model of classic style. After having filled with honour to himself and to his country many professorships and dignities in the university of Padua, and enjoying fully the esteem and affection of all the great men of Italy, Facciolati died at a very advanced age on the 25th of August, 1769.—A. C. M.

FACIO, BARTOLOMEO. See FAZIO.

FACUNDUS HERMIANENSIS, a Latin theologian of the sixth century, was bishop of Hermiane in Africa, but resided for many years at Constantinople, as a representative of the African churches at the imperial court. He is chiefly remembered for the prominent part he took in the controversy which then prevailed about the "three chapters." These three chapters, or articles rather (capitula, *κεφάλαια*), were the persons of Theodorus of Mopsuestia, Theodoret of Cyrus, Ibas of Edessa, and some of their several writings. These being adjudged undeserving of censure by the council of Chalcedon, were rashly condemned by a decree of the Emperor Justinian, who thought thus to invalidate the authority of that council and deal a mortal blow to Nestorianism. This decree, however, was opposed by the Western and African bishops, amongst the latter of whom Facundus of Hermiane was especially prominent. They refused to hold fellowship with Vigilius, the Roman pontiff, who had been summoned to Constantinople and forced to condemn the three chapters, till he should retract this implied censure of the council of Chalcedon. For this Facundus was obliged to remain for some time in concealment, during which he wrote his reply to Mutianus Scholasticus, a writer who had inveighed against the African bishops. The other principal work of Facundus, is entitled "Pro defensione trium capitulorum Libri xii."—R. M., A.

FADLALLAH, CHOUSA RASCHID ADDIN, an oriental historian of the thirteenth century, was the son of a physician of Hamadan in Persia. Appointed vizier to the Sultan Cazan (a descendant of the famous Genghis), who reigned at Taurus, he was ordered by his master to draw up a history of the moguls from materials that had been collected by an old officer, called Poulad. This work, which is entitled "Tarikh Moubarec Cazani, or, the august history of Cazam," was finished during

the reign of Mohammed Khodabendi, Cazam's successor. Part of it has been translated into French.—R. M., A.

* FAED, THOMAS, painter, was born in 1826 at Burley Mill in the stewartry of Kirkcubright. Having lost his father when quite young, and being permitted to follow the bent of his early inclination, he, at the age of seventeen, repaired to Edinburgh, where an elder brother was already successfully practising as an artist, and entered himself as a student in the school of design, then presided over by Sir William Allan. Here he greatly distinguished himself, carrying off more than one of the annual prizes. His early pictures, though including some of a more ambitious character, were chiefly on rustic subjects. In 1849 he was elected an associate of the Royal Scottish Academy. In 1851 his name appears for the first time in the catalogue of the Royal Academy, London; three pictures, "Early Piety," "Auld Robin Gray," and "The First Step," having been contributed by him. The following year he had two pictures in the Royal Academy, and had become a resident in London. Thenceforward he has been steadily growing in reputation. Every year his pictures have found a place on the Academy walls, and some years they have been among the attractions of the exhibition. The following, which are some of his leading pictures, will sufficiently illustrate his class of subjects—"Peggy, from the Gentle Shepherd," 1854; "The Mitherless Bairn," 1855; "Home and the Homeless," and "Highland Mary," 1856; "The First Break in the Family," 1857; "A Listener never hears gude of himself," 1858; and "Sunday in the Backwoods," 1859. Mr. Faed is one of the few of our younger painters who have not yielded to the prevalent fashion for minute finish and quaintness of composition. He paints with a full pencil and a free hand, and always with most appearance of enjoyment when he is illustrating some homely Scottish theme.—J. T.—e.

FAERNO, GABRIELE, a celebrated modern Latin poet, was a native of Cremona, and flourished about the middle of the sixteenth century. His extreme modesty would have obscured his undoubted merit, had he not been known to Cardinal Giovanni di Medici, who bestowed on the youthful poet his powerful protection. Soon after that cardinal's elevation to the pontifical chair under the name of Pius IV., Faerno was warmly recommended to Cardinal Borromeo, who liberally provided for his wants. By order of Pius IV., Faerno composed one hundred fables in various Latin metres, deriving his arguments from Æsop. The historian Thou accuses Faerno of plagiarism, as if he had taken his subjects from Phædrus; but it is quite certain that Phædrus was discovered by Pithou more than twenty years after Faerno's death. Terence and Plautus were his models; and, such is the intrinsic merit of his fables, that they have been translated into almost every language. Perault published a version in French verse. Faerno's notes on Catullus, Plautus, and Terentius, published at Florence in 1555, are highly esteemed. He was giving the last touches to a treatise on Latin versification, when he was struck by death on the 17th of November, 1561.—A. C. M.

FAES, LELY. See LELY, SIR PETER.

FAGAN, CHRISTOPHE BARTHÉLEMY, born at Paris in 1702; died in 1755. He had some small government appointment sufficient for his support, lived with little other purpose than amusing himself, and wrote several pieces for the theatre, which were successful on their first appearance, and of which one, "Les Originaux," was revived in 1802. His works have been published in four vols., Paris, 1760.—J. A., D.

FAGE, DURAND, one of the prophets of the Cevennes, was born at Aubais in 1681, and died in England about the middle of last century. Brought up among the camisards, and familiar with the horrors of persecution, he lost his sobriety of temper, and became one of those who fancied themselves the subjects of inspiration. After the power of his party was broken, he came over to England along with Elie Marion and Jean Cavalier—the latter their heroic and illustrious leader. He wrote an account of his experience of the gift of prophecy; but he would seem to have grown wiser with age, and is said to have outlived his fanaticism.—R. M., A.

FAGEL, the name of a celebrated Dutch family, which has produced a number of distinguished statesmen. The most eminent of these are—

FAGEL, GASPARD, who was born at Haarlem in 1629. He was nominated pensionary of his native city in 1663, and in 1670 was made recorder to the states-general. Two years later, on the barbarous murder of the brothers De Witt, he was

appointed grand pensionary in the room of John. He showed himself a most zealous partisan of William of Orange, and seconded with great ardour the enterprises of that prince against France. He helped to bring about the offer of the sovereignty of Guelder, which was made by the states of that duchy, but declined by William, and was the bearer of the proposal to confer upon the prince the office of hereditary stadtholder. In 1678 he co-operated with Sir William Temple in promoting the treaty of Nimeguen, and offered the most vigorous resistance to the ambitious designs of Louis XIV. The French ambassador, D'Avaux, endeavoured to win him over to the side of his master by the offer of an immense bribe; but it was indignantly rejected by Fagel, with the remark that his own country was rich enough to reward his services. The patriotic pensionary rendered important services to the prince of Orange in his designs upon the British throne. He prepared with consummate skill a letter explaining the policy of William, and also drew up the declaration which the prince published previous to his expedition in 1688. Fagel died on the 15th of December following, before the official notification of William's accession to the throne of Great Britain had reached Holland. He was a sagacious counsellor and a persuasive speaker.

FAGEL, FRANCIS NICHOLAS, nephew of the grand pensionary, was a distinguished soldier. He entered the army in 1672, was a general of infantry in the service of the states-general, and lieutenant grand-marshal in the service of the empire. He displayed his eminent military talents in the battle of Fleurus in 1690, the famous defence of Mons in 1691, the siege of Namur, the capture of Bonn, and at the battles of Ramillies and Malplaquet in the campaigns of 1711-12 in Flanders. General Fagel died in 1718.

FAGEL, HENRY, was born in 1706, and was made registrar to the states-general in 1744. He employed his influence to promote the elevation of William V. to the office of stadtholder, and took a prominent part in the public events of that critical period. He was a zealous patron of learning, and a translation into French of the letters of Lady Mary Wortley Montagu is ascribed to him. He died in 1790.

FAGEL, HENRY, Baron, grandson of the preceding, succeeded his father as secretary of state. He was sent on an embassy to Copenhagen in 1793, to induce the Danish court to join the coalition against France, and in the following year signed the treaty of alliance between the states-general and the kings of Great Britain and Prussia. On the conquest of Holland by the French, Baron Fagel was driven into exile. In 1812 he returned to his native country, and next year was sent to London as minister-plenipotentiary, for the purpose of concluding a treaty of alliance between Great Britain and Holland. He died in 1834.—J. T.

FAGGIUOLA, UGUCCIONE DELLA, a chief of the Ghibelline party in Central Italy, and a contemporary of Dante. He belonged to that branch of the house of Montefeltro which took its name from La Faggiuola, a castle on the Apennines, in the Romagna. Uguccione, on account of his personal bravery, as well as through his family influence, was called upon to lead the Ghibellines of the Emilian towns and those of Tuscany against the papal party. On the invasion of Italy by Henry VII. he was created imperial vicar in Tuscany, and after the death of the emperor he preserved his sway as podestà over Pisa and Lucca. In 1315 he conquered the Florentine Guelphs at Montecatini; but his tyranny had so disgusted his subjects, that a popular insurrection obliged him to seek refuge, first with the Malaspina in the Lunigiana, then with Can Grande Della Scala, lord of Verona, in whose wars against the Lombard Guelphs he distinguished himself until he died in the camp of that powerful leader in 1319.—A. S. O.

FAGGOT, JACOB, an eminent Swedish engineer, was born in 1669 and died in 1778. After completing his preliminary studies he passed some time at the college of mines, and was afterwards appointed professor of geometry to the Society of Civil Engineers. He was next employed in exploring the alum mines near Calmar, and in the island of Aland. On his return he was made inspector to the Society of Civil Engineers, and in that capacity was instrumental in introducing many improvements into the system of agriculture. In 1747 he was placed at the head of the civil-engineering college. He was also for several years secretary to the Academy of Sciences. His funeral eulogium was pronounced by the celebrated Nicander.—R. M., A.

FAGIUOLI, GIOVANNI BATTISTA, an Italian poet, born at Florence on the 24th June, 1660. He may justly be called the reviver of the burlesque style in Italy. He wrote a great number of canzones and ballades, which he published under the name of "Rime piacevoli." The academy of the apotastes owes its origin to him. He was of an unsettled turn of mind; spent a great part of his life in travelling; and amid the vicissitudes of his career wrote a number of plays, which were published at Florence in 1736. He left also some prose works, but of very little literary merit. Having returned to his native city, he died on the 12th of July, 1742.—A. C. M.

FAGIUS, PAUL, a distinguished reformer and Hebraist, was born at Rheinzabern in the palatinate in 1504, and studied in the university of Heidelberg, under Brenz, Frecht, and others. In 1522 he removed as a teacher to Strassburg, where he studied Hebrew under Capito, and became associated with Hedio, Bucer, Zell, and other friends of the Reformation. In 1527 he was appointed rector of the grammar school of Isny in Allgau, and in 1537 became evangelical pastor of the same place, in which office he continued till 1548—devoting himself meanwhile to the assiduous study of Hebrew philology and literature, in which, with the assistance of the learned Jew, Elias Levita, he made distinguished attainments. In 1544 he succeeded his master, Capito, as professor and pastor in Strassburg, and continued there till 1549, when the introduction of the *Interim* into Strassburg disposed him to accept an invitation to settle in England, which was addressed to him and Bucer by Archbishop Cranmer. On the 25th of April, 1549, he arrived with Bucer in London, and was soon after made professor of Hebrew at Cambridge. But the change of climate and diet proved prejudicial to his health, and he died at Cambridge on the 25th November, after a residence there of only a few months. His early death was much lamented by the friends of truth and sacred learning. His grave, like Bucer's, was shamefully violated in Mary's reign in 1556; and his memory shared in the honourable reparation of this insult, which was solemnly made in 1560, after the accession of Elizabeth. In doctrinal theology he shared the views of Bucer; but his published works, which are now forgotten, had reference exclusively to Hebrew learning and Old Testament exegesis.—P. L.

FAGNAN, MARIE ANTOINETTE, a French authoress, born at Paris; died there in 1770. She wrote several romances which were extensively read, and have been reprinted in various collections. Little is known of her life.—J. S., G.

FAGNANI, PROSPERO, born in 1598, a celebrated canonist, secretary during fifteen years to the holy congregation, and regarded as an oracle on all legal questions by several successive popes. He published after he became blind, a misfortune which occurred to him when he was at the age of forty-four, his celebrated "Commentary on the five Decretals," three volumes folio. It was published at Rome in 1661, and has been several times reprinted. Fagnani died in 1678.—J. S., G.

FAGNANO, GIULIO CARLO, Count of, an Italian nobleman, eminent as a mathematician, born at Sinigaglia in 1682; died in 1766. A collected edition of his works was published at Pisa in 1750, under the title of "Prodizioni Matematiche." He contributed various papers on geometrical subjects to the literary journals of Italy, between the years 1718 and 1742. Fagnano bore the title of Marquis of Toschi and of S. Onorio.—J. S., G.

FAGO, NICOLÒ, a musician, wrote at the beginning of the eighteenth century. He was a pupil of Alessandro Scarlatti in the conservatorio dei poveri di Gesù Cristo, at Naples, whom he succeeded in the direction of that institution; and he afterwards held the same office in the conservatorio de la pietà. He composed many successful operas, and wrote still more extensively for the church.—G. A. M.

FAGON, GUY-CRESCENT, a French medical man and botanist, was born at Paris on the 11th May, 1638, and died in 1718. He studied medicine, and became M.D. in 1664. His thesis was on the circulation of the blood, a subject which he defended with great ability. Subsequently he offered his services to procure plants for the royal garden at Paris, and on the nomination of Vallot, first physician to the king of France, was appointed to travel over the Alps, Pyrenees, Auvergne, Provence, and Languedoc, for the purpose of making botanical collections. He afterwards became professor of botany and chemistry in the garden. In 1680 he was chosen chief physician to Maria Christina of Bavaria, and afterwards to Maria Theresa of Austria.

In 1693 Louis XIV. appointed him to be his first physician. He devoted much of his attention to the treatment of the sick at Versailles, and he appears to have been a benevolent and kind-hearted medical man. In 1698 he became director of the royal garden, and he was instrumental in getting Tournefort sent to the Levant for the purpose of procuring plants. In 1699 he was elected a member of the Academy of Sciences. His health after this began to decline, and he died at the age of eighty. He published a work on the properties of cinchona, as well as a treatise on the use of tobacco, in which he discusses the question of its influence in shortening life. A catalogue of the plants in the Paris garden was also compiled by him, and he contributed to the *Memoirs of the Academy of Sciences*.—J. H. B.

FAHIE, SIR WILLIAM CHARLES, a distinguished officer in the British navy, born in 1763. He served as lieutenant during the West India campaign in 1794 with great credit. In 1798, while in command of the *Perdrix*, he captured *L'Armée d'Italie*, a French privateer, after a sharp action which lasted forty-two minutes. In the *Ethalion* he assisted at the capture of the Dutch West India islands in December, 1807, and soon after was appointed to the *Belleisle*, 74, one of the squadron employed at the reduction of Martinique in February, 1809. In April of the same year, when in command of the *Pompée*, he captured the French ship *Hautpoul*, 74, of which he was subsequently appointed commander. In 1810 he joined the expedition against Guadaloupe, and after its surrender took the islands of St. Martin, St. Eustatia, and Saba. He returned to England soon after, and was in 1814 appointed colonel of the royal marines, and in 1816 nominated a companion of the bath. For services rendered at the siege of Gaeta the king of the Two Sicilies created Captain Fahie a knight of the order of St. Ferdinand and merit. In 1819 he was made rear-admiral, and in 1820 was appointed commander-in-chief at the Leeward islands. He was promoted to be vice-admiral and nominated a knight companion of the bath in 1830. He died at Bermuda in 1833.—J. T.—r.

* FAHLCRANZ, CHRISTIAN ERIK, a celebrated Swedish bishop, was born at Stora Tuna in Dalecarlia, 30th of August, 1790. He studied at Upsala, and in 1821 was docent of Arabic literature there, and in 1829 professor of theology. He was admitted a member of the Swedish Academy in 1842, and in 1849 was appointed bishop of Westeras. Fahlcranz is the author of a celebrated humorous poem called "Noah's Ark," and of a religious epic, the first of the kind in Sweden, "Angarius, Bilder ur Nord-Aposteln's lif" (Pictures from the life of Angarius, the Apostle of the North), 1846. Fahlcranz, now a reverend bishop, and a man of great consideration and influence, "was a few years ago," says Sturzenbeker, "not so reverent; he abounded with wit and fun. He stands as the successor of Tegnér in the faculty of saying good things." Many anecdotes of his ready wit are on everybody's tongue; he is, in fact, the Sydney Smith of Sweden. In 1839-42, he edited, in connection with Knös and Almqvist, the *Ecclesiastisk Tidskrift*; 1847 and 1848, the *Evangeliska Alliansen*; and in his "Rom förr och nu" (Rome past and present), 1858 and 1859, he came forth as one of the most zealous supporters of the Swedish established church.—M. H.

FAHLCRANZ, KARL JOHAN, a distinguished Swedish landscape painter, brother of the preceding, was born at Dalecarlia, November 29, 1774, his mother being a miniature painter of some note. Fahlcranz was sent to Stockholm at the age of sixteen, and entered the Academy, where he studied architecture and the figure under Despréz. His inclination, however, led him to devote himself to landscape-painting, which he studied diligently among the wild scenery of his native country; and, although as a painter self-taught, he acquired great technical facility, which, united with a good eye for colour, a fresh and original style, refined taste, and ardent attachment to his native scenery, from which he never wandered far, rendered him extremely popular. His best pictures represent mountain-scenery, or spots dignified by historical associations. His chief works are in the royal collections of Sweden and Denmark. For Frederick VI. of Denmark he painted a series of views in Norway. A series of compositions by him from the Frithiofssage of Techner have been lithographed by Ancharsward. In 1815 Fahlcranz received the title of professor, and was also created a chevalier of the order of Vasa.—J. T.—e.

FAHRENHEIT, GABRIEL DANIEL, a native of Dantzic celebrated for the improvements he introduced in the construc-

tion of thermometers and barometers, was born on the 14th May, 1686. His parents intended him for commerce; but his early taste for physical research determined his future career. He established himself at Amsterdam as a maker of philosophical instruments. The following are the improvements in thermometers to which he owes his fame:—1st, A new thermometrical scale; 2nd, the employment of tubes having cylindrical instead of globular bulbs; 3rd, about the year 1720 he substituted mercury for spirits of wine in thermometrical and barometrical tubes, as being a liquid better suited to mark variations of heat and cold. He also invented a machine designed to drain those parts of Holland which were exposed to inundations. Fahrenheit fixed the zero of his thermometrical scale at the point of extreme cold observed by him in the winter of 1709. This degree of cold may be always witnessed by mixing together powdered ice, sal-ammoniac, and common salt. The point of heat of boiling mercury he chose as the other extreme of his scale, and divided the intervening space into six hundred equal parts. On this scale 212° is the boiling point of water, above which thermometers are seldom graduated. Mercury becomes solid at 40° below the zero of Fahrenheit. This point of temperature, which has often been observed, would be a better limit to the scale, which would then register the utmost extremes of heat and cold to which the mercurial thermometer is sensible. In Fahrenheit's scale—the one used in England—the freezing point of water being marked 32° and the boiling point 212°, the intermediate space is divided into one hundred and eighty parts. On the continent two scales are in use—the centigrade and that of Réaumur. The space between freezing and boiling points is divided in the centigrade into one hundred parts, and in that of Réaumur into eighty. Thus each degree of Fahrenheit is equal to $\frac{100}{180}$ or $\frac{5}{9}$ of centigrade, and to $\frac{180}{160}$ or $\frac{9}{8}$ of Réaumur. To render any number of degrees centigrade into corresponding degrees Réaumur, multiply by $\frac{4}{5}$, or conversely, to render a number of degrees Réaumur into corresponding degrees centigrade, multiply by $\frac{5}{4}$. To convert degrees Fahrenheit into degrees centigrade, deduct thirty-two, and multiply the remainder by $\frac{5}{9}$, or to convert degrees centigrade into degrees Fahrenheit, multiply by $\frac{9}{5}$, and add thirty-two to the product. The draining machine was never completed, owing to Fahrenheit's death, which occurred on the 16th September, 1786. In 1724 Fahrenheit published a dissertation on thermometers.—(See *Philosophical Transactions of the Royal Society*, 1824.)—W. A. B.

* FAIDER, CHARLES, an eminent Belgian lawyer, was born about 1805. He studied for the bar, and was raised to the post of advocate-general. In 1852 the king made him minister of justice. Faider is a voluminous writer, and has contributed many very able and interesting papers to the *Revue Belge*, the *Moniteur Belge*, the *Bulletins de l'Académie royale de Belgique*, the *Belgique Judiciaire*, &c.—R. M., A.

FAIDIT, GAUCELM, born at Uzerche. The date of his birth is not recorded. He died about 1220. In early life he lost all he had in gambling; then threw himself on the world as a sort of vagabond minstrel, and wandered from one place of public resort to another with a woman named Guillelma Monja, whom he married. The marquis of Montferrat patronized him; clothed and decorated him; and he now called himself a troubadour. We find him in the train of Richard Cœur de Lion; and when Richard died, the minstrel, with faithful affection, wrote some beautiful verses in his praise. A troubadour is nothing except he be a lover, and Faidit paid his vows for seven long years to Marie de Ventadour. At the end of this time he ventured to seek other rewards from his mistress than mere smiles. She wished to preserve her virtue, and not to lose her poet, and concerted with her friend, Audière de Malemont, a mode of adjusting this delicate affair. Audière pretended love for the minstrel; described herself as a fond little bird trained to the hand, and the lady of Ventadour as a heron flying high, and hard to be caught. "Will you not," said she, "prefer the bird in the hand?" The poet was charmed, but found himself tricked. "I have," said she, "thought of what is passing through your mind. I wished but to cure you of an illusion." Another lady treated him with even more cruelty, making Faidit's very house the place of assignation where she met a more favoured lover. He went to the Holy Land, intending to fling away his life in battle with the infidels, but was fortunate enough to return to write more lays of love and devotion. There is a comedy, a comic dialogue of his entitled the

"Heresy of Priests," which makes him classed by Roman catholic writers with the Vaudois and Albigeois. Petrarch has imitated his "Triumph of Love."—J. A., D.

FAIGNIENT, NOË, a musician, a native of Belgium, resided at Antwerp about the year 1570. He published four collections of sacred and secular music, in which the similarity of style to that of Orlando di Lasso is so conspicuous, that he received the cognomen of Simia Orlandi. He also contributed some pieces to a collection of madrigals which were published by Peter Phillips.—G. A. M.

FAIN, AGATHON JEAN FRANÇOIS, Baron, born at Paris in 1778; died in 1837. Fain having passed through several grades in the government offices in Paris, was during the consulate secretary of state. In 1806 he was given the office and title of secrétaire-archiviste of the emperor, and in 1809 was created baron of the empire. He was greatly attached to Bonaparte, and remained with him till his abdication at Fontainebleau. Immediately on Bonaparte's return from Elba he was appointed chief secretary "du cabinet de l'empereur," and accompanied him to Waterloo. On the coming of the Bourbons to Paris, Fain left the city, and retiring from public life occupied himself by writing his recollections of the emperor. In 1830 Louis Philippe recalled him to the office of "secrétaire du cabinet." At the close of his life he was member of the council of state. His principal works are connected with the life of the first Napoleon. His account of the campaign of 1814 is of considerable historical value.—J. A., D.

FAIPOULT. See FAYPOULT.

*FAIRBAIRN, WILLIAM, one of the most eminent engineers and cultivators of mechanical science, was born at Kelso in Roxburghshire, about the beginning of the year 1789. At the parish school of Mullochly in Ross-shire, where his father had settled for some years, he learnt writing and arithmetic very imperfectly. On his return from the north in 1803 he had the advantage of six months' tuition with his uncle at Galashiels, and improved himself in those two branches of education. While apprentice to an engine-wright at Percy Main colliery, near North Shields, he occupied his evenings, after his daily work was over, in the study of geometry and English literature. When his apprenticeship was ended, he went to London, where he was employed for two years as a journeyman mechanic. In order to increase his knowledge by seeing the practice of various places, he next set out upon a tour through England, and visited South Wales and Ireland—working throughout the whole course of his travels. At last he settled at Manchester, where about the end of the year 1817, he commenced business on his own account, without capital or connection. At first he had a hard fight for his daily bread; but by firmness and energy he overcame all his difficulties, and rose rapidly in wealth and reputation. Mr. Fairbairn, in the course of his practice, originated many important improvements in mill-work, which have since been universally adopted with most beneficial results. Amongst the most remarkable of these are the circular half-lap couplings, and the use of high speeds of revolution for the shafts which transmit power from one part of the machinery of a mill to another. When Mr. Fairbairn began business, the ordinary mode of transmitting motive power in mill-work was by means of large and heavy shafts, revolving very slowly. For these he substituted light shafts of wrought iron, revolving at high speeds, and thereby at once reduced the weight and cost of machinery, and improved its economy of power. Mr. Fairbairn was mainly instrumental in that general substitution of iron for wood, which forms one of the chief characteristics of modern machinery. He effected great improvements in the construction of water-wheels made entirely of iron, and was amongst the first to build iron ships, in which he has from time to time made improvements that have contributed much to their strength and safety. In 1829 he made an elaborate series of experiments on the traction of canal-boats, which have been published. For about a quarter of a century, Mr. Fairbairn has from time to time carried on—sometimes alone, and sometimes in conjunction with others—several series of experimental investigations relative to the strength of materials, unparalleled for extent and for practical utility. One of those series of experiments, carried on in conjunction with Mr. Hodgkinson, served to ascertain the strength of all the various kinds of iron manufactured in Britain. By another series, Mr. Fairbairn determined the tenacity of boiler plates, and of the various modes of rivetting their joints. The most important of them all, both as to its practical utility and as to its originality in a

scientific point of view, is that whose results have appeared in the Philosophical Transactions for 1858 and subsequent years, on the resistance of hollow cylinders and spheres to collapse. Mr. Fairbairn by that investigation discovered what had never before been suspected, that the resistance of a hollow cylinder, such as a boiler flue, to collapsing by a pressure from without, becomes less as its length becomes greater, and may be increased by dividing it into short lengths by means of stiffening rings; a principle which at once accounts for many boiler explosions hitherto deemed mysterious, and points out how such explosions may in future be prevented. Mr. Fairbairn has lately extended those experiments to various materials. Mr. Fairbairn acted along with Robert Stephenson in the planning and execution of the celebrated Britannia and Conway tubular bridges. The idea which was first carried out in those bridges, of using hollow structures through the interior of which the traffic should pass, was originally conceived by Stephenson. The discovery of the mode of construction by which that idea was rendered practicable—(viz., a combination of rectangular cells), is due to Mr. Fairbairn; who has since erected more than a hundred iron bridges on the same principle. It had long been known that vapours at and near the pressures and temperatures at which they condense, deviate considerably from the simple law of the proportionality of the pressure to the density and absolute temperature, which holds in the case of perfect gases, the densities of vapours being greater than those which that law would assign to them; but the precise amount of such deviation had not been directly ascertained, owing to the difficulty of making accurate experiments upon it. In the case of steam, it had been calculated provisionally by means of formulæ deduced from the mechanical theory of heat; but such calculations could not of course be implicitly relied on until tested by experiment. Mr. Fairbairn and Mr. Tate, having lately succeeded in overcoming the difficulties attending the making of experiments on this subject, have for the first time determined directly the density of steam throughout an extensive range of pressures and temperatures; thus making a contribution to physical knowledge of the highest order, both as to practical utility and scientific importance. It is worthy of remark, that the results of their experiments closely agree with those deduced from the mechanical theory of heat. Mr. Fairbairn's labours for the advancement of practical science, important as they were from the commencement of his long career, have been increasing in value ever since. It is to be hoped that they may long continue so to increase, for the honour and advantage of his country and of mankind. Mr. Fairbairn is a fellow of the Royal Society; a corresponding member of the Imperial Institute of France; president of the Literary and Philosophical Society of Manchester; a member of the Institution of Civil Engineers, and of the Institution of Mechanical Engineers; an honorary member of the Institution of Engineers in Scotland; and a member or honorary member of many other scientific bodies, British and Foreign. He has on several occasions been president of the mechanical section of the British Association for the advancement of science. He was a member of the jury of the mechanical department of the British Great Exhibition of 1851; and president of the corresponding jury of the French Exhibition of Industry of 1855. The greater part of his scientific writings have appeared from time to time in the Philosophical Transactions, the Reports of the British Association, and the Transactions of the Philosophical Society of Manchester, and other scientific bodies; and some have been published separately. The following is a catalogue of most of them—"On Canal Steam Navigation;" "On the Strength and other properties of Hot and Cold Blast Iron" (*Reports of the British Association*); "On the Strength of Iron at different temperatures" (*ib.*); "On the strength of Locomotive Boilers," (*ib.*); "On the Effect of Repeated Meltings on the Strength of Cast Iron" (*ib.*); "On the Irons of Great Britain" (*Manchester Trans.*); "On the Cohesive Strength of different qualities of Iron" (*ib.*); "On the Strength of Iron Plates and Rivetted Joints" (*Phil. Trans.*); "On the Conway and Britannia Tubular Bridges," 1 vol. 8vo.; "Useful Information for Engineers," 1 vol. 8vo. (this work gives a condensed view of the results of most of the author's previous researches); "On the Application of Iron to Building purposes;" "On the Strength of Hollow Globes and Cylinders exposed to Pressure from without." His son, THOMAS, was president of the executive committee of the Exhibition of Art-Treasures in Manchester, in 1857.—W. J. M. R.

FAIRCLOUGH. See FEATLEY, DANIEL.

FAIRFAX, EDWARD, an English poet, was born at Denton in Yorkshire, towards the end of the reign of Queen Elizabeth, but when precisely is not known. His father, Sir Thomas Fairfax, was a member of a family distinguished as brave soldiers, and actively engaged in the wars of their times. He was present at the sack of Rome under the duke of Bourbon in 1527, and in 1579 received the honour of knighthood from the hand of Elizabeth. The military genius of his ancestors was not transmitted to Edward, who appears to have been of a quiet and studious nature, loving the retirement of the country, and the society of his books. There are therefore, as might be expected, but scant materials for the biographer of the life of so secluded a scholar. We know that he married and settled down at Newhall in the parish of Fayeston, between Denton and Knaresboro', devoting himself to the duties of a private gentleman and the cultivation of his literary tastes. He had a love for metaphysical and religious speculations, as well as for poetry, and wrote some polemical treatises in defence of the Church of England, and a discourse upon witchcraft, neither of which have ever been published. Indeed it is possible he would have passed away from the memory of man, when in 1632 his bones were laid in the parish churchyard, but that he turned his attention to the great epic of Tasso, and gave to the world as the fruits of his learned leisure a translation of the *Gerusalemme Liberata*, under the title of "Godfrey of Bullogne." This work was published in 1600, and established the fame of the author. It is composed in the metre of the original (the ottava rima) and is commonly supposed to have been the first translation into English of the Italian original. This is, however, a mistake, as Richard Carew in 1593 published in the same measure "A boke called Godfrei of Bolloign, an hericale poem of S. Torquato Tasso, Englished by R. C." The fate of Fairfax's translation of Tasso has been somewhat singular. In its own times and by the great men who succeeded him, the merit of the work was fully appreciated. "Many besides myself," says Dryden, in the preface to his fables, "have heard our famous Waller own that he derived the harmony of his numbers from Godfrey of Bullogne, which was turned into English by Mr. Fairfax." It was reserved for Hoole, with the aid of Dr. Johnson (who wrote the dedication to Hoole's translation), to decry Fairfax and question the judgment of such a man as Dryden. Hoole apologizes for attempting a new translation, by alleging that Fairfax wrote "in stanzas that cannot be read with pleasure by the generality of those who have a taste for English poetry, of which no other proof is necessary than that it appears scarcely to have been read at all. It is not only unpleasant, but irksome in such a degree, as to surmount curiosity and counterbalance all the beauty of expression and sentiment which is to be found in that work." And Johnson says of it—"After Mr. Hoole's translation it will not be soon reprinted;" thus adding one more instance of his fallibility as a poetical critic. One who, now-a-days, is familiar with the measure of Don Juan and Beppo, can only smile and wonder at the delusions of the versifier that calls "irksome and unpleasant," a measure the most harmonious, fluent, and agreeable, that can be conceived, and which is now so thoroughly naturalized into our language. The great doctor was not more happy in his vaticination; for since his prophecy, three editions of Fairfax have been published in England and one recently in America, making nine editions altogether. Thus the translation of Fairfax has again recovered its rightful place in our literature. That place we consider a high one, and though more than one translation has appeared since, besides Hoole's, none superior to that of Fairfax yet exists. "We do not know," justly observes of it a writer in the *London Quarterly*, "a translation in any language that is to be preferred to this in all the essentials of poetry." In harmonious versification and elegance of diction it may be compared with any production of its own time, and will maintain its ground as a classic in our language.—J. F. W.

FAIRFAX, ROBERT, a learned English musician of the early part of the sixteenth century. He was of an ancient family in Yorkshire, took the degree of Mus. Doc. in the University of Cambridge, 1504, and was incorporated at Oxford, 1511. He was of Bayford in the county of Hertford, and is supposed to have been either organist or sacrist of the abbey church of St. Alban's, wherein he was buried under a stone subsequently covered by the mayor's seat. The date of his

death does not appear. Many of his compositions are still preserved in MS. in the music school, Oxford, and in the British museum; the most important of which are contained in the celebrated "Fairfax MS." (add MSS., No. 5465), in the last-named repository. Stafford Smith has printed several specimens of Fairfax's music in his *Collection of ancient English Songs*; and Dr. Burney has scored several masses, but they are all miserably uninteresting to modern ears.—E. F. R.

FAIRFAX, THOMAS, third baron, was born in 1611, and was descended from an ancient and renowned family long settled at Denton in the parish of Otley in Yorkshire, several members of which had served with great distinction in the French and German wars. He studied at St. John's college, Cambridge, where he became an excellent scholar, and is said to have been deeply versed in the history and antiquities of England. Inheriting the warlike spirit of his ancestors, he sought military experience and reputation in Holland along with the earl of Essex and other young Englishmen of noble birth. Their commander was Horatio Lord Vere, one of the famous fighting Veres, who long served in Holland with great valour and renown. Fairfax married Anne, fourth daughter of this nobleman, who was strongly attached to the presbyterian form of church government, and who is supposed to have had great influence in drawing her husband over to the same views. He returned to England in 1634 or 1635, and lived in retirement at his father's seat in Yorkshire till the breaking out of the civil war in 1642. When Charles quitted London, and set about raising a guard for his person at York, Fairfax, at the head of an immense multitude amounting to about one hundred thousand persons, presented a petition to him on Heyworth Moor, praying him to hearken to the parliament, and to desist from raising an army against his people. Upon the announcement of hostilities, the elder Fairfax received from the parliament a commission to be general of the forces in the north, and his son was appointed general of horse under him. His first exploit was compelling a party of royalists to quit Bradford, and retire to Leeds, and thence to York. He was soon after defeated at Tadcaster, after six hours' hard fighting, by Cavendish, earl of Newcastle, and Clifford earl of Cumberland; but by a skilful night march he succeeded in gaining Bradford, and there entrenched himself. On the 23rd of January, 1643, he made himself master of Leeds after a fierce struggle, and then defeated Colonel Slingsby, and took possession of Wakefield and Doncaster. He was, however, twice worsted by Goring, whom in turn he defeated at Wakefield, and captured eighty officers and fourteen hundred men, along with a large store of ammunition. But having rashly ventured with only three thousand men to encounter the earl of Newcastle with ten thousand, the two Fairfaxes were overthrown at Atherton Moor, with the loss of two thousand men killed, and the same number taken prisoners. The elder Fairfax withdrew to Leeds, and Sir Thomas took up his position in Bradford, from which he had to cut his way through a vastly superior force of the enemy. His wife was taken prisoner in the retreat, but was generously set at liberty by the earl of Newcastle. The royalists now laid siege to Hull on 2nd September, but without effect. The horse, which were useless in the defence of the town, were sent under Fairfax to join the parliamentary forces in Lincolnshire, commanded by the earl of Manchester; and after their junction they attacked and defeated a body of five thousand royalists at Horncastle. Shortly after this success, on 29th December, Sir Thomas marched to the relief of Nantwich, which was besieged by Lord Byron, and, in conjunction with Sir William Brereton, routed the royalists with great loss. In the middle of March Fairfax marched back into Yorkshire, and having united his forces to those of his father, defeated on the 11th of April, 1644, after an obstinate contest, Colonel Bellasis, the royalist governor of York. On the 20th April the Fairfaxes effected a junction at Wetherby with the Scotch army, which, under the command of Lord Leven, was marching to the assistance of the parliament, and proceeded to besiege York. The approach of Prince Rupert to relieve the city brought on a battle, which was fought (2nd July) on Marston Moor, eight miles from York. The conflict was long and bloody. Fairfax commanded the right wing of the parliamentary army, which was completely swept off the field by the impetuous attack of Prince Rupert; but the irresistible charge of Cromwell's Ironsides, who were stationed on the left, retrieved the fortunes of the day, which terminated in the total defeat of the royalists.

The decisive victory at Marston Moor gave the parliament the command of the entire north. The few scattered garrisons which still remained in the hands of the royalists were reduced by Sir Thomas Fairfax, who, on two occasions, in performing this service was in imminent peril of death. He was knocked down with the wind of a cannon ball fired from Pomfret castle, and in the assault of Helmsley he received a shot in the shoulder which threatened to prove fatal. The parliamentary generals, however, had so mismanaged matters in the west, as to lose in a great measure the advantages which they had gained by the battle of Marston Moor. They were all, indeed, inclined to half measures, and "dreaded a decisive victory almost as much as a decisive overthrow." Their languid mode of conducting the war had lost them the confidence of their supporters; and after the surrender of Skipton in Cornwall, and the second indecisive battle of Newbury, the ardent and daring members of the parliamentary party resolved to choose more resolute and uncompromising commanders. The army was remodelled, and new officers were chosen. Fairfax was appointed commander-in-chief in the room of Essex. This measure speedily decided the fate of the war. The enthusiasm and courage of the new soldiers, combined with their rigid discipline, made them irresistible. The first service of Fairfax in his new capacity was the relief of Taunton, in which the heroic Blake was hard pressed by the royalists. He then sat down before Oxford; but on receiving intelligence that the king had taken Leicester by storm (May 31), he broke up the siege and marched in quest of the royal army. An encounter took place between them at Naseby—a hamlet on the north-western border of Northamptonshire—on the 14th of June, and terminated in the complete and decisive defeat of the royalists. Fairfax, whose impetuosity in the field presented a striking contrast to the quietness and saturnine gravity of his habitual character, displayed extraordinary courage and skill in this memorable conflict. He fought personally in the thickest of the fray, captured a standard, and slew with his own hand the ensign who carried it. He followed up his victory by the recovery of Leicester, which surrendered on the 18th. He then attacked and defeated the dissolute Goring at Langport in Somersetshire, took Bridgewater on the 22nd of July, Bath on the 30th, and Sherborne castle on the 15th of August. Bristol, of which Prince Rupert was the governor, and which was now the last hope of the royal cause in the west, after a feeble resistance capitulated on the 10th of September. After the fall of this important post, Cromwell, who had acted as lieutenant-general of the army throughout these brilliant successes, marched to the east, while Fairfax himself completed the reduction of the scattered garrisons in the west which still held out for the king. He took Dartmouth by storm on the 18th of January, 1646, defeated Lord Hopeton on the 16th of February, pursued him into Cornwall, and compelled him to capitulate. Exeter surrendered on the 13th of April, and thus completed the subjugation of the west. The victorious general then hastened to besiege Oxford (May 1st), from which the king had just withdrawn to take refuge with the Scottish army at Newark. Oxford surrendered on the 24th of July, and it is greatly to the credit of Fairfax that he showed the utmost solicitude to preserve uninjured the public buildings and books, and granted liberal terms to the garrison and citizens. Worcester and Wallingford both opened their gates on the 23rd of July; Pendennis castle submitted on the 16th of August; and Ragland castle, after a long and gallant defence by its owner, the aged marquis of Worcester, surrendered to Fairfax in person (August 19th) on favourable conditions, which, as in all other cases where Sir Thomas was concerned, were most honourably observed.

The war having now terminated in the complete overthrow of the royalists, Fairfax returned to London about the middle of November, where he was received with extraordinary honours, was publicly thanked for his services by both houses of parliament, and rewarded with a valuable jewel set with diamonds, together with a considerable sum of money.

The parliament in no long time discovered, that both the maintenance of their own power and the public safety demanded the disbanding of the army. They accordingly resolved to take measures for its reduction to a peace establishment. On the 5th of March, after a long and stormy debate, they voted that Fairfax should be general of the forces that were to be continued, and that no other officer should be retained of higher rank than that of colonel. But it was found impossible to enforce this

resolution in the face of the opposition of the army, which had by this time been completely organized for political purposes. On the 12th of March Fairfax visited Cambridge, where the honorary degree of master of arts was conferred upon him. About this time he was elected member for Cirencester. The breach between the parliament and the army continued daily to widen, and Fairfax, though ill at ease in his position, seems to have concurred in all the measures adopted by the soldiers till the seizure of the king's person at Holmby by Cornet Joyce, on the 3rd of June, 1647. He instantly sent Colonel Whalley, at the head of two regiments "to set all things again in their due course and order," and to assure the king that "he had not the least knowledge of these insolencies before they were done;" but Charles, either distrusting Fairfax, or more probably deluded with an opinion that the army was more in his favour, refused to return to Holmby. "I have as good an interest in the army as yourself," he said to Fairfax. "By this," observes the general, "I plainly saw what broken reed he leaned on." Sir Thomas made an attempt to bring Joyce before a court-martial, but was baffled by the unseen, though powerful influence, which had probably instigated the cornet's exploit. He continued, however, still to act along with Cromwell and the other leaders of the independents, joined in the menacing march of the army towards London, and supported the charge made (15th June) by the soldiers against Hollis, Waller, and the other heads of the presbyterian party in parliament. When, shortly after, Manchester and Lenthal, the speakers of the two houses, along with the principal members of the independent party, under pretence of personal danger sought the protection of the army, they were cordially received by the general, who on the 6th of August entered London in defiance of the parliament's orders, replaced the speakers in their seats, and received the submission of the parliament. Thus, "though Fairfax wished for nothing that Cromwell did, he contributed to bring it all to pass." The houses at this period passed an ordinance appointing Fairfax governor of the Tower of London; and on the death of his father, 13th March, 1648, he succeeded to all his titles and estates. The policy of the republican party had now become apparent, and various risings took place in behalf of the king; but they were speedily suppressed by the energy and valour of Fairfax. His last important military service was against Goring, Waller, Capel, and Lucas, who headed an insurrection of the royalists in Essex and Kent. He defeated a considerable body of the insurgents at Maidstone, on the 2nd of June, and besieged the remainder in Colchester. After a gallant defence, which lasted eleven weeks, they were compelled to surrender, and Fairfax stained his reputation by causing Sir Charles Lucas and Sir George Lisle to be shot (28th August), alleging as an excuse that they were soldiers of fortune. He returned to London in December. He was accused by Colonel Pride of having authorized the exclusion from the house of all the moderate and presbyterian members, a measure—"Pride's purge"—which prepared the way for the king's trial; but he positively declared that he had not the least intimation of it till it was done. On the institution of the "High Court of Justice" for the trial of Charles, Fairfax refused to act upon it, though he attended its first meeting, and displayed a good deal of irresolution. His lady showed a far higher spirit. When the court assembled, and the name of Thomas Lord Fairfax was called by the crier, a female voice replied—"He has more wit than to be here." When the impeachment was read, running in the name of the people of England, the same voice exclaimed—"No, nor the hundredth part of them." The soldiers were ordered to fire at the box from whence these words issued, when it was discovered that Lady Fairfax was the courageous speaker. Fairfax, however, did not even yet break with the regicides. Fifteen days after the king's death he was nominated one of the new council of state; and although he refused to subscribe the test presented by the parliament for approving all their proceedings towards the king, he was, on the 31st of March, appointed general of all the forces in England and Ireland. In May he marched into Oxfordshire against the Levellers, whom he suppressed, and was made a doctor of laws by the university. He was now, however, thoroughly wearied of his office, and dissatisfied with much that had been done by his associates; and finding that he was powerless for good, he resigned his commission in June, 1650, when the Scots took up arms in behalf of Charles II. A pension of five thousand pounds a year was conferred upon him by the government, and he

retired to his seat at Nun-Appleton in Yorkshire, where he lived for the most part in privacy until the death of Cromwell, praying for the restoration of the royal family. When the Rump parliament was dismissed by the army after the abdication of Richard Cromwell, Fairfax once more took the field for the purpose of supporting Monk against Lambert and the soldiers; and his name and reputation at once induced the Irish brigade of twelve hundred horse to abandon Lambert and join him. On the 29th of March, 1660, he was elected one of the knights of the shire for the county of York in the parliament which agreed to restore the monarchy, and was at the head of the committee appointed to wait on Charles II. at the Hague. The remaining eleven years of his life he spent in retirement. His death took place, November 12, 1671, in the sixtieth year of his age. Fairfax was a brave soldier, and an honourable upright man, who did what he considered his duty, regardless of self-interest; but his understanding was mean, and his temper irresolute. He was of a stern and gloomy disposition, was an indifferent speaker, and spoke but little either in the parliament or in the council. He was, however, a lover of learning and of learned men. He settled forty pounds a year on Roger Dodsworth the antiquary, versified the Psalms, Canticles, and other portions of the holy scriptures, and contributed to the polyglot edition of the Bible, and other large works.—J. T.

FAIRFAX, THOMAS, sixth lord, born in 1691; inherited, besides the Denton estates and peerage of his father, considerable property by his mother, the daughter of Lord Culpepper. It included a large tract in Virginia, between the Potomac and Rappahannock rivers, extending to more than five million acres. He studied at Oxford, and held a commission in a cavalry regiment, mingling in fashionable society, and claiming kindred with the literati of that day by a few contributions to the *Spectator*; but a disappointment in love, and a visit which he paid to his American possessions, induced him to settle in the New World, where he erected a mansion at Belvoir, and spent the remainder of his days in baronial state, distinguished by his extensive charities and munificent hospitality. Lawrence Washington, eldest brother of the hero of American independence, having married a daughter of the Hon. William Fairfax, the baron's cousin, and settled at Mount Vernon, in the immediate neighbourhood, George Washington became an intimate friend of the family, imbibed a portion of the old peer's love of the chase, and surveyed for him that part of his extensive possessions which reached beyond the Blue Ridge through the valley of the Shenandoah to the Alleghany mountains. Into this beautiful district Lord Fairfax ere long removed, and fixed his residence at Greenway court. He was afterwards appointed lieutenant of Frederick county, and raised a troop of horse for the defence of the district in 1755, when the rival claims of the French threatened it with invasion. He died in 1782, having previously resigned his English estates to his brother Robert, who succeeded him in the peerage, and died at Leeds Castle, Kent, in 1791.—W. B.

FAITHORNE, WILLIAM, painter, and a good engraver for his time, was born in London about 1616, and was apprenticed to Sir Robert Peake, painter and printseller, with whom he worked for three or four years, and with whom he entered into the service of Charles I. at the breaking out of the civil war. He was taken prisoner at Basing House, and was restored to his profession; but he had to retire to France. About 1650 Faithorne returned to England, and opened a printshop outside Temple Bar, which he kept until about 1680, when he retired, and devoted himself chiefly to portraits in crayons. The misfortunes of his son William, a mezzotinto engraver, broke his spirits, and "a lingering consumption put an end to his life." He was buried at St. Anne's, Blackfriars, May 13, 1691. Walpole has given a list of Faithorne's best pieces, many of which are executed with great taste, and are works of much interest. Walpole himself possessed two hundred and eighty-five prints by Faithorne; but the best collection of this artist's works ever made was that of Sir Mark Sykes, sold in 1824 for £1271. 14s. 6d. His masterpiece is considered the portrait of Lady Paston, after Vandyck, which realized at that sale £42. 10s. 6d. Faithorne was also a writer. In 1662 he published "The Art of Graveing and Etching, wherein is expressed the true way of graveing in copper."—(Walpole, *Anecdotes of Painting*, &c.; ed. Wornum, 1847).—R. N. W.

FAJARDO, DIEGO SAAVEDRA, a Spanish author and states-

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man, died in 1648, after having been many years in the service of the crown. His chief work is the "Idea of a Christian Prince"—a hundred essays on the education of a prince, his relations towards his ministers and subjects, and his duties towards himself. It was first published at Münster in 1640, and has been translated into English, Latin, and other languages. His "Republica Literaria" is also celebrated.—F. M. W.

FAKHR-ED-DIN—The glory of the faith; an epithet bestowed on many distinguished mussulmans—

FAKHR-ED-DIN-AR-RASI: the title by which Abu-Abdallah Mohammed, one of the most learned of Mussulmans, is best known. He was born in the province of Irak in Turkey in Asia in 1149, or as some state two years later. He had the good fortune to receive a careful education from his father, who was himself a learned man; and after his death the young man travelled, and placed himself under other teachers. Subsequently he engaged in a religious controversy, and his opponents, irritated at his success, raised the people against him, and he was forced to return to his native place. He did not remain there long, and finally settled at Herat and became high in the favour of the sultan, who founded a college for him, in which he continued till his death in 1210. The range of his knowledge appears to have been large, and he has left works on history, philology, theology, mathematics, law, and medicine, and was also a poet. He was equally master of Arabic and Persian, and his writings were considered standard works in the East.—J. F. W.

FAKHR-ED-DIN-BINAKITI, the popular designation of Abu Solyman Daoud, one of the Persian historians. He was born at Binakit in Mawar-an-Nahr in 1329. He wrote of distinguished men, including the kings of Persia, and also many persons of other nations, Jews, French, Indians, Chinese, and Moguls. The work, however, is said to be an abridgment of another historian, which has been recently discovered. Part of the work was translated into Latin by A. Müller in 1677, and into English by Weston in 1820.—J. F. W.

FAKHR-ED-DIN (SHERIF SAFI), an Arabian historian, who lived in the early part of the fourteenth century. He was a man of some distinction in point of family. The work by which he is well known to oriental scholars by the learned labours of M. Silvestre de Lacy, Georg Wilhelm Freytag, and others—the "Fakhri"—is partly poetical and partly historical; the former portion being a treatise upon the conduct of princes, the latter a history of the Caliphate, from the time of Abou Bekr to the death of Motasim Billah, a period of about six centuries. This work, of which there is said to be but one copy extant—that in the *bibliothèque impériale* at Paris—is one of the most important historical records of Arabia, and especially valuable for its impartiality and sound judgment.—J. F. W.

FAKHR-ED-DIN, Sovereign-emir of the Druses, was born in 1584 and died in 1635. His father having been poisoned in 1586, his mother, Setnesep, seized the reins of the government, and ruled with such wisdom and vigour, that during her administration Fakhred-din reconquered the provinces his father had lost. Of a wily and ambitious character, he was also proclaimed grand-emir by the chiefs of the Druses. He took advantage of the wars and difficulties of the Ottomans to extend his dominions, and for a long time was extraordinarily successful. But after the death of his mother his love of conquest wrought his ruin. He exasperated all the neighbouring peoples, and was soon surrounded with enemies. He was eventually taken prisoner, carried to Constantinople, and there beheaded.—R. M., A.

FALCANDUS, Ugo: the place and time of his birth and death are uncertain; he is supposed to have been born in Normandy. The name is written variously—Falcand, Fulcandus, and Foucault. He lived in Sicily, and wrote the "History of Sicily in his own times;" the work extends from 1146 to 1169. It is reprinted in Muratori's and other collections. It is quoted with praise by Gibbon.—J. A., D.

FALCAO, CHRISTOVAO, otherwise CHRISTOVAM FALCAM, a Portuguese author in the early part of the sixteenth century, one of those who led the transition from the stately style of poetry imported from Italy to the more passionate and less regular form of later times. Falcao was a knight of the order of Christ, an admiral, and governor of Madeira. A long eclogue by this author, appended to the works of Ribeyro, puts into the mouth of a shepherd the real sorrows of the writer. It appears that he married his mistress, Maria Brandano, against the will of her parents, for which he suffered five years' imprisonment. He

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addressed sonnets to her while in prison, and also a kind of lyric romance, in the form of an epistle.—F. M. W.

FALCK, ANTON REINHARD, Baron, a Dutch statesman, was born at Utrecht in 1776, and died in 1843. A short time after he had completed his education he was appointed secretary to the Spanish embassy. On his return home he found his country about to be handed over by Napoleon to one of his brothers. Falck was unwilling to be a party to the usurpation by rendering direct service to the new government, but accepted the post of secretary-general for Indian affairs; a rich sinecure that allowed him leisure to cultivate his favourite literary pursuits. After the departure of the French forces in 1813, Falck became secretary to the provisional government, and when the kingdom of the Low Countries was organized, he was appointed secretary of state. In 1818 the king combined in his person the ministry of the colonies, of public instruction, and of national industry. He applied himself to the promotion of education, but the increasing difficulties of his position forced him to resign. He was ambassador to Brussels from 1840 till his death.—R. M., A.

FALCK, JEREMIAS, line-engraver, was born at Dantzic in 1629, and died in 1709. He learned engraving in Paris under Chaveau, and practised his art in Holland, and for a while in Denmark and Sweden. Some of his best historical plates were engraved for the cabinet of Reynst. Among them are "St. John Preaching in the Wilderness," after A. Bloemart; "Concert of Music," after Guercino; and "The Cyclops," after Caravaggio. Some of his best portraits are those of Queen Christina of Sweden, Prince Charles Gustavus, the Prince Palatine, Count Oxenstierna, Tycho Brahe, and other northern notabilities, chiefly from the originals of D. Beck. A fuller list of his plates will be found in Nagler's *Künstler Lexicon*.—J. T.-e.

FALCK, NIELS NIK., a Danish statesman and lawyer, born 25th November, 1784, at Emmerlöv in the county of Tönder. He was tutor in the family of Count Moltke at Rüttschau; after which he studied law, and in 1809 passed his juridical examination. He was appointed professor of Roman and German law in the new university of Christiania; but owing to the separation of Norway from Denmark in 1814, he never occupied the post, and was appointed instead ordinary professor of jurisprudence at Kiel. He took an active part in politics, especially in the Schleswig-Holstein question. He died 5th May, 1850. As a jurist he ranks high. His most important works are—"Juristische Encyclopædie;" and "Hand-buch des Schleswig-Holsteinischer Privatrechts," a clear statement of the rights both of Schleswig and Holstein, which he left incomplete.—M. H.

FALKENSTEIN, J. H. See FALKENSTEIN.

FALCONBRIDGE, MARY, Countess of, third daughter of Oliver Cromwell, from whom she inherited the energy of character which ennobled her personal attractions, was born in 1636. In 1657 she married Thomas, Viscount Falconbridge, who commanded a regiment under the Protector, and became one of the counsellors of his son Richard. When the power of the new protector waned before the discontent of the old Cromwellian officers, she retired with her husband to his estates in Cambridgeshire; where they were joined by her brother Henry, and became decided, though secret favourers of the Restoration. She died in 1712.—W. B.

FALCONE, ANGELO, a celebrated battle painter, was born at Naples in 1600, and became the pupil of Spagnoletto. He and his scholars, of whom Salvator Rosa was one, took part in Masaniello's insurrection against the Spaniards, and formed themselves into a company known as the *compagnia della morte*. After the death of their leader, Falcone and Salvator fled to Rome; and Falcone afterwards visited Paris, where he obtained the protection of Colbert, who procured him his pardon, and enabled him to return to Naples. Falcone painted the portrait of Masaniello. He died at Naples in 1665. There are a few prints by him, and some frescos; but he was chiefly distinguished as a battle painter. His fame was so great in this respect in his own country, that he was named the Oracle of battles—*Oracolo delle battaglie*. The Louvre possesses one of his battle-pieces. His works are distinguished for their vigour and colour, and are sometimes confounded with those of his great scholar, Salvator Rosa.—R. N. W.

FALCONE, BENEDETTO DI, a Jewish chronicler, was born at Benevento in the twelfth century. His writings are very graphic, although his latinity is very inferior even for the times in which he lived. The annals of Benevento from 1102 to 1140

which he wrote, have been published, together with those of three other chroniclers, under the title of "*Antiqui Chronologi quatuor*;" and Muratori included them in his *Rerum Italicarum scriptores*. His death has not been recorded.—A. C. M.

* FALCONER, HUGH, M.D., a distinguished naturalist. He was educated for the medical profession at the university of Edinburgh, where he took the degree of M.D. He went out as assistant-surgeon in the service of the East India Company, and whilst in India became distinguished for his researches in geology and botany. His geological researches were made in company with Sir Thomas Proby Cautley; and the papers containing the results of their discoveries have been written conjointly. These researches are principally confined to the discovery of an immense number of fossil remains in the Sivalik hills of the Sub-Himalayan mountains. Separate papers on the *Sivatherium Hippopotamus*, *Camel Tiger*, *Anoplotherium*, and *Colossochelys* (a gigantic tortoise) were published in the proceedings of the geological and other societies. A resumé of these researches, with much additional matter, was published in the *Fauna Antiqua Sivalensis*, or fossil zoology of the Sivalik hills. In 1845 Dr. Falconer was appointed superintendent of the East India Company's botanical gardens at Calcutta. In this position he remained for a few years, and then returned to England to cultivate the science of palæontology, which has been much enriched by his various contributions.—E. L.

FALCONER, THOMAS, was born in 1736 at Chester, his father being recorder of the city. His passion for literary studies was the ruling principle of his life; and the protracted sickness under which he laboured, though it allowed him scarcely a moment's respite from pain, could not conquer his devotion to his favourite pursuits. Hour after hour was spent in reading, when it was only in a kneeling position that he obtained some mitigation of his bodily sufferings. He published, in 1786, "*Devotions for the Sacrament of the Lord's Supper*," to which a practical digest of the book of Psalms was appended. The popularity of this work, and its extensive circulation, have caused it to be frequently reprinted. It was followed, at an interval of ten years, by "*Chronological Tables from the time of Solomon to that of Alexander*." He wrote, also, an essay on "Pliny's account of the temple of Diana at Ephesus," which was inserted in the *Archæologia*. But the work on which he expended his greatest attention was an edition of Strabo. It was still unfinished at his death in 1796, but was published eleven years afterwards by his nephew.—W. B.

FALCONER, WILLIAM, a distinguished English physician. He was born in 1744, and was the son of William Falconer, recorder of Chester. He practised as a physician at Bath, and was well known throughout the world for his medical writings. One of his most celebrated works was entitled "*Remarks on the Influence of Climate, Situation, Nature of Country, Population, Food, &c., on the disposition and temper, manners, laws and customs, government, and religion of mankind*." This was published in 1782. In 1788 he obtained the Fothergillian medal of the Medical Society of London for his dissertation on the influence of the passions upon the disorders of the body. He also wrote a "*Practical Dissertation on the Medicinal Effects of the Bath Waters*." He was remarkable for his sound judgment and clear and comprehensive views, and was held in high esteem, not only in the city in which he lived, but wherever his writings were known. He died in 1824.—His only son, the Rev. THOMAS FALCONER, after having taken holy orders, took a medical degree in 1823, and practised medicine in Bath. He died in 1839.—The family reputation is sustained by his son, Dr. R. WILBRAHAM FALCONER, who is in practice as a physician at Bath, and well known for his intelligence and skill.—E. L.

FALCONER, WILLIAM, a British poet, was born in the Netherbow, Edinburgh, in the year 1730. The lowliness and obscurity of his origin, and the occupation in which his life was spent, have conspired to render the memorials of him but scanty for the biographer. The son of a poor barber who had several other children to maintain, two of whom were deaf and dumb, William, left early an orphan, had little of regular education. He stated himself in after life, that his education had been confined merely to English reading, writing, and a little arithmetic. The neighbouring port of Leith was often visited by him, and chance, or necessity, or it may be a natural taste, directed him to a sea-life. There is no reason to suppose that he had any strong indisposition to seafaring, as has been alleged, except the lines

in the "Shipwreck" may be applied to himself and taken to be more than a poetic colouring; and we think no one "condemned *reluctant* to the faithless sea," would ever have turned out so thorough a sailor, and have spent nearly his whole life afloat. Be this as it may, while yet a boy he was apprenticed on board a merchantman at Leith. Subsequently he went into a ship in which Campbell, the author of *Lexiphanes*, was purser, who observing his quickness took him as his servant, encouraged and assisted him in studying, and used to boast of having been his teacher. Before Falconer had reached the age of eighteen he obtained the post of second mate in the *Britannia*, a merchant vessel engaged in the Levantine trade. This vessel was shipwrecked on her voyage from Alexandria to Venice, off Cape Colonna; he and two others of the crew only being saved. The terrible incidents of that scene were deeply impressed on the mind and imagination of the young man, and his marvellous and vivid descriptions of them have conferred on him an enduring fame. Returning to his native city, he made his first essays in authorship. In 1751 he published an elegy on the death of the prince of Wales, and some small pieces, in the *Gentleman's Magazine*. Other pieces are attributed to him, but without any sufficient warrant. It is stated that Falconer again went to sea in the interval between this and 1760, in the spring of which year he published his poem, the "Shipwreck," and dedicated it to the duke of York, then rear-admiral of the blue. Such a poem from such a man turned the eyes of the literary world upon the author, and the *Monthly Review*, then the leading exponent of literary criticism, spoke of it in terms of high eulogy. The duke became his patron, and obtained for him in the ensuing summer the post of midshipman in the royal navy, on board the *Royal George* commanded by Sir Edward George Hawke. Even here the muse found a place. Withdrawing himself at times from the ruder scenes around him, he would sit between the cable-trees and the ship's side and indulge in poetic composition. Thus it was he wrote his "Ode on the Duke of York's second departure from England." In 1763 peace was proclaimed, and Falconer's ship was paid off; but he quickly obtained the post of purser to the *Glory*, and about the same time married a young lady of the name of Hicks, the daughter of a surgeon at Sheerness. The marriage was a happy one. She was a woman of good sense and strong affection; she soothed and sustained her husband during many a struggle with the trials that beset a poor author, and had the reward in her widowed old age, of deriving a competency from one of her husband's publications. After a time the *Glory* was laid up in Chatham, but Falconer did not even then leave her. By the kindness of Commissioner Hanway, the captain's cabin was fitted up for the poet, and here he lived and studied, working assiduously at his "Marine Dictionary," a book of great merit and value, which he published in 1769. In the interval, Falconer wrote the "Demagogue," published in 1765, and went to try his fortune in London. He does not appear to have been successful, though in 1768 he received a proposal from Mr. Murray, who was then about to establish the business which in his son's day became so eminent, to join him as a partner. Why this offer was declined is unknown—possibly his appointment to the purser'ship of the *Aurora* may account for it. At all events on the 20th September, 1769, he sailed from England—never more to return. The *Aurora* was never heard of afterwards; whether she foundered in the Mozambique channel, was burned, or cast away on a reef of rocks near Macao—for all these fatalities were conjectured—none can say. No one escaped to tell in verse or prose the horrors of that shipwreck. The fame of Falconer rests on the "Shipwreck," and rests on it securely. While we dissent from the extravagant praise lavished upon it in his own day, we think that it is undervalued in ours. As the production of a half-taught sailor, its diction is surprisingly good, inflated no doubt occasionally, and disfigured with the conventional vice of mythology then prevalent, but now happily extinct; but the wonderful adaptation of naval phraseology to poetic uses, the harmony of its rhythm, and above all, the terrible and minute fidelity of its vivid pictures, entitle the "Shipwreck" to a high place as a poetic composition. A singular commendation is given of it by Clarke. "It is," he says, "of inestimable value to this country, since it contains within itself the rudiments of navigation; if not sufficient to form a complete seaman, it may certainly be considered as the grammar of his professional science. I have heard many experienced officers declare, that the rules

and maxims delivered in this poem for the conduct of a ship in the most perilous emergency, form the best, indeed the only opinions which a skillful mariner should adopt." In appearance, Falconer was hard-featured, awkward, and blunt in manners, but his speech was singularly fluent, simple, and impressive; and though educated only in English, he was never at a loss to understand French, Spanish, Italian, or German.—J. F. W.

FALCONET, CAMILLE, a French physician, was born at Lyons in 1671, and died in 1762. After completing his curriculum he settled at Lyons, whence in 1707 he went to Paris, where he became one of the king's consulting physicians, &c. He was received into the medical faculty in 1709, and seven years afterwards was chosen a member of the Académie des Inscriptions et Belles-lettres. Falconet had made an immense collection of books, and bequeathed about eleven thousand volumes to the bibliothèque du roi. He devoted much of his leisure time to literary pursuits, and published a number of works.—R. M., A.

FALCONET, ETIENNE-MAURICE, was born at Vivay, Switzerland, in 1716, and died at Paris, January 24, 1791. Falconet studied sculpture under Lemoine of Paris. His early works, whether classical in subject, religious, or monumental, are marked by the naturalistic style then prevalent, and may be called picturesque, rather than sculptural. At the age of fifty he removed to St. Petersburg, on the invitation of the Empress Catherine II., in order to execute the colossal equestrian statue of Peter the Great. This work occupied him twelve years, the casting of the statue, and the removal and erecting of the enormous granite block which forms its pedestal, having, no less than the modelling of the statue, to be superintended by the sculptor himself. This is Falconet's greatest work, and though open to criticism, it is perhaps the most impressive work of its class erected in the eighteenth century. In 1778 he returned to Paris, but thenceforward devoted himself rather to the literature than the practice of his art. In 1783 he was struck with paralysis, as he was about to set out on a journey to Italy. He survived eight years, retaining his mental powers unimpaired. Falconet wrote "Réflexions sur la Sculpture," which have been translated into English and German; a commentary on books 34–36 of Pliny, republished in 2 vols. 8vo, 1772, with notes on the sculpture and painting of the ancients, &c. His collected writings were published in 6 vols. 8vo, Lausanne, 1782; and again, with his life prefixed, in 3 vols. 8vo, Paris, 1808. Few examples of his sculpture are in this country, but casts of his group of "Milon of Crotona," and one or two other works, are in the Crystal Palace at Sydenham. His grand work, "The Assumption," in the church of St. Roch at Paris, and some others in the churches of that city, were destroyed during the first revolution.—J. T.-e.

FALCONIA, PROBA, a Latin poetess of the fourth century, was born at Hortanum in Etruria. She is said to have been the wife of the proconsul Adelpius; and though considerable obscurity rests upon her history, it seems certain that she was not the Proba who was accused of opening the gates of Rome to the invading Goths. The work which she composed under the title of "Cento Virgilianus," was a version of the gospel history in Latin verse, ingeniously fabricated of words and phrases culled out of the writings of Virgil. It has been published by Wolfius in his *Mulierum Græcarum Fragmenta*.—W. B.

FALEIRO, RUY, a Portuguese geographer, born towards the end of the fifteenth century; died in 1523. He had already attained distinction as a mathematician when he became associated with Magellan, and, like him, forsook the court of Portugal and offered his services to Charles V. He conceived the idea of reaching the Moluccas by a new route, and in the convention entered into with the emperor, he was placed on the same footing with Magellan himself, receiving the distinction of the order of St. Jago. But before the expedition sailed, a misunderstanding arose between the two commanders, and (whether as cause or consequence of this is uncertain) his reason became impaired. After Magellan had sailed Faleiro returned to Portugal, where he was thrown into prison. He afterwards returned to Spain, and died in an asylum for lunatics.—F. M. W.

FALETTI, GERONIMO. See FALETTI.

FALIERI or FALETRI, one of the most ancient of the noble families of Venice. One FALIERI was of the number of the twelve electors who chose the first doge, Paulus Lucas Anafestus, in the year 697. Several members of this house were subsequently raised to the highest dignities in the stato.

Among them **VITALE** succeeded as doge, in 1084, to Domenico Silvio, who had been deprived of office in consequence of the losses sustained by the Venetian navy at Durazzo, in the war between the Greek emperor, Alexis Comnenus, and the Normans. Venice had joined in the struggle, in order to check the progress of that conquering band of heroes on the Adriatic coasts. As the Greek emperor was bound to Venice for the help which had been afforded to him, he was prevailed upon by Faliero to sign away every imperial right on Dalmatia, and he granted, besides, the most ample franchises to the Venetians in their trade with Constantinople. Through these negotiations, and the development given to the commercial activity of the republic in Italy and the west of Europe, Vitale Faliero left the state, greatly increased in power and wealth, to his successor, **VITALE MICHELI**, in 1094. He was succeeded by another Faliero, **ORDELAFFO**, who ruled Venice under circumstances which exercised a decisive influence on its future greatness, namely, the crusade, and the Hungarian war in Dalmatia. Ordeaffo manned the famous fleet which escorted the crusaders, and gave Venice the preponderance in the maritime communications between Asia and Europe. When, in 1115, the Hungarians took possession of Zara, Ordeaffo reconquered that town, and drove the enemy beyond the mountains in Croatia; thence he returned in triumph to Venice. After two years, however, the Hungarians again attacked the Venetian possessions, and the doge fell in the cause of his country whilst fighting in the foremost ranks in the neighbourhood of Zara. High in the esteem of his fellow-citizens, a century afterwards, was the venerable senator **ANGELO FALIERO**, by whose patriotism and eloquence the council of the republic was persuaded to reject a proposition made by the Doge Pietro Ziani, in 1225, to transfer the seat of government to Constantinople, with the view of defending more efficiently the Venetian possessions in the East.

Next we find the name of **MARINO FALIERO** recorded as having allowed himself to be drawn, more by personal feeling and private revenge than by any higher motive, into a conspiracy against the government of the republic. He was chosen doge in 1354, at the age of eighty, whilst he was ambassador at Rome. He was of a proud and wrathful temper; and, having married a very young and beautiful bride, the great disparity of their ages made him susceptible of any allusion to it, which might be construed into an insult. After he had been nine months in office, during which time the most important public event was the conclusion of a treaty of peace with Genoa, a circumstance occurred which prompted Marino Faliero to scheme the overthrow of the existing institutions. According to an old custom, on the last day of carnival, after the bull-hunt was over, a ball was given in the ducal palace, at which the doge and the duchess, with several of the nobility, were accustomed to meet. On the Shrove-Tuesday of 1355, there was among the guests a certain Michele Steno, who behaved with unbecoming freedom towards one of the ladies in waiting on the duchess, and was, in consequence, by order of the doge, ignominiously expelled the palace. This he basely revenged by writing on the ducal chair in the hall of audience some lines, which were offensive as well to the character of the duchess as to the dignity of her husband. The author of these lines having been discovered, he was condemned by the Council of Forty to two months' imprisonment, to be followed by one year of exile. The doge deemed the sentence greatly disproportionate to the offence, and conceived thereupon a mortal hatred against the whole body of the nobility. It came to pass, soon after, that a nobleman had a quarrel with the admiral of the arsenal, and struck him violently in the face. The admiral appealed to the doge for justice, but the latter remarked, that his own authority being disregarded, he could do nothing for him. The admiral then offered to help the doge to put down the insolent class which oppressed Venice, if he would only choose to do so. In this way a conspiracy was originated, in which one Filippo Calendaro, a seaman; Israello Bertuccio, an engineer; and other popular chiefs with their workmen, were enlisted. In their secret meetings, at night, in the palace of Faliero, it was concerted that, on the 15th of April, the chiefs, with their followers, "were," as the old report has it, "to make affrays amongst themselves here and there in order that the duke might have a pretence for tolling the bells of San Marco. . . . At the sound of the bells they were to come to San Marco; and when the leading citizens should come into the Piazza to know the cause of the riot, then the conspirators were to cut them to

pieces." One of the conspirators, however, named Beltramo revealed what he knew of the plot to the patrician Leoni. Leoni lost no time in making the matter known to the magistrates; the necessary precautions were taken; the principal plotters were arrested and put to the torture, and, after having revealed their plans and accomplices, were condemned to death. The doge was separately convicted, and sentenced by the Council of Ten to be beheaded. "The execution took place on the 17th of April, on the landing-place of the stone staircase, where the dukes take their oath when they first enter the palace." In the hall of the Great Council, where hang the portraits of the doges, in the place of a portrait of Faliero there is now to be seen the inscription—"Hic est locus Marini Faletro decapitati pro criminibus."—(See Marino Sanuto's *Lives of the Doges*, and Byron's appendix to the tragedy of Marino Faliero.) It is right to observe that Professor de Vericour, who examined original documents at Venice, doubts whether the motive traditionally assigned was the cause of Marino's joining in the conspiracy.

The last member of this family who deserves to be noted is **MICHELE FALIERI**, who was governor of Zara in 1357, when Louis, king of Hungary, took that town by surprise. Falieri was impeached for neglect of duty, though, in fact, it was not through any fault of his that the place had surrendered. He was, nevertheless, condemned to a fine, imprisoned for a year, and perpetually excluded from public office.—A. S. O.

FALIO. See **CONCHILLA**.

FALISCUS, GRATIUS, was a Roman poet of the Augustan age. He wrote a poem on hunting, entitled "*Cynogeticon Liber*," which will be found in Burnmann's *Poetae Latini Minores*, as well as in the collection of M. Maittaire. A metrical translation by Chr. Wase was published in London in 1654.—W. B.

FALK, JOHANNES DANIEL, a German philanthropist and satirical poet, was born in indigent circumstances at Dantzic, on 28th October, 1770; and after having completed his education in the university of Halle, settled at Weimar, where he devoted himself to literary labours. The distresses and diseases produced by the Napoleonic wars, particularly after the battle of Jena, gave him an ample field for his philanthropic endeavours, which resulted in a benevolent institution for the maintenance and education of poor deserted children. This institution succeeded so well that it was taken under the patronage of government, and gave rise to a number of similar institutions in various towns. As a poet, Falk displayed lively wit and humour, but proved unworthy of the praises which Wieland had bestowed upon him in introducing him to the literary world. He died on 14th February, 1826, and his satirical works were collected after his death, in seven volumes. After Goethe's death appeared his well-known posthumous work—"Goethe, aus näherem persönlichen Umgange dargestellt," Leipzig, 1832.—K. E.

FALK, JOHAN PETER, a Swedish physician, was born in 1727, and died in 1774. He early became a student of natural science, which, although the victim of a painful melancholy, he prosecuted with untiring zeal. Linnæus chose him as tutor to his children, and in order to divert him from his gloomy musings, induced him to examine the plants and zoophytes of the island of Gothland. He was, sometime after 1768, appointed professor at the garden of pharmacy at St. Petersburg. He shot himself at Kasan, on his return from a scientific journey. The notes and observations he made on this journey were published at St. Petersburg in 1784-86, under the title of "*Mémoire pour servir à la connaissance topographique de l'Empire Russe*."—R. M., A.

FALKENSTEIN, JOHANN HEINRICH VON, a German historian, born in 1682, and died in 1760. He lectured for some time on jurisprudence, heraldry, &c., at the equestrian academy of Erlangen. Having become a convert to Roman catholicism, he removed to Eichstadt in 1718, and twelve years afterwards became counsellor to the margrave Charles William Frederick of Brandenburg-Anspach. He was a voluminous writer on history and topography.—R. M., A.

FALKLAND, HENRY CARY, Viscount, some time lord-deputy of Ireland. He entered Exeter college, Oxford, at sixteen years of age, and Fuller informs us that his chamber was the rendezvous of all the eminent wits of his time. He left the university without taking a degree, and having been introduced at court, was made knight of the bath at the creation of Henry prince of Wales in 1608, or, as others say, of Charles in 1616; and comptroller of his majesty's household, and a privy councillor in 1617. He was created Viscount of

Falkland in Scotland, November 10, 1620, and constituted by King James I. lord-deputy of Ireland in 1622. In 1629 he was recalled in disgrace, the Roman Catholics of that country having made complaints against the severity of his government. Leland, in his *History of Ireland*, represents his administration as indolent and gentle, rather than vigorous and austere; and himself as constantly harassed by the intrigues of the king's ministers, because he could not gratify their desires. Returning to England, Lord Falkland lived in honourable retirement. His death was occasioned by the breaking of his leg on a stand in Theobald's Park in 1633. He married the daughter and heiress of Sir Lawrence Tanfield, lord chief-baron of the exchequer, and left behind him a son named Lucius, the subject of the following article. He had a grandson also, named HENRY, who was so extravagant in his youth that he sold his father's incomparable library for a horse and mare. Wood gives Lord Falkland a place in his *Athenæ*; but the only work which he published was a "History of the most unfortunate prince, Edward II.," edited by Sir James Harrington, in octavo and folio, in 1680. Lord Orford, in his *Royal and Noble Authors*, tells us that Lord Falkland used to conceal, in writing his name, the successive years of his age; thus rendering the forgery of it difficult to one who did not know the secret.—T. J.

FALKLAND, LUCIUS CARY, second viscount, son of the preceding, one of the most distinguished statesmen of his age, was born in 1610. He was educated at Trinity college, Dublin, and at St. John's college, Oxford; and at an early period gained a high reputation for learning. He suffered temporary imprisonment in January, 1629–30, and was also threatened with the star-chamber, for sending a challenge to Sir Francis Willoughby. About this period he inherited a fine estate from his maternal grandfather, Chief-baron Tanfield, and shortly after incurred the displeasure of his father by marrying the daughter of Sir Richard Morrison. His friendship with the brother of this lady, who died shortly before the marriage, was celebrated by Ben Jonson in an *Ode Pindaric*. Lord Falkland, it appears, had hoped "to repair his own broken fortune and desperate hopes in court by some advantageous marriage of his son," and was at the time in treaty for this purpose with the earl of Portland, the lord-treasurer. Sir Lucius used every effort to obtain his father's forgiveness, and offered to transfer to him his whole property; but Lord Falkland continued inexorable, and it does not appear that he was ever reconciled to his son. On his death, which took place in September, 1633, Sir Lucius succeeded to the family dignities. With the exception of a few months' residence in Holland, he had spent the intervening period since his marriage in strict retirement, at Great Tew, Oxfordshire. His mansion was the rendezvous of not a few of the most learned men of the day; Sandys the poet, Hammond, Morley, Sheldon, Gataker, and other great scholars, were his frequent guests; and the great Chillingworth wrote his famous treatise against the Jesuit Holt, under Lord Falkland's roof. He spent eight or nine years in this retreat, honoured and beloved by all around him, dispensing his hospitality and his bounty with a rare delicacy and grace. The Scotch expedition of Charles I. in 1639, summoned Falkland from his happy retreat to assist in enforcing liturgical conformity on the presbyterians of the north. His departure from the studious peaceful society of Oxfordshire furnished a theme to the poets Cowley and Waller, and their verses bear the strongest testimony to the high value they set upon his worth. In the following year Lord Falkland was chosen member of parliament for Newport, Isle of Wight, and at once took a prominent part in redressing public grievances. He acted cordially with Hampden, Pym, Hyde, and other leaders of the parliament, in supporting the attainer of Strafford, the abolition of the star-chamber, the high commission court, and the council of York, and in passing the triennial act, and the act which restrained the king from dissolving or proroguing the parliament. He denounced the ship-money, condemned the conduct of the judges in supporting it, and moved the impeachment of the lord-keeper Finch, who had tampered with the judges, to induce them to give judgment for the king in that case. Though he entertained an unfavourable opinion of Laud, it does not appear that he took any part in the impeachment of that prelate. He was strenuous, however, for reducing the authority of the bishops; and in the discussion on the petitions for the abolition of episcopacy, 9th February, 1640–41, he delivered a powerful speech,

showing that "some bishops and their adherents had been a great, if not a principal cause, of the many and grievous oppressions, both in religion and liberty, under which the kingdom had long laboured." He denounced in strong terms the Romanizing tendencies of Laud and his followers, and spoke with great severity of their persecution of the puritans, their grasping at civil office and favour, their support of Strafford in his arbitrary designs against the liberties of the people, and their kindling a civil war between Scotland and England. For these reasons he supported the proposal to abrogate "the temporal title, power, and employment" of the prelates, but argued for the maintenance of the episcopal order, not as necessary, but simply as convenient. He subsequently, however, opposed the bill, on discovering the ulterior designs of its principal supporters. A considerable body of moderate reformers, of whom Falkland and Hyde (afterwards Lord Clarendon) were the leaders, who had concurred in all the strong measures adopted by the parliament, were now inclined to pause; and, on the other hand, the views of Hampden and the other parliamentary leaders had gradually changed and enlarged. A direct collision soon took place between these two parties. Annoyed by the violence of his former friends, Falkland went over to the king's side when the Grand Remonstrance was brought forward, and soon after was very reluctantly induced by the earnest entreaties of Hyde to accept the office of secretary of state. But the attempt to arrest the five members, made without his privity, and in violation of the king's promise that he would take no step without the advice of his new counsellors, soon convinced Falkland that Charles was not to be saved or served. He still persevered, however, in his earnest though fruitless efforts to effect an amicable compromise between the king and the parliament. At the battle of Edgehill he fought with conspicuous courage and skill, and the day would in all probability have been won if his advice had been followed. He spent the succeeding weeks in attendance upon the king at Oxford. He displayed at the same time a reckless disregard of personal danger, and at the siege of Gloucester (August, 1643) was so active in visiting the most exposed trenches that his friend Hyde remonstrated against his thus exposing himself to risks. He replied in a jocular strain that "his office could not take away the privilege of his age, and that a secretary of war must be present at the greatest secret of danger." His career, however, was now near a close. A fortnight after the relief of Gloucester by Essex the hostile armies met at Newbury (September 20). Falkland sought the post where the battle was likely to be hottest, and, charging at the head of his troops, was mortally wounded by a musket shot, and fell dead from his horse.

"Thus fell," wrote Clarendon many years after, "that incomparable young man in the four-and-thirtieth year of his age, having so much despatched the true business of life that the eldest rarely attain to that immense knowledge, and the youngest enter not into the world with more innocence; whose ever leads such a life need be the less anxious upon how short warning it is taken from him." Lord Falkland was low in stature; as a speaker ungraceful, and his voice unmusical; but in spite of these disadvantages, his great talents and his great virtues, his liberal piety and sterling integrity, made him one of the most influential men in the kingdom, though he appears to have been too fastidious for public life. His vast natural abilities had been strengthened and disciplined by constant study and reflection. His learning was profound and extensive. "His memory," says Warwick, "retained all he read or heard; he loved his book, and was a great master of books." His sagacity was equal to his courage; he had a lively imagination, great quickness of perception, the most refined courtesy, and delicate sympathy with the feelings of others. No wonder that the death of this most excellent and accomplished young nobleman should have been regarded as a national calamity. The vivid portrait of Falkland, drawn by the pen of his dearest friend Clarendon, is one of the most beautiful tributes ever paid to departed worth.

Lord Falkland left "A Discourse of the Infallibility of the Church of Rome;" "A Discourse concerning Episcopacy;" and several other controversial treatises, with a few scattered poems. A number of his speeches also have been preserved.—(Clarendon's *History of the Rebellion; Lives of the Friends and Contemporaries of Lord Clarendon*, by Theresa Lewis.)—J. T.

FALLE, PHILIP, a man of great learning, was born in 1655 in the Isle of Jersey. In 1669 he became commoner of Exeter

college, Oxford, and afterwards took his degrees at St. Alban's Hall. He then went into orders, and returned to Jersey, where he was made rector of St. Saviour's. He was chosen deputy from the states of that island to William and Mary. His sermons preached in his native country and at Whitehall he published in 1694, and also in the same year, the work by which he is now known—"An account of the Isle of Jersey." The date of his death is not known.—W. H. P. G.

FALLETTI, GIROLAMO, Count of Trignano, was born at Trino in Monferrato, and studied at Savona, Loviano, and at Ferrara, where he became acquainted with Duke Ercole II, in whom he found a powerful protector. Charged by that sovereign with many important missions to Charles V. of Spain, to the pope, to France, and Poland, he fulfilled his duties so well as to endear himself to the family of D'Este. His works in prose and verse are very numerous, and written in Latin. His poem, "De Bello Sicambrico," was so much esteemed by Manutius, that in 1557 he published a very fine edition of it. Tiraboschi mentions an Italian poem written by this author entitled "Della guerra di Germania." He was residing at Venice as the minister of the duke of Ferrara to that republic, when he died in 1560.—A. C. M.

* FALLMERAYER, PHILIPP JACOB, a distinguished German historian and traveller, was born of humble parents in the neighbourhood of Brixen in Tyrol, December 10, 1791, and, in the universities of Salzburg and Landshut, devoted himself chiefly to the study of Eastern languages and history. He then served in the Bavarian army against Napoleon, and on his return from France was appointed to a mastership in the Augsburg gymnasium. From 1831 to 1834 he travelled with the Russian Count Ostermann-Tolstoi through Egypt, Nubia, Palestine, Syria, and Greece. In 1840 he undertook a second, and in 1847 a third journey into the East, which latter, however, he abruptly terminated, on receiving at Smyrna the news of the outbreak of the revolution of 1848. He was elected a deputy to the Frankfort national assembly, where to the last he sided with the left or democratic party. After a short sojourn in Switzerland he was allowed to return to Munich, where he has since devoted his time solely to literary pursuits. The result of his researches and travels have been published in his standard "History of the Empire of Trebizond;" his "History of the Morea during the Middle Ages;" his "Fragments from the East" (whence he is commonly called the Fragmentist); and several other works of no less learning, although of minor compass.—K. E.

FALLOPIUS or FALLOPIO, GABRIEL, a celebrated Italian anatomist. He was born at Modena about the year 1523, and was one of the great triad of anatomists in Italy who laid the foundation of the modern science of anatomy at the latter end of the sixteenth century. Fallopius succeeded Vesalius in the chair of anatomy and surgery at Padua in 1557. He appears to have been originally intended for the church, and at one time held an ecclesiastical appointment in the cathedral at Modena. He, however, became attached to the study of natural science, and, after having visited many of the cities of Europe, studied medicine at Ferrara, and commenced delivering lectures on anatomy there. He was soon after invited by Cosmo I., grand-duke of Tuscany, to teach anatomy in the university of Pisa. Here his reputation as a teacher increased, and he was invited by the Venetian senate to occupy the chair of anatomy at Padua. Although Fallopius has chiefly obtained his great reputation as an anatomist, he by no means confined his attention to this study, and in this respect he is distinguished from Eustachius and Vesalius. He devoted himself to the study of plants. In 1543 a botanic garden had been established at Pisa, under the management of Cæsalpinus. Two years later Fallopius succeeded in getting one established at Padua; and, although professor of anatomy and surgery, he undertook the duties of the chair of botany and the superintendence of the new botanic garden. Fallopius left behind him no botanical writings, but he discharged the duties of the botanical chair with great éclat, and the garden flourished under his direction. Fallopius obtained great reputation as a surgeon, and is said to have practised with singular skill and success. He has, however, brought down upon himself the animadversions of his successors for the manner in which he pretended to possess greater skill than others, and especially for his boast of possessing secret remedies. His career was brilliant, but short. He died in

1562, but of what disease or under what circumstances we are not informed. The only work published during his lifetime was entitled "Anatomical Observations." It was published at Venice the year before his death. It was, after all, only an outline, but everywhere it indicates the hand of a master. In this work he brought forward many details that had been overlooked by Vesalius. At the same time it will be seen that neither he nor Eustachius could have borrowed from each other, and the claims of these three great men to be considered the founders of modern anatomy rest upon the internal evidence afforded by their works. Many parts of the human body have been named after Fallopius, as he was the first to describe them. His lectures on botany, materia medica, anatomy, and surgery, were published by his pupils after his death, and a collected edition of his works was published in three volumes, folio, at Venice in 1584.—E. L.

* FALLOUX, FRÉDÉRIC-ALFRED PIERRE, Vicomte de, a French historian and politician, was born at Angers in 1811. His "Histoire de Louis XVI.," published in 1840, was followed three years afterwards by a "Histoire de Saint Pie V.;" in the former of which he has disclosed his political, and in the latter his religious sentiments. He was deputed to the French parliament in 1846, when his voice was heard, the very loudest, in demanding "la liberté de l'enseignement." He held office under the prince-president as minister of public instruction, but retired after the coup d'état of the 2nd of December. He has since that time lived principally on his own estate in the character of literary gentleman-farmer.—R. M., A.

FALLOWS, FEARON, an English astronomer, born at Cockermonth in Cumberland on July 4, 1789; became fellow of St John's College in 1815; and in 1821 was appointed astronomer royal at the Cape of Good Hope. In the Philosophical Transactions for 1824 he published a catalogue of nearly all the principal fixed stars between the zenith of Cape Town and the South Pole. In the same publication he detailed in 1830 a series of pendulum observations. He died at Simon's Town, Cape of Good Hope, July 25, 1831.—J. S., G.

FALSEN, ENEVOLD, grandson of Enevold de Falsen, who was raised to the rank of the Danish nobility. He was born in Copenhagen in 1755, and furnishes a rare instance of precocious talent, taking, at ten years of age, his "examen artium." He devoted himself to the law, and from 1777, to the time of his death, occupied various high offices as judge. In 1807 he became member of a provisional government commission. But although only fifty-three, Falsen was already an old man. He suffered from vertigo and depression of mind, which almost amounted to insanity. On the 16th November, 1808, leaving the theatre at Christiania during a storm, he is supposed to have become bewildered and lost his way, for the following day he was found drowned in the Fjord. He was buried with great solemnity, as one of the most beloved and useful men of his country. He was deeply penetrated by French principles, as may be seen by his treatise on slavery, 1796, and on liberty, 1802. He was at one time a great friend of Peter A. Heiberg and Malte Brun. He devoted all his leisure time to writing for the theatre. His theatrical works are collected in two volumes—Christiana, 1821. His most celebrated pieces are "Dragedukken," "De Snurige Føetere," and "Kunstdomeren."—M. H.

FALSEN, KUNSTEN MAGNUS, son of the foregoing, was born near Christiania, 17th September, 1782. He was educated in Copenhagen. After 1802 he practised as an advocate, and in 1807 was appointed to the supreme court, and in the following year, district judge in the neighbourhood of Christiania, and, as such, used his utmost endeavours to establish a Norwegian university. As chairman of a committee of the diet at Eidsvold in 1814, he distinguished himself by his liberal views, and the voluntary renunciation of his nobility. The same year he was appointed amtmand of Nordre Bergenhus, and, in virtue of that office, had a seat in the diet during 1815, 1816, 1821, and 1822. He distinguished himself by his eloquence, whilst his liberal sentiments and patriotism won for him the esteem of his country. He lost his popularity, however, when in 1822 he took the office of procurator-general, and in various respects appeared to act contrary to his former principles. In 1824, the diet insisting upon the abolition of the office, he was appointed by the king stiftsamtmand (civil officer of the diocese of Bergen). In 1827 he became justitiarius of the supreme court of Christiania, where

he died 13th January, 1830. He wrote various works, of which may be mentioned *Ancient Geography*—"Fortidens Geographie," 1819; *Description of Norway*—"Beskrivelse over Norge," 1821; "Biography of Washington," 1821; *History of Norway*—"Norges Historie," four parts, 1823-24.—M. H.

FALSTAFF. See FASTOLF.

FALSTER, CHRISTIAN, Danish poet and philologist, was born at Branderslev in Lolland, 1st January, 1690. Although early destined for the clerical profession, he devoted himself, whilst yet a youth, to philology. He died 14th October, 1752. Amongst his philological works may be particularly mentioned "*Amonitates Philologicae*," and his "*Commentaries to Gellius*," which made his name known beyond his own country, and brought him into correspondence with some of the first men of his time. His translation of Juvenal's fourteenth satire, and the elegies of Ovid, are much read. He is most known, however, by his own satires, of which six thousand copies were sold in four years. A very fine edition of these satires was published in 1840, with annotations and a life of the poet, by Christen Thaarup.—M. H.

FAMIN, STANISLAS MARIE CESAR, born at Marseilles in 1799; died in 1853; employed from an early age in the diplomatic service of France, was consul successively at Palermo, Naples, and Genoa; published an account of the paintings, sculptures, &c., of the secret cabinet of the museum of Naples. He was sent to Lisbon and afterwards to London, as chancellor of the embassies to those courts. He collected medals and coins. He wrote a good deal in the *Revue des deux Mondes*. He was engaged with a "History of the Saracens in Italy from the seventh to the eleventh century," when he died. The work is understood to be ready for publication.—J. A., D.

FANCOURT, SAMUEL, a dissenting minister, memorable as the inventor of circulating libraries, was born in the west of England in 1678. He was for several years pastor of a congregation in Salisbury, where he got involved in controversy, both with churchmen and dissenters, respecting the doctrines of Calvin. He removed to London, and opened the first subscription library established in the metropolis in 1740. The attempt was not successful, and the library passed into the hands of a company of proprietors, who took him into their service as librarian. He occasionally preached in vacant churches, and with the reputation of considerable eloquence. He also taught Latin, and professed to impart a perfect knowledge of that language in twelve months for twelve guineas. He published several sermons and tracts against Calvinistic doctrines, and was answered by Morgan, Millar, Bliss, Eliot, and others. He was a man of good intellect and unblemished reputation. He died in 1768.—J. L. A.

FANE, GENERAL SIR HENRY, commander-in-chief in India, was born in 1778. He was only fifteen years of age when he began his military career, in the 6th dragoons. He rose step by step in that regiment until 1805, when he was appointed lieutenant-colonel of the 1st dragoon guards. Three years afterwards he rose to be brigadier-general, and was ordered to command the advanced guard under Sir Arthur Wellesley in Portugal, which he gallantly headed at Roleia and Vimieira. He afterwards commanded a brigade under Sir John Moore, and took part in most of the operations of the campaign so disastrously concluded at Corunna. Promoted to the rank of major-general in 1810, he was present with General (afterwards Lord) Hill at the battle of Talavera, where he commanded with great skill and bravery a brigade of cavalry; and after a short residence in England, necessitated by the state of his health, took a distinguished part at the battles of Busaco, Vittoria, Orthes, and Toulouse. On his return to England he was promoted to the colonelcy of the 4th dragoons, made K.C.B., and appointed inspector of cavalry. He subsequently commanded the cavalry and horse artillery during the occupation of France by the allied armies. He was appointed colonel of the 1st dragoon guards in 1827, and in 1835 was despatched as commander-in-chief to India. He resigned this post on the retreat of the British forces from Cabul. Three years before his death, which occurred on the voyage to England in 1840, he was raised to the rank of general.—W. H. P. G.

FANNIUS, CAIUS, surnamed STRABO, was consul in 161 B.C., along with Valerius Messala, and gave his name to the Fannian law, which regulated the expense of banquets. His son Caius, who was consul about forty years later, supported the aristocracy against the schemes of Gracchus. There seems to have been another of the same name, who served under Scipio,

and wrote a history which has been lost: he is probably the person introduced by Cicero into several of his dialogues.—W. B.

FANSHAWE, ANNE, was born in 1625, and was the daughter of Sir John Harrison of Balls, a zealous royalist. She married Sir Richard Fanshawe in 1644, during the residence of her family with the court at Oxford, and shared with him the dangers and hardships which he underwent in the cause of Charles I. On the death of Sir Richard his widow returned to England, where she devoted her leisure to the composition of her celebrated "*Memoirs*," which, however, were not published until 1829. They are distinguished for their good sense, observation, and affection; and contain many curious anecdotes of the writer and her husband, and of the great personages of the times, together with most interesting details respecting the manners and customs of the English and of several continental nations at that period.—J. T.

FANSHAWE, SIR RICHARD, an English diplomatist and poet, was born at Warrenpark, Hertfordshire, in 1608. His education was commenced under the well-known schoolmaster, Thomas Farnaby, and in 1623 he entered Jesus college, Cambridge, whence he removed to the Inner Temple in 1626. He subsequently abandoned the study of law, and devoted himself to the cultivation of literature. He travelled for some time in France and Spain, and on his return to England was nominated secretary to the embassy at Madrid under Lord Aston. He retained that office until 1638. On the breaking out of the great civil war, he embraced the royal cause, and was employed by the king in various public matters. In 1644 he was appointed secretary of war to the prince of Wales, and four years later, was nominated treasurer to the navy under Prince Rupert. In 1650 he was sent to Madrid to entreat the assistance of Philip IV. in behalf of his sovereign. He was present in 1651 at the battle of Worcester, where he was taken prisoner, but was released on bail on account of severe illness. At the Restoration he was knighted by Charles II., and appointed master of requests and secretary of the Latin tongue; but he was grievously disappointed that the king's promise to make him secretary of state was not fulfilled. He was elected, in 1661, one of the representatives of the university of Cambridge, was sworn a privy councillor for Ireland, and shortly after was sent on an extraordinary mission to Portugal. He was deputed a second time to that country in 1662, for the purpose of negotiating a marriage between Charles II. and the Infanta Catherine of Portugal. In 1664 he was sent ambassador to Philip IV., at the request of the king of Portugal, with the view of endeavouring to bring about an accommodation between him and the Spanish court. In 1666, during the last illness of Philip IV., Sir Richard signed a treaty between England and Spain, which was disapproved of by Charles and his council, and the ambassador was in consequence recalled. Sir Richard, however, died at Madrid of fever, on the 16th of June, 1666, as he was preparing for his return to England. In the midst of his diplomatic employments Sir Richard found time to cultivate a taste for literature; but his poetical abilities did not rise above mediocrity. He published a translation of the *Lusiad*; of the Pastor Fido, of Guarini; the fourth book of the *Æneid*, and the Odes of Horace; a "*Short Discourse of the Long Wars of Rome*;" and a translation from English into Latin verse of Fletcher's *Faithful Shepherdess*. His correspondence was published in 1701, in one volume, octavo, under the title of "*Original Letters of his Excellency Sir Richard Fanshawe during his Embassy in Spain and Portugal*."—J. T.

FANT, ERIK MICHAEL, a Swedish historian, born at Eskilstana, 9th January, 1754. After having obtained his philosophical degree at Upsala, he was appointed amanuensis-extraordinary of the library there. Associated with Nordin, he commenced making his collections for a Swedish Corpus Historicorum et Diplomaticum. In 1781 he became professor of history, and was also appointed pastor of Alunda and Morcarla; and in 1800 he became doctor of theology. In 1816 he resigned his office of professor, and died 24th October, 1817. Fant ranks higher as a collector of material for history than as an independent investigator; and, besides his valuable collection for Swedish history, "*Scriptores rerum Suecicarum mediæ ævi*"—of which he only completed the first part in 1818, the second part being edited by Gejer and Schröder, 1828—he published "*Kort utkast till Gustaf Adolfs historia*," two vols., 1784-85, and many other similar works, together with upwards of three hundred disputations.—M. H.

FANTONI, GIOVANNI, an eminent lyric poet, was born at Fivizzano in Gragnana on the 27th of November, 1755. He passed his earlier years in the Benedictine convent at Subiano, but after taking the vows, resolved to embrace the profession of law. Through the protection of Francis III. of Modena, he became secretary of state; but even this elevated position did not satisfy him, and leaving Modena on a sudden, he took military service under Piedmont. His principal occupation, even at the expense of his duty, was the study of Horace—almost all of whose odes and satires he has translated into Italian verse. It was from the Venusian poet he took the verve and sarcasm which characterize his odes. As a lyric poet Fantoni stands next in merit to Filicaja. Ugo Foscolo, an excellent judge in such matters, has written notes on Fantoni's works, which betray great admiration of the poet. At the breaking out of the French revolution, Fantoni offered his services to Napoleon I.; suffered imprisonment for opposing himself to the union of Piedmont to France; and, having been restored to his family through the intercession of General Joubert, was seized soon after with fever, of which he died, 1st November, 1807.—A. C. M.

FANTOSME, JORDAN, author of a historical poem relating to the time of Henry II., flourished in the latter half of the twelfth century. He was spiritual chancellor of the diocese of Winchester, and a prominent actor in the events which he relates. It is supposed that he was of Italian origin. His poem embraces the occurrences of the years 1173 and 1174, the war between Henry and his sons generally, but more particularly the earl of Leicester's rebellion, and the invasion of Northumberland by the Scots. It consists of upwards of two thousand verses, and is written in a vigorous and spirited style. Two MSS. of this curious work have been preserved, one in the cathedral at Durham, the other at Lincoln. It was published, with a translation, by the Surtees Society in 1840.—J. S., G.

FANTUZZI, ANTONIO, an Italian engraver, born about the commencement of the sixteenth century. Vasari, in his life of Parmigiano, says that that painter retained in his service one Maestro Antonio da Trento, to engrave for him certain designs which he proposed to publish; but one morning, while Parmigiano was in bed, the ungrateful Antonio absconded with all the drawings, copperplates, and wood-blocks the master possessed. Parmigiano recovered the engravings, which Antonio had left with a friend in Bologna, but of his drawings he never got back one; and as for Antonio himself, he must have gone straight to the devil, for he was never once heard of again. Later inquirers, however, believe that they have discovered the runaway in Antonio Fantuzzi, who about this time, or soon after, practised as an engraver in France, being especially associated with Primaticcio, from whose designs most of his engravings are made. Bartsch (*Peintre Graveur*, tom. xii. 15), Nagler, and other of the most esteemed authorities, fully adopt this view; but Zani (*Encic. Metod. delle belle Arti*) and others controvert it. Antonio da Trento's engravings after Parmigiano, it should be observed, are on wood, printed from two or three blocks, in the style known as *chiaroscuro*, after the manner of Ugo da Carpi, whose scholar or imitator Da Trento was; while those bearing the name of Antonio Fantuzzi are etchings on copper. Lists of these will be found in Bartsch's *Peintre Graveur*. The latest date on an etching of Fantuzzi's is 1645. He is believed to have died in 1650.—J. T.-e.

FANTUZZI, GIOVANNI, a very meritorious Italian biographer, born at Bologna, who flourished towards the close of last century. He left an important work, under the title of "Notizie degli scrittori Bolognesi," Bologna, 1781-94, 9 vols. in folio, in which he illustrates the history and literature of that celebrated seat of learning.—A. S., O.

FANTUZZI, MARCO, Count, an antiquarian of great reputation, born at Ravenna in 1740; died at Pesaro in 1806. He devoted his life to the improvement of his native town, and the illustration of its history. His dissertation, "De Gente Honesta," Cesena, 1786, one volume in folio; and his "Monumenti Ravennati de' secoli di mezzo per la maggior parte inediti," Venezia, 1801-4, six volumes in quarto—are invaluable documents for the history of the middle ages in Italy.—A. S., O.

FANUCCI, GIAM-BATTISTA, was born at Pisa on the 7th of March, 1756. The son of a fencing master, he followed at first his father's profession, but soon abandoned it and became a barrister, without, however, neglecting literary pursuits. In 1800, the French having taken possession of Tuscany, he was

appointed professor of maritime law, but at the restoration of the ducal family was exiled. After three years' residence at Genoa, in which city he wrote the history of the three celebrated maritime populations of Venice, Genoa, and Pisa, as well as many biographical sketches, he was allowed to return to his native city, where he died on the 11th of February, 1834.—A. C. M.

***FARADAY, MICHAEL**, one of the greatest physical philosophers in Europe in the nineteenth century. He was born on the 22nd September, 1791, at Newington, Surrey, near London. His parents were in humble circumstances; and his father, who was a Yorkshireman by birth, followed the calling of a smith. His early education, which he received at different day-schools in Newington, was very elementary. At the age of thirteen he went to business with Mr. Riebau, a bookseller, bookbinder, and stationer in Blandford Street, London, to whom in the following year he was bound apprentice for seven years. Having completed his apprenticeship on the 7th day of October, 1812, he went the next day as journeyman bookbinder to a M. de la Roche, then a French emigrant in London. Whilst an apprentice, he took great interest in reading such scientific books as came into his hands; and amongst them he delighted especially in Mrs. Marcet's *Conversations in Chemistry*, and the treatise on electricity in the *Encyclopædia Britannica*. He was in the habit of making some simple experiments in chemistry. As may be supposed, both the chemicals and the apparatus were of the least costly kind, for he had to defray their expense by the few pence per week which he could spare from his earnings. He constructed an electrical machine, first with a glass phial, and afterwards with a real cylinder, as well as other simple electrical apparatus of a corresponding kind. During his apprenticeship he had the good fortune, through the kindness of Mr. Dance, who was a member of the Royal Institution, to hear four of the last course of lectures delivered in 1812 by Sir H. Davy as professor in that institution. The dates of these lectures were respectively, 29th February, 14th March, 8th and 10th April, 1812. He took notes of these lectures, and afterwards wrote them out in a fuller form, interspersing them with such drawings as he could make. The desire to be engaged in scientific occupation even though of the humblest kind induced him, in his ignorance of the world and simplicity of his mind, to write to Sir Joseph Banks, who was then president of the Royal Society. Naturally enough, "no answer" was the reply left with the porter. At a later period, in the month of December, 1812, and under the encouragement of Mr. Dance, he wrote also to Sir Humphrey Davy, and sent in proof of his earnestness the notes which he had taken of the last four lectures already referred to. In a letter to Dr. Paris, who afterwards published it in his *Life of Davy*, Faraday gives an account of his introduction to Sir Humphrey, to whose goodness of heart he thinks that the circumstance bears testimony. He says—"My desire to escape from trade, which I thought vicious and selfish, and to enter into the service of science, which, I imagined, made its pursuers amiable and liberal, induced me at last to take the bold and simple step of writing to Sir Humphrey Davy, expressing my wishes, and a hope that if any opportunity came in his way he would favour my views." Davy's reply was immediate, kind, and favourable—"Sir, I am far from displeased with the proof you have given me of your confidence, and which displays great zeal, power of memory, and attention. I am obliged to go out of town, and shall not be settled in town till the end of January. I will then see you at any time you wish. It would gratify me to be of any service to you. I wish it may be in my power." After this Faraday continued to work as a bookbinder, with the exception of some days during which he was writing as an amanuensis for Sir H. Davy, at the time when the latter was wounded in the eye by an explosion of the terchloride of nitrogen. About the 1st March, 1813, Sir Humphrey Davy, acting for the managers of the Royal Institution, offered him the situation of chemical-assistant in the laboratory under himself as honorary professor, and Mr. Brande as professor of chemistry. In reference to this circumstance, Mr. Faraday himself has thus written—"At the same time that he (Sir H. Davy) thus gratified my desires as to scientific employment, he still advised me not to give up the prospects I had before me, telling me that science was a harsh mistress, and, in a pecuniary point of view, but poorly rewarding those who devoted themselves to her service. He smiled at my notion of the superior moral feelings of philosophic men, and said he would

leave me to the experience of a few years to set me right on that matter." Faraday now left the bookbinding trade, and entered upon his duties at the Royal Institution in March, 1813. In the autumn of that year Sir H. Davy purposed going abroad; he offered Mr. Faraday the opportunity of going with him as his assistant and amanuensis, and promised that he should resume his situation in the Royal Institution on his return to England. Faraday accepted the offer, left the institution on the 13th October, 1813, and, after travelling with Sir H. Davy in France, Italy, Switzerland, the Tyrol, &c., in that and the following year, returned to England and London on the 23rd April, 1815. Soon after that he resumed his place as chemical assistant in the Royal Institution. In the year 1815 he joined a body of individuals consisting, perhaps, of thirty or forty, under the name of the City Philosophical Society—all in the humble ranks of life, who met in the small house of Mr. Tatum, their chief, No. 53 Dorset Street, Fleet Street, every Wednesday for mutual instruction. Every other Wednesday a member lectured, and friends were admitted. Every alternate Wednesday the members were alone, and considered and discussed such questions as were brought forward by each in turn. This society was very moderate in its pretensions, and most valuable to the members in its results. Besides this weekly meeting, a certain number of friends, perhaps half a dozen, chiefly members of the society, met at each other's places of residence to read together, and to criticise, correct, and improve each other's pronunciation and construction of language. The discipline was very steady, the remarks very plain and open, and the results most important. This continued for several years. Saturday night was the time of meeting at the Royal Institution, in the furthest and uppermost room in the house, then Mr. Faraday's residence. In the month of May, 1821, Mr. Faraday was appointed superintendent of the house and laboratory of the Royal Institution; and on the 12th June following he married, an event which, as he has been heard to say, more than any other contributed to his earthly happiness and healthy state of mind. On the 22nd September, 1823, his birthday, he was elected corresponding member of the Academy of Sciences, Paris; and, on the 20th January, 1845, he was raised to the dignity of being one of its eight foreign associates, of which, by the death of Humboldt, he is now the oldest. On the 9th January, 1824, he was chosen fellow of the Royal Society of London. On 7th February, 1825, he was appointed director of the laboratory of the Royal Institution; his talents having displayed themselves during the period in which he was joined with Mr. Brande in the delivery of many courses of chemical lectures. In January, 1826, he was released from attendance on lectures as chemical assistant in the Royal Institution, because of his being occupied in scientific research; and, in the month of April, 1827, he first took his place as lecturer in the great theatre of that institution. On the 21st June, 1832, the university of Oxford conferred upon him the degree of doctor of civil law. When, on the 12th February, 1833, Mr. Fuller founded the Fullenerian professorship of chemistry in the Royal Institution, he nominated Mr. Faraday the first professor, to continue such as long as he should remain attached to the institution, and that without any lecture duty, as being one whose time was employed in research. On the 24th December, 1835, the British government granted him a pension of £300 per annum. On the 5th February, 1836, he was made scientific adviser on lights to the Trinity-house, London; and, on the 15th of the same month, he was nominated one of the senate of thirty-eight in the charter under which the university of London was founded by King William. On the 16th June, 1842, he was made one of the thirty foreign knights of the order of merit upon the extension of that order by King Frederic William of Prussia to men of science and literature. He was one of the judges (raw materials) at the Great Exhibition held in London in the year 1851. On the 14th November, 1855, he was created commander of the legion of honour, France, by Napoleon III. Mr. Faraday has made many important discoveries in light, magnetism, and electricity, which have raised him to the highest rank among European philosophers. His experiments have demonstrated that electricity, galvanism, and magnetism are but modifications of the same force under different circumstances. He discovered magneto-electricity, arrived inductively at its principles, enumerated the laws of its phenomena, and elevated it to the dignity of a science. Mr. Faraday is a deep and patient investigator, and a profound

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and cautious theorist. His researches have few parallels in the history of science, as regards the magnitude and interest of the results obtained. They are surpassed by none others as specimens of pure inductive inquiry, and evince an ardent love of philosophic truth wholly free from the jealousies which too often distort the search after it. He has hitherto been an eminent example to others, of genius submitting itself to the strictest laws of philosophical inquiry. He condensed many gases supposed to be permanent into liquids, and destroyed the distinction, until then received, between gases and vapours. He published in 1827 a treatise on chemical manipulation, which reached a second edition in 1836, and a third edition in 1842; in 1830, a paper on the manufacture of glass; and, in 1831, a paper on acoustical figures. In 1831 he commenced to publish in the *Philosophical Transactions* his experimental researches in electricity. These papers have been almost regularly published—two every year—from that time until within the last few years; each contains either a discovery or a criticism, arising out of some original discovery, on the labours of others. The first volume of his "*Experimental Researches in Electricity*" was published in octavo in 1839; it treats of static electricity and the chemical phenomena of voltaic electricity. The second volume which appeared in 1844, 8vo, treats of electro-magnetism and magneto-electricity. The third volume, which was published in 1855, 8vo, treats of diamagnetism and the magnetic nature of light: all these are merely reprints of his papers in the *Philosophical Transactions* and other journals. In 1853 "*The Subject Matter of a Course of Six Lectures on the Non-metallic Elements*," was published in an octavo volume, not by himself, but by Dr. Scofferon. In like manner his lectures at Christmas, 1859-60, were published by Mr. Crookes. In 1855 appeared his observations on "*Mental Education*," being a lecture delivered at the Royal Institution of Great Britain before his Royal Highness Prince Albert. This work urges the importance of cultivating the study of natural sciences in our schools and colleges. His latest volume, entitled "*Experimental Researches in Chemistry and Physics*," published (8vo) in 1859, contains—liquefaction of gases; new hydrogen carbon composed; chlorides of carbon; optical glass; optical deceptions; relations of gold and other metals to light. Although Mr. Faraday's fame is especially associated with electricity and magneto-electricity, his labours have not been limited to this branch of science; the extent of his researches is evidenced by his published memoirs on other subjects, as well as by his public lectures. With the highest qualities as an investigator, he possesses the happiest power of expounding to a general audience the result of the most recondite investigations. One of the most remarkable traits in his character as a philosopher is that, detesting half-truths, he never announces a discovery or propounds a theory until it is perfect. It is to be hoped that he will live to complete the investigations relating to gravitation and the nature of force acting at a distance, which he is now pursuing. His great achievements are recognized by the learned societies of every country in Europe. In private life, Mr. Faraday is beloved for the simplicity and truthfulness of his character and the kindness of his disposition.—W. A. B.

FARDELLA, MICHELE ANGELO, an Italian philosopher of the idealist school, who flourished in the latter part of the seventeenth century, and died at Padua in 1718. In his "*Logic*," published at Venice in 1696, he endeavours to show that the existence of matter, in short of anything external to the thinking mind, cannot be deduced from the evidence of the senses, nor rationally demonstrated. He admits, however, that it may be maintained on the grounds of revelation. Here he falls into inconsistency, since, if the evidence of our senses be fallacious concerning outward objects in general, the same uncertainty is necessarily cast upon the records of revelation.—J. W. S.

FARE, C. A. LA. See LA FARE.

FAREL, GUILLAUME, one of the earliest and most eminent of the reformers, was born in 1489 at Gap in Dauphiny. He was of noble descent, and was designed by his father for a military life; but his eager desire to be allowed to devote himself to learning prevailed, and he was at length sent to the university of Paris. Here he became the attached pupil of Lefèvre d'Étaples, and was among the first to receive from him the spiritual illumination which the reading of the Bible had conveyed into his own mind. Having finished his studies, he lectured as pro-

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fessor in the college of Cardinal Lemoine; and through means of Lefevre, he was afterwards connected with Briçonnet, bishop of Meaux, by whom the new doctrines were favoured. Compelled by the persecution which in 1523 broke out in France against the reformers, he fled to Basel, where he formed the acquaintance of Ecolampadius; and at his instigation, and with consent of the magistracy, he challenged the theological faculty there to discuss publicly with him certain theses, thirteen in number, involving the leading points of the reformed theology. The disputation took place on the 15th of February, 1524, and was productive of much advantage to the evangelical cause. The opposition of his enemies, however, compelled him to leave Basel and flee to Strasburg, where he was gladly welcomed by Bucer and Capito. We next find him at Mömpelgarde, the residence of Duke Ulrich of Württemberg, where, though not ordained, he acted as preacher. His fiery zeal, not always tempered with prudence, brought him into frequent troubles, which constrained him to leave this place and betake himself again to Switzerland, where he settled and laboured for some time at Aigle in Berne. Here he came into fierce conflict with the priests and monks of the Romish church; and, having received from the magistracy a commission to preach throughout the canton of Berne and its alliances, he commenced a course of itinerant labours, visiting the principal places in that canton, everywhere vehemently attacking the Romish tenets. He planted also the standard of the Reformation in the cantons of Neuchâtel and Vaud, where his labours were abundant. His zeal often exposed him to serious dangers from the violence of the mob. At Olon his discourse was interrupted by a rush of men and women who mishandled him cruelly; and at Valangin he suffered so much from the hands of the priests and the women that four years after, a chronicler tells us, his blood was still visible on the plaster of the church wall, against which he had been dashed. He at length in 1531 retired before the fury of his enemies, but not until he had sowed much good seed, and betook himself to the valley of the Waldenses, where he, both at this time and later, exerted much influence on their ecclesiastical arrangements. After some time he arrived at Geneva, where he at first held private meetings in his own house; but these becoming much resorted to, he was summoned before the bishop's vicar, Amadé des Gingins, to answer for himself as a misleader of the people. He boldly and ably defended himself, and produced his Bernese credentials; but the vicar sat there to give judgment against him, not to discuss his pretensions; and accordingly, after addressing to him much rude and bitter language, he commanded him to leave the town within three hours. During the trial he was not only rudely but cruelly treated, and at length was pushed from the place; one of the canons striking him on the head with his fists, and another kicking him. With difficulty escaping with his life, he fled to Orde; but his soul longed after the work he had begun at Geneva, and in 1533 he returned to that city under the protection of the state of Berne. He now devoted himself to the open advocacy of the reformed doctrines there; and the churches having been thrown open to him, he, with untiring zeal and passionate fervour, assailed the errors of the papacy, and invited the people to the reception of the gospel. A large amount of success crowned his efforts, and at length Geneva renounced the supremacy of the pope. Hitherto Farel had carried forward the work at Geneva almost alone; his only coadjutor of any ability was Viret, whose services were not wholly given to Geneva. At length Calvin came upon the field, and Farel seized and detained him as the instrument raised up by Providence to complete the work. At his solemn entreaty Calvin abode; and soon after the management of affairs at Geneva passed into his hands. Farel then went to Neuchâtel, where he maintained the cause of the Reformation with untiring ardour in the face of many difficulties and constant opposition. In 1541 he returned again to Geneva, but soon after went to Metz, where he preached with great success, though not without opposition and danger; nay, sometimes actual suffering. His chief enemies seem to have been the priests and the women; on one occasion, at Gorze these allies set on him, and tore his hair and beard almost entirely out. In an attack made on the protestants at this place by command of cardinal de Lothinger, Farel was seriously wounded, and with difficulty escaped. He fled to Strasburg, whence he maintained a written intercourse with his friends at Metz, and carried on controversy against the papists. He fre-

quently visited Geneva during Calvin's life, and took part in the controversies which agitated the reformers there. He sided with Calvin in the case of Servetus, and accompanied that unfortunate heretic to the stake. Though now advancing to old age, his zeal and activity knew no abatement. His journeyings were very numerous, especially throughout French Switzerland, though the work at Neuchâtel enjoyed the chief share of his attention. In 1561, after revisiting the Waldenses, he paid a visit to his native place, Gap, where he preached to a vast multitude. In 1565 he visited Metz, where he preached with all the fire of his youth. This was his last effort. As he returned to his house, exhaustion overpowered him, from which he never rallied. He died, September 13, 1565. His writings are few, and of no great importance; it was as a preacher, and not as a writer, that he chiefly served the cause of the Reformation.—W. L. A.

FARET, NICOLAS, born about 1594 at Bourg-en-Bresse; died at Paris in 1640. He was one of the first members of the French Academy, and drew up its statutes. He was a tall, large, ruddy-faced man; and it is said that the accident of his name rhyming to Cabaret, led to his getting the reputation of being a man of dissolute habits. He wrote a great deal of verse and prose, now little read.—J. A., D.

FAREY, JOHN, agent to Francis, duke of Bedford, acquired considerable reputation by his labours for the improvement of agriculture and geology, and by his work published in 1811, and entitled "A General View of the Agriculture and Minerals of Derbyshire."—W. J. M. R.

FAREY, JOHN, a distinguished civil engineer, son of the foregoing, was born at Woburn on the 20th of March, 1791, and died in his sixtieth year on the 17th of July, 1851. At a very early age he was employed in preparing drawings, chiefly of mechanical objects, which were engraved for the illustration of books on science. He is considered to have originated an improved style of illustrating scientific works. He invented during this period some new instruments useful in mechanical drawing, and various improvements in existing instruments. In 1819 he went to Russia, where he was for a time engaged in the construction of iron works. On his return to England he was extensively employed as a consulting engineer. This profession he relinquished in 1821, and engaged in manufactures; but in 1826 he returned to it. A large portion of his business was connected with cases relating to patents for inventions, of which his knowledge was almost unrivalled for extent and accuracy; and in this employment he received valuable assistance from his wife. Mr. Farey was the author of various contributions on scientific subjects to encyclopædias and journals, and the transactions of societies, especially those of the Institution of Civil Engineers, of which he was a member. His principal work was a treatise on the steam-engine, of which he completed the first volume only in 1827. It is regarded as of high authority, especially on historical points. A brief notice of his life appeared in the Minutes of Proceedings of the Institution of Civil Engineers for 1851-52.—W. J. M. R.

FARIA, MANOEL SEVERIM DE, a Portuguese historian, born at Lisbon in 1583; died in 1655. He was a dignitary of the cathedral of Evora from 1609 to 1642, and devoted the time and resources at his command to the collection of manuscripts and the enrichment of the literature of his country. He was succeeded in his dignities by his nephew, Manoel de Faria Severim, who died in the same year as his uncle, and must not be confounded with him. The catalogue of Faria's works occupies a considerable space in the huge volume of Barbosa. The most important are "Notícias de Portugal," Lisbon, 1655, continued by Barbosa, 1791; Lives of John de Barros, Diego de Couto, and Camoens (Evora, 1624; Lisbon, 1805); some political discourses; meditations on the sacrament, and a curious memoir of occurrences from 1625 to 1627. These works are distinguished by sound criticism and a polished style. A great number of his works remain in MS.—F. M. W.

FARIA Y SOUSA, MANOEL DE, a distinguished writer, both in the Spanish and Portuguese languages, born in 1590, in the province of Entre Minho e Douro. At the age of fifteen he became secretary to his relative, the learned Gonçalo de Moraes, bishop of Oporto. In 1619 he went to Madrid, but not succeeding in pushing his fortune there, he returned to Portugal. Subsequently he went back to Spain, and in 1631 we find him secretary to the Spanish embassy at Rome, under the marquês of Ciudad Rodrigo. His literary career may be said to commence

with his return to Spain in 1634, although there are some early sonnets addressed to the lady to whom he was married in 1614. His great work, "Europa Portuguesa"—a somewhat magniloquent phrase for Portugal—is written in Spanish, and comes down to the year 1557; it is even now valuable for its statistical and general information. Companions to this work are his "Asia Portuguesa," from the earliest settlements in that continent in 1497 down to 1557, and "Africa Portuguesa," all published after his death in 1675. The style of these works partakes of the prevalent affectation of that day, but is occasionally brilliant, and generally superior to their historical merits. Faria is still better known as the munificent collector and editor of Camoens. His commentary on the great Portuguese epic, written in Spanish, is a singular instance of misplaced erudition, but must always be valuable for the historical data it contains. This work occupied him for twenty-five years. It was prohibited both by the Spanish and Portuguese inquisitions, and this drew from him a vindication, entitled "A Defence of the Commentaries on the Lusiad." His "Fuente de Aganippe," or "Various Poems," comprises six hundred sonnets, selected out of a much greater number, of which two hundred are in Portuguese and the rest in Spanish; it also includes three essays—"On the Sonnet," "On the erroneous notions of the moderns concerning Poetry," and "On Pastoral Poetry." The effect of Faria's efforts as a critic in his own day, was to break down the punctilious correctness which was then held to be the sole test of literary merit; but it may be doubted whether he did not open the door to the extravagant license of imagery and language into which his successors ran. His other works are—An epitome of the history of Portugal; a series of conversations on miscellaneous subjects, which he himself meant to entitle "Moral Dialogues," but to which the bookseller gave the title of "Noches Claras" (Bright Nights); "Divine and Human Flowers;" "Gran Justicia de Aragon," at the end of which is his life by his friend Porcel. He died in 1649.—F. M. W.

FARINACCI, PROSPERO, a celebrated Italian jurist, was born at Rome, 15th October, 1544, and died 30th October, 1618. He studied law at Padua, and became advocate and procurator-fiscal at Rome. In the latter capacity he was as much noted for rigour, as in the company of wits and profligates he was notoriously reckless. Clement VIII., punning upon his name, said to some dignitaries of the church who were interceding for him on an occasion when he was threatened with judicial penalties—"Your *farina* is excellent, but the sack which contains it is of the dirtiest." Though little estimable as a man, Farinacci obtained by indefatigable labour an authority as a jurist, which did not decline till the eighteenth century. His complete works were published at Antwerp in 1620.—J. S., G.

FARINATO, PAOLO, a distinguished painter of Verona, where he was born in 1522. He was the scholar of Niccolò Giolifino, but formed his style on the great masters of his school—Titian and Giorgione, and acquired apparently some of the qualities of the Roman school from the works of Giulio Romano at Mantua. Farinato was also architect, sculptor, and engraver, and retained his powers unimpaired to the end of a long life. He died in 1606; yet what is generally considered his masterpiece is the "Miracle of the Loaves and Fishes," in the church of San Giorgio at Verona, which was painted in 1604. This picture, containing portraits of his own family, is conspicuous for its fine groups of women and children. He and his wife died on the same day. Orazio Farinato was their son. Several fine works by Farinato are still preserved at Verona.—R. N. W.

FARINELLI, the renowned male soprano singer, was born at Andria, in the territory of Naples, on the 24th of January, 1705; and died at Bologna on the 15th of July, 1782. His real name was CARLO BROSCI, and it has been said that he derived that by which he was always called, from his father having been a miller. This, however, seems to have been an origin fancifully derived from the name; for, besides that Farinelli was of a family of musicians, his father having been his own instructor, and his brother, Ricardo, having been a composer of some repute, his uncle, who was violinist and composer to the elector of Hanover, was called Farinelli, which we thus find to have been a family name, probably that of the singer's mother. The etymology of his name has also been given as Farina, the name of three wealthy brothers of Naples who were the singer's first patrons; but if there be any truth in the story of his connection with them, we can only regard the similarity of his

name as a coincidence. One thing more may be noticed in refutation of the miller theory; namely, that when the singer was ennobled by the king of Spain, it was necessary for him to render an account of his lineage, which was accordingly traced by competent authorities to an old and honourable source. Little is known of Farinelli, the uncle, save that he composed the *Folia* known as the theme of the twenty-four variations of Corelli, who obtained it from the composer when he met him at Hanover; that he was honoured with an order of nobility by the king of Denmark, when he made an artistic visit to Copenhagen; and that he died at Venice. Of Ricardo Broschi, the singer's brother, it can only be stated that he composed several operas which had their day of popularity; and that it was in an air of his, introduced into Hasse's *Artaserse*, that Farinelli was first heard in England. Farinelli passed from the teaching of his father to that of the composer Porpora, to whom he owed the development of his extraordinary natural powers, the composition of pieces to display these to advantage, and the first engagement in which he had the opportunity to prove them to the world. He was studying under this master at Naples, when Metastasio went thither in 1720, and here was formed that remarkable friendship between the singer and the poet, which was not chilled by their subsequent separation, and which gave rise to their letters, wherein are to be found many evidences of Farinelli's rare and honourable character. Throughout this correspondence, Metastasio addresses his friend by the title of "twin"—the fondest term of endearment even his imagination could invent. In 1722 Farinelli went with Porpora to Rome, where he made his first public appearance in an opera of his master's composition. His success was enormous, and his reputation rapidly spread all over Italy. After two years' residence in the papal city, he went to Vienna to fulfil a lucrative engagement. He returned to Italy in 1725, and sung at Venice, Milan, and Bologna in the three following years. At this latter place he sung in rivalry with the celebrated Bernacchi, who, with a vastly inferior voice, triumphed over his opponent by means of his masterly style; this Farinelli acknowledged, and the other as generously imparted to him his advanced knowledge of the vocal art. In 1728 he went a second time to Vienna. He reappeared in Venice in 1729, and went once more to the Austrian capital in 1731. His brilliant-toned voice, his prodigious volubility of execution, and still more his rare command of breath, which enabled him to sustain a note, and to swell and diminish its power to an extent that has never been equalled, made Farinelli the object of wonder wherever he was heard. A remark, however, of the Emperor Charles VI., that "much as he astonished the senses of his audience, he never affected their feelings," prompted him to cultivate more particularly the power of expression; and from this time forward his singing assumed a new character and created a greater effect than ever. When the nobility's opposition to Handel in London induced the establishment of a second Italian opera in the metropolis, they engaged Farinelli at a salary of fifteen hundred guineas, and he came hither for the season of 1734. His old master, Porpora, was engaged to compose for the same theatre, and Amiconi, the painter of the best known portrait of Farinelli, his intimate friend, was engaged to paint the scenes; but much as the reunion with them promised for the pleasure of his visit to England, his reception in public was such as to surpass every other consideration for his remaining. The sensation he created here may almost be regarded as fabulous. One lady positively pleaded in the court of equity, in defence of her breach of promise of marriage, that the gentleman to whom she was engaged did not admire Farinelli. Another rapturously ejaculated in the theatre, at the close of one of his arias—"One God, one Farinelli!" and Senesino, his rival vocalist, who heard him for the first time when they were on the stage together in the performance of an opera, forgot the requirements of his own dramatic character, rushed up to him, and throwing his arms around him, acknowledged the unprecedented delight he then enjoyed. His immense salary formed but a small proportion of his income while in England, it being increased more than threefold by presents at his benefit and on other occasions, from the prince of Wales, the chief nobility, and many other members of the world of fashion, who vied with each other in the munificence of their gifts, and pompously advertised these in the newspapers. The preposterous contention between the two operatic factions which divided society for several seasons, soon proved itself to have been an affair of

fashion, not of taste; and the very partisans who had raved about Farinelli as indispensable to earthly happiness, in turn regarded him with indifference, and left him to exhaust his sweetness on deserted benches. He made a visit to Paris in the autumn of 1736, and returned thither after another season in London, in the following July, when he excited the same enthusiasm, though not the same extravagant manifestation of it, as before. It would seem that he was not disgusted by the coolness into which the London frenzy had subsided; for before leaving, he signed articles to return the following year. An unexpected circumstance, however, which changed the course of his career, induced him to throw up his engagement. Philip of Spain was in a condition bordering upon imbecility, from which nothing could rouse him to the cares of the state, or even to decent attention to his own person. The queen having failed in countless attempts to revive his energies, thought, as a last resource, that these might be excited by the effect of music, to the influence of which he had always been susceptible. She accordingly invited Farinelli to Madrid, in the hope that his transcendent powers might accomplish that object. The scheme was successful. The king heard, and was enchanted, and submitted himself so implicitly to the will of the singer, who exercised his art as a spell upon him, that the presence of Farinelli became indispensable, not only to the domestic happiness of the royal family, but to the well-being of the nation. He was engaged, therefore, at a salary equal to £3000 a year, with the condition that he should not sing in public, but should reserve the exercise of his talent for the exclusive gratification of the kingly ear. For ten years he sang nightly the same four songs to his patron, who repaid the pleasure these afforded him by conferring on the vocalist the order of St. Iago, placing him above every one else in his favour. It is no little honour to a man thus singularly elevated to a rank and responsibility for which he was alike unprepared by birth and education, and which laid him open to the jealousy and resentment of all those who might have supposed him a usurper of their prerogatives, that he won the unequalled respect and esteem of all classes of men, and was never envied the power he possessed, nor blamed for the use of it. This high character of him is confirmed by the fact, that on the death of Philip in 1747, his successor, Ferdinand VI., retained Farinelli in all his authority, and some years later conferred on him the order of Calatrava. It has been stated that Farinelli was appointed prime minister of Spain, which is, however, disproved; but in being this king's acknowledged adviser in all state matters, he held a power superior to that of the minister himself. For the gratification of his second royal master he instituted an Italian opera at the court, for which he engaged his friends Amiconi and Metastasio to contribute the aid of their various talents. This seems to have been the only occasion on which he met the latter, from the time of his quitting Italy till his death—a period of half a century; and yet their friendship, their interest in each other, their mutual confidence, was unshaken to the end. Ferdinand died in 1759, and was succeeded by Charles III., whose politics and whose tastes were diametrically opposite to those of the two preceding sovereigns. Farinelli now retired from a station which was never filled by any other of his profession in the whole course of history, without an aspersion on his character, without a reproach upon his good fortune. The king banished him from Spain, but continued his salary for life; this, however, under the restriction that he should never return to his native country of Naples, supposing that he might there exert some political influence, since he had always opposed the Spanish relationship with France and Naples into which Charles had entered. Farinelli went to Italy and visited the pope, who received him with great distinction. After travelling for two years, he settled at Bologna, where he built himself a princely palace, in which he spent the remaining twenty years of his life, enjoying ease and luxury and universal good opinion. He formed here the friendship of Padre Martini; but did not, as has been alleged, engage this famous musical scholar to write his history of music, since the first volume of that work was published five years before Farinelli made his acquaintance. Having ceased to sing, he amused himself by playing on the harpsichord and viol d'amore, and writing some pieces for these instruments. He collected a large number of valuable pianofortes and harpsichords, and decorated his saloon with portraits of the many princes in whose service he had been engaged, and of the many vocalists with whom he had competed during his career.—G. A. M.

FARINELLI, GIUSEPPE, a musician, supposed to have been related by the mother's side to the family of the famous singer, was born at Este in 1774; and died most likely at Turin, where he was appointed maestro di capella in 1819. He wrote a very great number of operas, which had an ephemeral success, but which were direct imitations of the style of Cimarosa.—G. A. M.

FARINGDON, ANTHONY, an English divine, was born at Sunning, Berkshire, in 1596. He studied at Trinity college, Oxford, of which he became a fellow in 1617. He rose to great celebrity, both as a preacher and as a tutor in the college. In 1634 he received the degree of B.D., was appointed vicar of Bray, near Maidenhead in Berks, and shortly afterwards divinity-reader in the king's chapel at Windsor. During the civil commotions he was denuded of office and plunged into deep poverty. He was afterwards appointed to the pastorate of St. Mary Magdalene in London, where he preached with great acceptance to the loyalists. He published a folio volume of sermons in 1647. He died in September, 1658. His executors published a second and third folio volume of sermons. He left a manuscript history of John Hales of Eaton, his companion in toil and tribulation, but it was never published.—J. L. A.

* FARINI, CARLO LUIGI (Il Cavaliere), governor of the Emilian provinces in 1860, was born at Russi, a small town in the Roman states, on the 22nd of October, 1822. He completed his medical studies in the university of Bologna; and in a few years he published numerous treatises on various diseases, and contributed many articles to medical periodicals that are still cited as authorities. On account of his well-deserved popularity and liberal tendencies, he became suspected by the papal government; and having been obliged to leave the Roman states to avoid persecution and imprisonment, he visited the other provinces of Italy and France, occupying himself particularly in medical pursuits. At the elevation of Pius IX. to the pontifical chair, Farini profited by the general amnesty, and accepted the professorship of pathology offered him by the city of Osimo in 1847. The papal government having been partly secularized, Farini was called to fill the place of under-secretary of state under Mamiani's administration; and some months after, he was sent as minister-extraordinary to Carlo Alberto of Piedmont. The city of Faenza elected him a member to the federal chamber, and the ill-fated Count Rossi appointed Farini director-general of public health and general-inspector of the government prisons. During the Roman republic in 1849 Farini abstained from taking any part in the government, and withdrew to Florence. Rome being occupied by the French troops, Farini presented himself to the three cardinals then intrusted with the government of the Roman states, offering his services; but he was discarded, and obliged to seek shelter and protection on the Sardinian soil, where Cavour offered him the portfolio of minister of public instruction. The important services rendered by Farini to the cause of Italy were rewarded by the king, who created him a knight, and bestowed on him many signal proofs of his royal favour. Elected a member of the Piedmontese house of commons, Farini spoke often in favour of liberal views, and contributed many excellent articles in the *Piemonte*—a journal which he was editing at that time. As a historian his memoirs on the events of Romagna, and the continuation of Botta's History of Italy, have secured to him an imperishable fame. As an orator no contemporary could compete with him in the art or stirring the passions of an impressionable popular audience. In 1859 Farini was sent as royal commissioner to Modena, in which city he won the admiration of all classes by his moderate and yet firm policy; and the house of deputies proclaimed him dictator of the Modenese provinces. Parma and the Romagnas soon followed the example; and now Farini has been recognized as governor of the provinces of Central Italy. Kind in disposition elegant in manners, liberal in his views, governing with firmness, yet averse to all kinds of oppressive measures, just to all, and easy of access, Farini is the idol of the people, and has proved himself well worthy of the unlimited confidence and unrestricted power with which his fellow-citizens have invested him.—A. C. M.

FARMER, HUGH, a dissenting minister, was born in 1714, in a village near Shrewsbury. He received the rudiments of his education in Llanegrin, Merionethshire, in a school founded by two of his own relations. He was afterwards placed under the care of Dr. Owen of Warrington, and in 1730 under Dr. Doddridge. On completing his academical curriculum, he became domestic chaplain to William Coward, Esq., Essex, and

minister of the chapel which that gentleman had recently erected. He was an earnest and indefatigable student, and amassed an immense stock of knowledge in both sacred and secular literature. His congregation rose from being a mere handful of people, to a large, wealthy, and influential community. His sermons were distinguished by sound reasoning, deep pathos, and independent judgment; but their beauty and effect was not seldom marred by the introduction of fantastic criticism of the sacred writings. In 1761 he was appointed afternoon preacher to the congregation of Salters-hall, and afterwards Tuesday lecturer. In 1772 Mr. Farmer resigned the afternoon preaching appointment; and about eight years afterwards the Tuesday lectureship. His resignation of the pastorate at Walthamstow followed. In each case the demission was greatly regretted. As a trustee on Dr. Daniel William's estate, and also on that of Mr. Coward, he had great power, which he used with discretion. After retiring from the pastoral office he usually passed the winter in Bath. As a conversationalist, Mr. Farmer was full of life and brilliancy. Much as his own works were abused, he had no resentment in his breast, and not a whisper against his detractors. His generosity was still more conspicuous in his charitable deeds, than in his frank and winning conversation. He died in the seventy-third year of his age, in February, 1787, and was buried in the family vault of his generous friend, William Snell, Esq. His last will made a handsome provision for his relatives and domestics; a bequest of one hundred pounds to the fund for the widows of dissenting ministers; a donation to the poor of Walthamstow parish; and a pecuniary legacy to every member of the family of his old and valued patron. There was one clause in it which required his trustees to burn all his manuscripts. There perished in the flames a second volume "On the Demonology of the Ancients," "A Dissertation on the History of Balaam," and a second edition of his "Treatise on Miracles." The works of Mr. Farmer were—"A Discourse on the suppression of the Rebellion;" "An inquiry into the nature and design of Christ's temptation in the wilderness," showing that the whole was a divine vision; "An Essay on the Demoniacs of the New Testament;" "The general prevalence of the worship of human spirits in the ancient heathen nations."—J. L. A.

FARMER, JOHN, a learned English musician of the Elizabethan era. The dates of his birth and decease are unknown. In 1591 he published a treatise entitled "Divers and sundrie waies of two Parts in one, to the number of fourtie, upon one playn Song; sometimes placing the Ground above, and the Parts benethe, and otherwise the Ground benethe, and the Parts above," &c. It is dedicated to the earl of Oxford. In 1599 he dedicated to the same nobleman, "The first sett of English Madrigals, to four voices;" in the preface to which he professes to have "fully linked his music to number, as each gives to the other its true effect, which is to move delight; a virtue, so singular in the Italians, as under that ensign only they hazard their honour." This assertion is so far from being true, that there appears, says Burney, "more false accent in Farmer's songs than in those of any of his contemporaries."—E. F. R.

FARMER, RICHARD, D.D., chiefly noted as the author of a curious dissertation on the learning of Shakspeare, was born on the 28th of August, 1735, at Leicester, where his father was a considerable maltster. Educated at the free grammar-school of his native town, he proceeded at eighteen to Cambridge, with a good reputation both as-regarded intellect and disposition, and was entered a pensioner at Emmanuel college. In his academic career he had fair success, but was distinguished by his proficiency in the classics and belles-lettres, rather than in theology and mathematics. A man of a careless, jovial, jocular disposition, he nevertheless took orders, became classical tutor of his college, and even, in 1765, was appointed junior proctor of the university. In the May of the following year he issued proposals for a history of his native Leicester, with which he made considerable way, but which was finally abandoned by him. His labours, however, were not altogether lost, for he presented the plates and some of the materials to John Nichols, the printer and antiquary, by whom they were turned to account in that industrious compiler's well-known history of Leicestershire. Farmer was a man of one book, and that one was published in the year which followed the first circulation of his Leicester-proposals. In 1766 appeared his "Essay on the learning of Shakspeare, addressed to Joseph Purdock, Esq.," a thin octavo, which contained a promise never kept, that its

author would return to the subject. The effect produced by the essay was decided; it reached a second edition (considerably enlarged) in 1767, a third in 1789, and has been reprinted in Stevens', Reed's, and Harris' edition of Shakspeare. Little read now, perhaps, Farmer's essay seems, from the references occasionally made to it, somewhat misunderstood. The ordinary notion respecting it appears to be, that Farmer was a self-sufficient scholar, who amused himself with a demonstration of Shakspeare's ignorance of the classics. His essay, however, was provoked, by the efforts of contemporary pedants to discover in Shakspeare continual and recondite allusions to the Greek and Roman writers, and to prove him, in spite of Ben Jonson's celebrated dictum, a profound classical scholar. Out of no disrespect to Shakspeare, whom he cordially admired, but with a great contempt for the laborious trifling of some of his commentators, Farmer good-naturedly, but irrefragably showed, that Shakspeare's knowledge of the classics was in every case a second-hand one, and that most of the expressions and allusions which he was alleged to have borrowed from the Greek and Roman writers, were rife in the published English works of his contemporaries. Farmer's knowledge of the Elizabethan literature was, for those days, immense; and he did great, though indirect service to the study of Shakspeare's text, by indicating the works of the Elizabethan prose-writers and dramatists as much the best source for elucidating the obscurities of his plays. Two years after the publication of the essay, its author was nominated one of the preachers at Whitehall, which necessitated an annual residence for several months in the metropolis; and this gave him facilities for the purchase of old books, especially old English poems and plays, in which he accumulated a unique collection. In 1775 he was appointed master of his college, a post which he retained until his death, and in which he distinguished himself both by his steady adherence to tory principles, and by his successful zeal for local improvements, in the way of lighting and paving the town of Cambridge. He served in his turn the office of vice-chancellor, and was in 1778 appointed principal librarian of the university. After receiving some minor ecclesiastical preferments, he was made, at the instance of Lord North, a prebendary of Canterbury, in the streets of which city he was seen by a writer in the supplement to the old edition of the Encyclopedia Britannica, on his way to pay his respects to the archbishop, "dressed in stockings of unbleached thread, brown breeches, and a wig not worth a shilling." After several years, Mr. Pitt bestowed on him a canon-residentiaryship of St. Paul's, which restored him to the metropolis for several months in the year. In that position, it is worth recording, he laboured energetically and successfully to effect the introduction of sculpture into St. Paul's—the statue of Howard the philanthropist being the first of the kind admitted into it. Between London and Cambridge, Dr. Farmer led for the rest of his days a pleasant, convivial, book-buying, and book-reading life, declining a bishopric twice offered him. "One that enjoyed," he said himself, "the theatre and the Queen's Head in the evening, would have made but an indifferent bishop." He died at Emmanuel college on the 8th of September, 1797, and was buried in its chapel. The sale of his library, which was supposed to have cost him less than £500, realized upwards of £2000. Dr. Parr has chanted his praises in stately prose. An interesting account of Dr. Farmer, by one who knew him personally, will be found, as already noted, in the Encyclopedia Britannica, and another in Nichol's Literary Anecdotes of the eighteenth century.—F. E.

FARMER, THOMAS, an excellent musician, and particularly successful in the composition of songs. He was originally one of the "waits" of London; and having attained some reputation as a composer for the theatre, he was admitted to the degree of bachelor in music at the university of Cambridge in 1684. Many of his songs are contained in the Theatre of Musick, and the Treasury of Musick; and he was the composer of two collections of airs, the one printed in 1686, entitled "A Consort of Musick, in four parts;" and the other in 1690, entitled "A second Consort of Musick." He died at an early age, before the year 1695; and the estimation in which he was held by his contemporaries may be judged by the elegy which was written upon his death by Nahum Tate, the poet-laureate, and set to music by Henry Purcell. This flattering tribute to departed genius is printed in the Orpheus Britannicus.—E. F. R.

FARNABIE, THOMAS, according to Anthony Wood, "the

most noted schoolmaster of his time," born about the year 1575, was the son of a carpenter of London, but grandson of a mayor of Truro, and led an adventurous life before he reached the pedagogic eminence ascribed to him. We find him entered at Merton college, Oxfordshire, in 1590, "a youth of great hope," but also, it is added, "very wild." He quitted the university abruptly, went into Spain, and entered a jesuits' college; but growing tired of its discipline, sailed with Sir Francis Drake and Sir John Hawkins in their last voyage of 1595, and was "in some esteem with the former." After this he became a military adventurer in the Low Countries, and returned to England in great poverty, wandering about the western counties, sometimes teaching children their alphabet, until at last he settled down for a time at Martock in Somersetshire, as master of its grammar-school. One of his successors there, in 1646, found grey-headed men who had been taught by him, still excellent grammarians. His fortunes mending at Martock, he repaired to London, and opened a school in Goldsmith's Abbey (or Rents), Cripplegate, where, in course of time, he joined two or three gardens and houses together, and kept a flourishing boarding and day school, out of which, according to Wood, "more churchmen and statesmen issued than from any school taught by one man in England." From London he migrated to Sevenoaks in Kent, where he was as prosperous a schoolmaster as before, and became a landed proprietor. Prince Henry, King James' scholarly and soldierly son, smiled upon his contributions to educational literature, and Charles I. ordered him to write a Latin grammar for uniform use in schools. When the great rebellion broke out, Farnabe was a royalist, and was heard to say—"It is better to have one king than five hundred." He fell into disgrace with the dominant party, was sent to Newgate, and very nearly banished to America; and, after a long imprisonment, died on the 12th of June, 1647. His epitaph in Sevenoaks church commemorates both his learning and his loyalty. Farnabe's works were chiefly notes to Classics, Juvenal, Martial, Virgil, Terence, Ovid, &c. They were long thought highly of, and Bayle has praised them as of great use to young beginners.—F. E.

FARNBOROUGH, CHARLES LONG, Lord, was born in 1761, and was the son of Beeston Long, a wealthy West Indian merchant. He entered parliament as member for Rye in 1789, and afterwards sat for Midhurst, Haslemere, and Wendover. In 1805 he was appointed secretary of state for Ireland. He was on terms of great friendship with Pitt, and held office under him. He was postmaster-general for some years; and when he resigned that office in 1826, he was raised to the peerage as Baron Farnborough. His lordship was a great patron of the fine arts; and George IV. not only made a personal friend of him, but consulted his judgment on all matters relative to the improvement of the royal palaces, and the selection of paintings and sculpture. He died in the year 1838.—W. H. P. G.

FARNESE, House of, a noble Italian family, originally belonging to the district of Orvieto in the Papal States. They were raised to princely rank in the sixteenth century by Pope Paul III. (formerly Cardinal Alessandro Farnese). Through the love which he bore to his son, **PIER LUIGI**—a partiality which made the pontiff blind to the infamous conduct which disgraced the latter—he moved heaven and earth to procure him a throne. Having failed to obtain for him from Charles V. the duchy of Milan, he gave up to him Parma and Piacenza, bestowing upon him the title of duke. Pier Luigi, whose profligacy while he was Gonfaloniere Della Chiesa in the papal dominions, had already brought shame and desolation on the provinces committed to his care, inflicted on his new subjects every injury which tyranny can contrive. At last a conspiracy of the principal citizens of Parma, fostered by Ferdinando Gonzaga, Lieutenant of Charles V. at Milan, put a violent end to his life and crimes in September, 1547.—**OTTAVIO**, his son, was prevented from immediately succeeding to the government of the duchy, by the policy of Paul III., who thought it safer for the preservation of Parma and Piacenza to take matters into his own hands, and to oppose his authority to the imperial claims on those provinces. Pope Julius III., however, granted the duchy to Ottavio, who besides contrived to have his power recognized by Philip II. of Spain, in 1556. The services rendered by his wife, Marguerite of Austria, and by his son, Alessandro, to the Spanish monarchy in the Netherlands, confirmed the alliance between him and Philip. He governed mildly and beneficially till his death in 1586.—**ALESSANDRO**, his eldest son, had left his native country at a very early age

in pursuit of military glory. He first distinguished himself at the battle of Lepanto in 1565. Then, in 1571, he was sent by Philip II. to the Netherlands, where the victory at Gemblours over the insurgents was owing entirely to his exertions, though he was but second in command. At the death of John of Austria he was made governor of that country, and when the United Provinces implored the help of France, he showed himself a master in the art of war by worsting, in three successive campaigns (1581-2-3), the duke of Anjou and the French. All the Belgian fortresses surrendered to the Italian general. He carried on the war in France against Henry IV., and in the Netherlands against the celebrated Maurice of Nassau, and died of a severe wound received at Condebec in 1592, having never once revisited his native country. He offers one of the many examples of celebrated generals through whom enslaved Italy gave the support of individual genius and energy to the cause of her foreign oppressors.—**RANUCCIO I.**, his son, succeeded him at Parma. Though brave as a soldier, he was yet imbued with all the gloom and the despotic views of the Spanish theory of government, and proved a curse to his subjects. Through a mere suspicion of conspiracy, he instituted a political process against the first families of the duchy and their friends, and procured the total ruin of many of them. He reigned from 1592 to 1622.—**EDOARDO**, his second son by Margherita Aldobrandini, succeeded to the dukedom. Through an excess of vanity and ambition for warlike enterprises, this prince involved his subjects in useless wars; first by taking up the cause of France against Spain, for the succession of Mantua, and afterwards by quarrelling, on account of money obligations, with Pope Urban VIII. He died in 1646, and was succeeded by his son, **RANUCCIO II.**, who proved as bad a ruler as his father. One Godefroy—a French teacher of languages—who was raised by him to the office of prime minister, brought disgrace upon him by causing the bishop of Castro—an enemy to the duke—to be assassinated. The consequence of this crime was a war with Pope Innocent X., in which the duke was defeated, and the beheading of Godefroy by order of his master. Ranuccio had three sons, of whom **ODOARDO**, the eldest, died a year before his father, in 1693, leaving a daughter, Elisabetta Farnese (see **ELIZABETH FARNESE**), who was subsequently married to Philip V. of Spain. The other two sons, **FRANCESCO** and **ANTONIO**, held successively the reins of government, and both died without offspring—the former in 1727, the latter in 1731. With them the Farnese family became extinct. During their rule, the foreign powers which were fighting in Italy for the Spanish succession treated them as vassals, and the last duke was doomed to be a helpless witness of the disposal of his states to the Bourbons of Spain, in consequence of their connection with Elisabetta Farnese.—A. S., O.

FARNEWORTH, ELLIS, a distinguished translator, was born at Bonteshall, Derbyshire, of which his father was rector. He was educated at Chesterfield school, Eton, and at Jesus college, Cambridge. In 1762 he was presented to the rectory of Carsington, Derbyshire, but died in the following year. He translated Leti's Life of Pope Sixtus V.; Davila's History of France; Machiavelli on the Art of War; and Fleury's History of the Israelites.—J. L. A.

FARQUHAR, GEORGE, a dramatic writer of great celebrity, was born in the city of Londonderry in the year 1678. His father belonged to a family of consideration in the north of Ireland, and was rector of the parish of Lessan in the county of Tyrone. George was one of seven children; and the rector's means being but small, the lad, after an education in his native town, entered Trinity college, Dublin, in the humble rank of a sizar on the 17th July, 1694. His course was not a creditable one, so far as it went. A thesis having been given to him on the miracle of Christ's walking on the water, he treated it *ex tempore*, and with such unbecoming levity that it led to his expulsion. His inclinations, as well as his poverty, led him to attempt the stage, and he joined the company of Joseph Ashbury, then the manager of the Smock-Alley theatre in Dublin, at the moderate salary of twenty shillings a week. He made his debut as Othello, and was not altogether unsuccessful, having many qualities to make a tolerable actor. Here he played for two years, and might have gone to his grave with the character of respectable mediocrity as an actor, and a fame that would scarcely have outlived his own generation, had not an accident occurred to change his course of life from the actor to the writer of dramas. He was performing *Guyomar* in Dryden's drama of

the Indian Emperor, and using a real sword instead of a stage foil, he wounded Price, the actor who represented *Vasques*, so severely as to endanger his life. The shock of this mishap affected Farquhar so deeply that he abandoned the stage for ever. He was now only eighteen years old, and Wilks the actor, who had been his firm friend, having obtained an engagement in London, Farquhar accompanied him thither in 1696, and was induced to commence writing for the stage. Meantime he obtained the patronage of the earl of Orrery, who gave him a lieutenancy in his own regiment, which he held for several years. In 1698 Farquhar for the first time appeared as an author. His comedy of "Love and a Bottle" was played at Drury Lane with considerable success. This was followed in 1700 by "The Constant Couple," which was more fortunate still, being played for fifty-three nights in London and twenty-three in Dublin. Its success was enhanced by the inimitable acting of Wilks in the character of *Harry Wildair*, which was written for him. This same year Farquhar went to Holland with his regiment, and after seeing some service there, returned with William to England. The year following he brought out the sequel to "The Constant Couple" in the comedy of "Sir Harry Wildair," and its success was scarcely less than the former. Then followed a miscellany of poems and essays; succeeded in 1703 by "The Inconstant." About this time it was that a lady fell in love with Farquhar, and in order to obtain her wishes passed herself as a rich heiress. The poor playwright was undecieved only after he had made her his wife; yet he had the generosity never to utter a word of reproach, and made her an indulgent husband. Farquhar revisited Dublin in 1704; and having failed in obtaining a subscription to publish his works, he was reduced to so low an ebb that, with the permission of the duke of Ormond (being still in the army), he played *Sir Harry Wildair* in his own comedy at a benefit representation, and realized one hundred pounds. Next in order followed "The Stage Coach;" "The Twin Rivals;" and "The Recruiting Officer," a sprightly comedy, which had a deservedly great success. Meantime, the author, though advancing in celebrity, was retrograding in fortune. The cares of a family were now added to his difficulties, and in an evil hour he was induced to sell his commission to supply his present necessities, a false patron having promised him preferment in another quarter. The promise was never kept, and Farquhar found himself little better than a beggar. Disappointment and poverty preyed on his mind and hurried him towards a premature grave; and yet in this state, confined as an invalid to his chair, he produced "The Beaux Stratagem," the best of his plays, and, as Hazlitt justly observes, "as a whole infinitely lively, bustling, and full of point and interest." This play, like "The Inconstant," still holds its ground upon the stage. "Its plot," says Leigh Hunt, "is new, simple, and interesting; the characters various, without confusing it; the dialogue sprightly and characteristic; the moral bold, healthy, admirable, and doubly needed in those times in which sottishness was a fashion." But while the theatre was still echoing the laughter at his wit, and the world commending him with unprofitable plaudits, poor Farquhar was called away by the summons of death "as if from a pleasant party, and left the house ringing with his jest." He died in April, 1707, and is supposed to have been buried in St. Martin's-in-the-Fields. The last note he wrote from his death-bed to his friend Wilks, is all the more touching from its affected gaiety,—"Dear Bob, I have not anything to leave thee to perpetuate my memory, but two helpless girls. Look upon them sometimes, and think of him that was to the last moment of his life, thine, GEORGE FARQUHAR." Undoubtedly, Farquhar holds a high place in the dramatists of his day, and it is no mean praise that by many he was considered at least the equal of Congreve. Had he lived longer and been able to mix more with the higher circles of society, it is probable that his plays would have more embellishments and a higher tone; they are obnoxious to the censure of being licentious, but that was the fault of his age, more than of himself. Leigh Hunt's appreciation of Farquhar is in the main correct—"He has humour, character, and invention, added to an unaffected gaiety and spirit of enjoyment which overflows and sparkles in all he does. He makes us laugh oftener from pleasure than from malice. His incidents succeed one another with rapidity, but without premeditation; his wit is easy and spontaneous; his style animated, unembarrassed, and flowing; his characters full of life and spirit, and never overstrained so as to 'o'erstep the

modesty of nature,' though they sometimes, from haste and carelessness, seem left in a crude unfinished state. There is a constant ebullition of gay, laughing invention, cordial good humour, and fine animal spirits in his writings." In a sketch called "The Picture," addressed to a lady, Farquhar has drawn himself with a dash of melancholy humour. "My outside is neither better nor worse than my Creator made it; and the piece being drawn by so great an artist, it were presumptuous to say there are many strokes amiss. I have a body qualified to answer all the ends of its creation, and that is sufficient. As to my mind, which in most men has as many changes as their body, so in me, it is generally dressed, like my person, in black. Melancholy is its everyday apparel; and it has hitherto found few holy-days to make it change its clothes. In short, my constitution is very splenetic and very amorous, both of which I endeavour to hide; and my reason is so vigilant in restraining those two feelings, that I am taken for an easy-natured man by my own sex, and an ill-natured clown by yours."—J. F. W.

FARQUHARSON, REV. JAMES, LL.D., F.R.S., was born in 1781. After graduating at King's college, Aberdeen, in 1799, he was appointed parochial teacher of Alford, and in 1812 minister of that parish. In 1831 he published an essay on the form of Noah's ark, and an exposition of the scriptural Leviathan and Behemoth. Seven years later he gave a new illustration of Daniel's last vision. He contributed extensively to the Philosophical Transactions of the Royal Society of London upon the Aurora Borealis; the course of currents, and their influence upon vegetation; the nature and localities of hoar-frost; the formation of ice beneath running water, &c. These contributions secured for him many merited honours, and the friendship of the most eminent savans of his day. His acquirements were alike varied and accurate. He died on 3rd December, 1843, aged sixty-two years.—J. L. A.

FARR, SAMUEL, M.D., an English physician, was born in 1741, and died at Taunton, March 11, 1795. He was educated at Warrington, and pursued his professional studies at Edinburgh and Leyden, where he took his degree. To professional acquirements of a high order, he added a respectable acquaintance with general literature and science. He wrote "The Elements of Medical Jurisprudence," and other works.—J. S., G.

* FARR, WILLIAM, a distinguished statistic and writer on public health, was born at Kealey in Shropshire on the 30th of November, 1809. He was educated for the medical profession, and after studying in Paris and London, commenced practice in London. He became, however, deeply impressed with the fact that the prevention of disease was more important for the community than the cure of it, and devoted himself to the study of the causes of disease and their removal. He wrote the article, "Vital Statistics," in M'Culloch's Statistics of the British Empire, and has since contributed various papers on this subject to medical and other journals. The most important of these are his "Statistics of Insanity," "Statistical Nosology," "Cholera in England," and his reports published by the registrar-general. In 1838 he obtained an appointment in the general register office, and is now second registrar-general and superintendent of the statistical department in that office. He has published elaborate reports on the "Finance of Life Assurance;" on the "Income Tax;" and on the "Public Health." He was appointed one of the assistant-commissioners to the registrar-general in taking the census of Great Britain in 1857. He has received the degree of M.D. from New York, and is a fellow of the Royal Society. To no one man is greater credit due for the great sanitary movement now going on than to Dr. Farr, who, by the "remorseless logic" of figures, has demonstrated not only the amount of life that is lost by ignorance and neglect, but how much life may be saved by a proper application of the well-known laws of health and disease.—E. L.

FARRANT, RICHARD, an English musician of great celebrity, was a gentleman of the chapel royal in 1564, and subsequently became master of the choristers of St. George's chapel, Windsor, with an allowance of £81. 6s. 8d. per annum for their diet and teaching. He was also organist, and one of the clerks of the same chapel. Upon accepting these appointments at Windsor, he resigned his office at St. James', but was recalled to it in 1569, and held it till 1580, when Anthony Todd became his successor. His other places he retained till the time of his death, which is supposed to have occurred in 1585; Nathaniel Giles, then a bachelor in music, having been

sworn into both of them in the month of October in that year. Dr. Boyce has, in his first volume of Cathedral Music, published a complete service by Farrant in G Minor; a very fine composition, and certainly superior to that of his contemporary Tallis, though the latter has generally engrossed all the praise bestowed on competitors of this class and age. Boyce very justly mentions the works of Farrant as "peculiarly solemn, and adapted for the purpose of the church," an opinion repeated by Sir John Hawkins; but Dr. Burney finds them, though "grave and solemn," somewhat "dry and uninteresting." The fact is, that this historian had no feeling for our venerable church harmony; and moreover, though educated in a choir, seems to have associated nothing of a pleasurable kind with that music to which he must daily have been accustomed in his earliest years. Besides the above-mentioned, there are two full anthems by Farrant in Boyce's collection, "Call to remembrance," and "Hide not Thou thy face," the latter altered by Dean Aldrich. These still, we believe, continue to be used at Whitehall chapel on Maunday-Thursday, when the sub-almoner distributes the royal charity. Many of Farrant's services and anthems exist in MS. The beautiful little anthem, entitled—Lord, for tender mercies' sake—attributed to him, is a work of much later date, possibly of John Hilton, who died during the Commonwealth.—E. F. R.

FARRAR. See FERRAR.

FARRAR, TIMOTHY, an eminent magistrate of New Hampshire, was born at Concord, Massachusetts, in 1747, and died at the advanced age of one hundred and two years in 1849. He combined for some time the occupations of farmer and teacher, and, being a man of education and character, soon attracted the notice of his countrymen. He carried a musket a short time in the war of liberation, and was soon after made justice of the court of common pleas. In 1802 he was appointed chief justice of the supreme court, but, frightened at the long journeys he would have to make, he declined the honour. He retired from the bench in 1816, and spent the rest of his long life in rural occupations. Farrar was a most upright judge.—R. M., A.

FARREN, ELIZA, Countess of Derby, one of the few actresses whose charms and accomplishments have taken them from the stage, and made them wives and mothers of the nobility of England. Eliza Farren was born in 1759, and died in 1829. Her father was a surgeon at Cork; but proving unsuccessful in his profession he took to the stage, and dying while still young, left his family in poverty. Eliza made her first appearance in 1773; four years afterwards she played at the Haymarket, and subsequently at Covent Garden and Drury Lane. It was while conducting the private theatricals at the duke of Newcastle's residence in Privy Gardens that she first met the earl of Derby. She was married to him in 1797. She maintained a spotless character, and was received at court by George III.—R. M., A.

FARRINGTON, Mrs. See PARTIN, SARAH P.

FASCH, CARL FRIEDRICH CHRISTIAN, a musician, famous as the founder of the Berliner Singacademie, was born at Zerbst on the 18th of November, 1736, and died at Berlin on the 3rd of August, 1800. His father, Johann Friedrich, was an erudite musician, who laboured long and zealously for the advancement of his art, though, from his works being nearly unpublished, he is very little known at the present time. He was born at Buttelsdorf on the 15th of April, 1688; he sang as a boy in the chapel of the duke of Weissenfels (the dilettante who first perceived the genius of Handel). He went to Leipzig, where he was engaged in the choir of the Thomaskirche, and where he applied himself to the study of the organ and of harmony, and produced several compositions; he entered himself at the university of this city, and formed a musical society among the students. He produced some operas at Raumbourg, the merit of which interested the duchess in his favour, who gave him a pension to pay the cost of a sojourn in Italy, where he might continue his musical studies; he went afterwards to Darmstadt to receive instruction in counterpoint from Graupner and Grönwald. He held successively at Zeitz, and at the palace of Prince Morzini in Bohemia, the office of organist, and in 1722 was appointed kapell-meister to the prince of Anhalt Zerbst, which engagement he held till his death in 1759. Carl Fasch suffered from an extremely delicate constitution, in consideration of which he was not set to any study; but he applied himself undirected to the practice of the harpsichord, and made some successful attempts at composition. His strong inclination being observed, his father

no longer delayed to give him regular instruction. In 1756 he was engaged as chamber musician and clavicinist to Frederick the Great, when his duty was, in alternate months with C. P. E. Bach, to be in constant attendance on the monarch, in order to play to him, and to accompany his flute solos. This appointment called him to Berlin, where he remained for the rest of his life. The great expenses of the Seven Years' war compelled the king to retrench his domestic establishment; and Fasch, thus thrown out of his engagement, had no resource but to give lessons for his livelihood. Such was his want of self-reliance at this time, and such his superstitious feeling, that he made it a practice to task himself every morning with an arithmetical problem, his success in which he regarded as an omen of whether or not he was in a fit state for musical composition. If his sum proved correct, he wrote some piece as a point of duty; but if it had one false figure, he applied himself to other occupations. Fasch for a time neglected his art, and devoted himself to the fabrication of models for military and nautical instruments for the purposes of the war. In 1774 he was appointed accompanist on the pianoforte at the opera; and he held this engagement for two years, until Reichardt, who had resigned this office when he started on his travels, returned to resume it. Reichardt brought with him the score of a mass for sixteen voices by Orazio Benevoli, the complicated contrivances of which so interested Fasch, that he wrote one in imitation of it. This differs widely in the style of its counterpoint and modulations from the monotony of its prototype; it is the most esteemed of its author's productions. He was much disappointed in being unable to meet with a choir that could sing his composition; so, in 1789, he began to assemble parties at his house for the practice of choral singing; and these meetings produced such good results, that in three years he was able to establish the singing academy of Berlin, which still continues its effective operations, and has been the model for similar schools in almost every town where the German language is spoken. On the death of the founder of this now universally-celebrated institution, his pupil, Zelter, the friend of Göthe, and the teacher of Mendelssohn, succeeded him in its direction, and completed the original design in all its details. In 1792 Fasch produced "Vasco di Gama," an opera, which proved his incompetency to this class of writing. He was far more successful in his compositions for the church; but his reputation mainly rests on his planning of the academy, which is his enduring monument.—G. A. M.

FASTOLF, SIR JOHN, an English general, who gained a great reputation for valour and military skill in the French wars. He was descended of an ancient Norfolk family, and was born about 1377. He was a ward of the famous John, duke of Bedford, regent of France, and served under Thomas of Lancaster, afterwards duke of Clarence, who was lord-lieutenant of Ireland. There, in 1408, he married a rich young widow, Milicent Lady Castlecob, whose first husband, Sir Stephen Scrope, had been deputy to the lord-lieutenant. Soon after his marriage, Fastolf was appointed to a command under the English regency in France, and, according to Caxton, "exercised the warres in the royaume of France and other countries, by forty yeres enduring," throughout the reigns of Henry IV., V., and VI. In 1415, on the capture of Harfleur by Henry V., Fastolf was appointed lieutenant of that important town, in conjunction with the duke of Dorset, the king's uncle. He fought with great distinction at the battle of Agincourt, in which he is said to have been wounded, and was rewarded for his bravery on that occasion by a grant of lands in Normandy. In the same year he defeated a strong body of the French near Harfleur, and shortly after successfully defended that town against a vigorous assault of the constable of France. He subsequently took part in the capture of Caen, Falaise, and various other towns and fortresses, and for his eminent services at the great siege of Rouen in 1417, was made governor of Conde Noveau, and shortly after received the honour of knighthood, along with an estate near Harfleur. In 1423 he was appointed lieutenant for the king and regent in Normandy, and governor of the counties of Anjou and Maine. In 1425 he besieged and took several towns and fortresses; and for these important services he was elected, with special honours, knight-companion of the order of the garter. In the following year he was superseded in the government of Anjou and Maine by Lord Talbot—an unfortunate step, for it laid the foundation of a jealousy between these two great captains, which was never completely removed. In 1428 Sir John was commissioned to

escort a convoy of provisions to the English army, which was at that time besieging Orleans. He was attacked on the road by a powerful force of French and Scots, whom he completely defeated after a fierce struggle, and brought his convoy in safety to the English camp. This celebrated conflict was called the Battle of Herrings, because herrings, with other salted fish, formed a principal part of the provisions which Sir John was escorting. A few months later, however, the English were defeated at Patay by the famous Joan of Arc; Talbot and many other noble captains were taken prisoners, and Fastolf, finding his men utterly dispirited and panic-stricken, turned and retreated without fighting. It is said that the regent was so enraged at this behaviour, that he deprived Sir John of the order of the garter; but he succeeded in convincing the duke that he had conducted himself with prudence and propriety, and the honour was soon after restored to him. In 1430 Fastolf was appointed lieutenant of Caen, and two years later was nominated ambassador to negotiate a peace with France. He was a second time selected to discharge this office in 1435, and on the death of the regent in the same year, was appointed one of his executors. During the next four years he attended to the duties of his office in Normandy, and at length, in 1440, he returned home laden with years and honours. He was as remarkable for his hospitality and generosity, as he had been distinguished for his valour and skill. He bequeathed a considerable legacy to the university of Cambridge for the erection of schools of philosophy and law, and was also a liberal benefactor to Magdalen college, Oxford, which had been recently founded by his friend, William Wainfleet. He died in 1459, when he was upwards of eighty years of age. His memory was long cherished as one of "the stout old captains that did fight in France."—J. T.

FATIMAH, the daughter of Mahomet by his wife Khadijah, was born at Mecca in 606, and died in 632. She was married to her father's cousin, Ali, one of her father's most devoted followers, in the fifteenth year of her age, and bore him Al-hasan, Al-huseyn, and Mohasan. She was tenderly loved by her husband, and was his only wife. Fatimah was one of Mahomet's four perfect women. The Egyptian khalfis, who were called after her Fatimites, claimed to be descended from her; and even at the present time, the seyyids and sherifs, the only hereditary nobility existing amongst the Mussulmans, pride themselves in deducing their origin from Mahomet's illustrious daughter.—R. M., A.

FATIMITES. See **ALMADHIR**.

FATIO. See **FACCIO**.

FATTORE LL. See **PENNI**.

FAUCHE-BOREL, LOUIS, born at Neufchatel in Switzerland, 12th April, 1762. When the Revolution broke out in France, Fauche-Borel resolved upon devoting himself to the royal cause. This was the more extraordinary, as his family, originally noble, had suffered persecution at the hands of the Bourbons. His ancestors at the revocation of the edict of Nantes took refuge in Switzerland, where Fauche-Borel was a bookseller in good circumstances. In 1795 he undertook the perilous mission of bearing proposals from the Prince of Condé to General Pichegru, then at Altkirch, the head-quarters of the republican army, and, as it is believed, succeeded in winning over the conqueror of Holland to the royal cause. The directory got some inkling of his designs, and on the 21st of November, 1795, he was arrested at Strasbourg; but as no proofs were forthcoming, he was liberated. He continued to be actively engaged in secret negotiations between the royalists and members of the government of the directory, whose objects, never very clear, became utterly deranged by the *coup d'état* of the 18th Brumaire, which threw the government into the hands of Bonaparte. Fauche-Borel removed to London, where he set up a French book-shop; but the royalists once more induced him to undertake a mission to Paris, where he was seized and sent a prisoner to the Temple. Having undergone several examinations with inflexible courage, he was, after several months' detention, liberated at the request of the Prussian ambassador, and allowed to go to Berlin. Here he gave warning to the king as to the designs of Bonaparte, and his proceedings coming to the ear of the latter, it was thought prudent to send Fauche-Borel once more to London, and he became a great favourite with Louis XVIII., then residing at Hartwell. Before the battle of Waterloo, this indefatigable agent, having spent some time in Paris baffling the police, contrived to leave with valuable information, which he carried to his sovereign.

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At the restoration, he published an account of his exertions in the cause of the monarchy, which was widely read, but which elicited no mark of favour from the Bourbons. Overwhelmed with debt, he returned to London and obtained from George IV. a small pension. But the neglect shown him by the Bourbons preyed upon his mind, and he again sought, by a residence in Paris and the publication of further "Memoirs," to evoke their gratitude. He was unsuccessful, and, returning to his birthplace, committed suicide, September 7, 1829.—J. F. C.

FAUCHER, CÉSAR and CONSTANTIN, French generals, were born at La Réole in 1759, and died at Bordeaux in 1815. They were twins, and bore so perfect a likeness to each other, not only in outward appearance, but also in their manners and tastes, that even their parents had sometimes difficulty in distinguishing them. Nor were they less similar in their career and fate. After receiving a most careful education they entered the army at the age of fifteen, and passed unnoticed, except for the peculiarity we have mentioned, till 1789. In that year they went to Paris, and being amongst those who desired a wise and moderate reform in the government, attached themselves to Necker, Bailly, and Mirabeau. Two years afterwards César was appointed president of the district of La Réole and commander of the national guard of the Gironde, while his brother was placed at the head of the municipality of the same district. In the war of La Vendée, which broke out soon after, they fought side by side for the national cause, and gave many proofs of that intense brotherly affection which characterized them through life. They were both promoted to the command of a brigade, but being by birth children of the Gironde, the terrible jealousy of the time fixed upon them the suspicion of sympathizing with the illustrious federalists of the Assembly. They were accordingly brought to trial, and being condemned to death, were actually mounting the scaffold, when Lequinio, the representative of the people, suspended the execution and procured a revision of the trial, which happily issued in their acquittal and liberation. Retiring from government service they now engaged in trade, and only reappeared in political life in 1815. Induced by the promises of Napoleon, who knew well their worth, the two brothers again held important places in their native district. They were also enrolled in the legion of honour, and subsequently sent as major-generals to the army of the eastern Pyrenees. But the Hundred Days soon expired; the second restoration was proclaimed, and the occupation of the devoted brothers was gone. A slight incident, in which they were no way concerned, led to their being accused as enemies to the new government. It was in vain that they pleaded their entire innocence. The trial came on; they could not procure an advocate to undertake their cause, and accordingly appeared defenceless. Summarily condemned to death, they heard their sentence with perfect equanimity, and were shortly afterwards led out to the place of execution, where a discharge of musketry put a period to their mortal life.—R. M., A.

FAUCHER, LEON, a French politician and politico-economical writer, was born at Limoges in 1803, and was educated, under the pressure of poverty, at the college of Toulouse. Repairing to Paris, and procuring employment as a tutor and usher, he soon evinced his bias for economical discussion, and in 1828 was in the habit of controverting the dogmas of the Saint Simonians at their own meetings. The revolution of 1830 found him engrossed with literature and scholarly pursuits; but obeying its impulse, he became a journalist, contributing to *Le Temps*, and founding an unsuccessful weekly journal, the *Bien Public*. Faucher was an advanced liberal, but not a republican; and he became by degrees a prominent journalist, of what was called the Dynastic Left. Called in 1833 to the management of the *Constitutionnel*, he afterwards conducted, until 1839, the *Courier Français*. His habit, then an uncommon one, of signing his articles with his name, procured him a reputation; and thus, firm but moderate in his opinions, he was consulted and listened to by the Thiers ministry of 1840. In 1836 he had made his *début* in the *Revue des Deux Mondes* as a writer on social and economical topics, and on these he grew to be considered a leading authority, uniting, as he did, prudence and discretion with his zeal for progress. He took an active part in the proceedings of the French Free Trade Association, founded on the model of the English anti-corn law league; but quitted it when its policy appeared to him incautiously uncompromising and thorough-going. Paying a visit to England, mainly to study its popular and industrial

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life, he began in the *Revue des Deux Mondes* for October, 1843, a remarkable series of papers, sketching and philosophizing what he saw. These articles, afterwards collected and republished, with the title "*Études sur l'Angleterre*," reached a second edition in France, but scarcely excited on this side the Channel the attention which they deserved. In 1846 he entered the chamber of deputies as member for the manufacturing town of Reims, and figured as an orator on the currency question, and as an advocate of electoral but constitutional reform. Sent by the department of the Marne to the new assembly called into existence by the revolution of 1848, Faucher threw himself into vigorous opposition to the financial schemes of the provisional government, and to each and every attempt to embody in legislation anything like socialist principles. His rigid, austere, and uncompromising character, added to his industrial and financial knowledge, seem to have attracted the present emperor of the French, and he became minister of public works in the first administration of the then prince-president. He was afterwards minister of the interior, in which capacity his firmness and anti-revolutionary zeal provoked the resentment of the extreme republican party. But Faucher's principles did not change with his elevation; and when Louis Napoleon, in his turn, resolved to appeal to universal suffrage, Faucher resigned, and though named a member of the consultative commission, after the *coup d'état*, he refused to enter it. After this he was attacked by a disease of the throat, and was ordered by his physicians to spend the winter of 1854-55 in Italy. He died on his way thither at Marseilles, of typhus fever, on the 14th December, 1854. Faucher's writings are lucid and logical, and he deserves to be remembered as one of the small but indefatigable band of thinkers, who paved the way for the triumph of free-trade principles in France. The best of his miscellaneous writings were published at Paris in 1856, as "*Mélanges d'Economie politique et de finances*." A portion of his "*Études sur l'Angleterre*" appeared in English in 1844—"Manchester in 1844, its present condition and future prospects, translated from the French, by a member of the Manchester Athenæum." Mr. Thompson Hankey has also published a translation of his "*Remarks on the production of the precious Metals, and on the demonetization of Gold in several countries in Europe*," London, 1852.—F. E.

FAUCHET, CLAUDE, was born in 1530, and died in 1601. He was président de la cour des monnaies de Paris. He was patronized by the cardinal de Tournon, who sent him on some mission to the king during the siege of Siena in 1555. This led to his being received into the royal favour. He published several books on mediæval antiquities. A tract of his on the Gallic liberties is said to contain some facts not elsewhere recorded. A story is told of his going to St. Germain to present one of his works to Henry IV. He found him giving orders to a sculptor for a statue of Neptune. Henry was amused at the strange figure of the president suddenly appearing before him with his white beard. "See Neptune himself!" said he to the sculptor, who did what he could to fix the figure for ever in stone. The president reproached the king in verse. Henry soothed him by a pension of six hundred crowns, and the title of historiographer of France. Fauchet's works have been collected in a quarto volume, Paris, 1610.—J. A., D.

FAUCHET, CLAUDE, a prominent revolutionist, was born in 1744. After completing a brilliant academical career, he entered the society of priests of St. Roch, Paris. When he was barely thirty, he pronounced a panegyric on St. Louis at the Academy, and in after life seems to have been always ready when an eulogy or funeral oration was required. Fauchet was appointed one of the king's preachers, but soon gave offence to the court by his evident sympathy with the new political doctrines. He became a zealous abettor of the Revolution, and led the people, sword in hand, to the assault on the bastille. He took part in the new modelling of the church, wrote discourses on liberty, edited newspapers, became constitutional bishop of Calvados, and sat in the legislative assembly. At length, perceiving the ungovernable frenzy of the Revolution, he went over to the Girondins, and was guillotined with his new associates on the memorable 31st of October, 1793.—R. M., A.

FAUCHEUR, MICHEL LE. See LE FAUCHEUR.

FAUCONBERG. See FALCONBRIDGE.

* FAUGÈRE, ARMAND PROSPER, born in 1810. In 1835 he published a pamphlet on the life and works of Rochefoucauld,

and in 1844 an edition of the *Pensées* of Pascal. He has also published several tracts in connection with Pascal, and some pamphlets on political economy, the former of which have attracted considerable attention.—J. A., D.

FAUGUES, FAUQUES, FAGUS, or LA FAGE, a musician of the fifteenth century. That he is spoken of by different writers under the names of Vincent and Guillaume, suggests the possibility that the various orthography of his family name may include two persons; but Baini, in his account of the several compositions thus variously signed in the library of the Vatican, states his opinion that they are all by the same author. They seem to have been written during the pontificate of Nicholas V.—between 1447 and 1455. Immediately succeeding Dufay, Binchois, and John of Dunstable, this contrapuntist, with his contemporaries, links the period of these primitive composers with that of Ockeghem and Josquin Després.—G. A. M.

FAUJAS DE ST. FOND, BARTHELEMY, a celebrated French geologist and traveller. He was born at Montélimart on the 17th of May, 1741, and died at St. Fond in Dauphiny on the 18th of July, 1819. He received his early education at the jesuits' college in Lyons, and subsequently studied law at Grenoble. He, however, acquired a taste for the study of the natural sciences, and became acquainted with the celebrated Buffon, who persuaded him to take up his residence at Paris. Here he was appointed assistant-naturalist in the museum, and afterwards royal commissioner of mines. In this last capacity he visited the various countries of Europe for the purpose of studying their mining industry, and thus became extensively acquainted with their geological formations. He devoted his attention especially to the study of volcanic products. On this subject he produced many papers and works. In 1784 he published his "*Minerology of Volcanoes*;" and in 1788 an "*Essay upon the Natural History of Trap Rocks*." He was the first scientific writer who drew attention to the basaltic pillars of Fingal's Cave in the island of Staffa. Amongst other countries of Europe he visited England, and on his return to France in 1797, he gave an account of his visit and researches in a work entitled "*Travels in England, Scotland, and the Hebrides*." This work has been translated into German and English, and is still an instructive account of the districts visited. His papers on mineralogy, geology, palæontology, and the practical arts of life, are exceedingly numerous. He was the first to give an account of scientific ballooning, and published a description of the balloon of Montgolfier, with an account of hydrogen gas, and other aerostatic agencies, in a work in two volumes, in 1783-84. The government of the Republic confirmed Faujas in his appointments; and in 1797 the council of Five Hundred awarded him 25,000 francs as an indemnity for the expenses he had incurred in adding to the collection of the museum of natural history. He was appointed professor of geology in the jardin des plantes, a position which he held till 1818, a year before his death.—E. L.

FAULHABER, JOHANN, an eminent German mathematician and engineer, was born at Ulm in 1580, and died at the same town in 1635. Faulhaber, like many of the scientific men of his age, was seduced into the absurdities of astrology. He gave out in 1621 that he would produce from one grain of gold two of the same metal, and of the finest quality. But he was, in spite of such nonsense, an able mathematician, and possessed a European reputation. He was solicited by several of the continental powers to place his scientific knowledge and abilities at their service, and was often employed in constructing ramparts and fortifications. He was a very voluminous writer. Descartes paid a visit to Faulhaber in 1620, while serving as a volunteer in the French army in Germany.—R. M., A.

FAULKNER, GEORGE, a celebrated Irish printer and publisher, was the son of a respectable victualler of Dublin, where he was born in 1699. After receiving a good education he was apprenticed to Hume, a printer of that city, and commenced on his own account in partnership with James Hoey, in 1724, publishing a newspaper called the *Dublin Journal*. When Harding, Swift's printer, died, the dean sent for Faulkner, and being pleased with him, said—"You are the man I want," and thenceforth he became his friend. He then dissolved his partnership with Hoey in 1730, and his connection with Swift soon brought him into repute. We find the dean afterwards describing him "as the printer most in vogue, and a great undertaker." In 1781 he got into trouble by publishing in his journal observations reflecting upon the honour of the house of lords,

which resulted in his being brought before the house in 1733, and reprimanded upon his knees. He was not more fortunate with the house of commons two years afterwards, having printed a work which reflected on one of its members, Serjeant Bettesworth, so unenviably immortalized by Swift. He was committed to Newgate, and on obtaining his liberty, commuted the officers' fees by presenting to each a copy of his edition of Swift's works. These collisions with the legislature brought him both notoriety and popularity, and his shop became the chief resort of the literary and political characters of the day. He now undertook the printing of the *Ancient Universal History*, which he completed and published in seven volumes folio, in 1744; and as Mr. Gilbert observes, its typography and illustrations will bear honourable comparison with the productions of the contemporary English or continental presses. Faulkner now became on intimate terms with Lord Chesterfield, then viceroy of Ireland; and it is even said that he refused the offer of knighthood at his hand. Certain it is, that he was highly esteemed by that nobleman, who to the end of his life maintained a correspondence with him, entertaining him whenever he visited London, and urging him to undertake some literary work, to transmit his name to posterity, after the example of the Aldi and Stephani, especially suggesting a *Typographia Hibernica*. Faulkner accordingly projected an illustrated work, the "*Vitruvius Hibernicus*," which, it is to be regretted, was never executed. In 1772 Faulkner published an edition of Swift's works, in twenty volumes, 8vo.; and the notes of which, written by himself, form the groundwork of all subsequent commentaries, and were largely appropriated by Sir Walter Scott. He died on the 30th August, 1775. No man of his time in Ireland mixed more with men of learning, or was more unsparingly made the butt of their merriment; they used and abused him at their pleasure, and in truth his weak points were so numerous and unguarded, that they invited assault. He was vain, had a lisp, and lost one of his legs by an accident in London, replacing which by a wooden prop, he acquired the classic title of "*Δροσπίδος*," or "the wooden-footed Elzevir." Foote ridiculed him so inimitably in the character of Peter Paragraph in his comedy of "*The Orators*," that the very persons whom Faulkner had hired to hiss the play off the stage, loudly applauded the representation; actually believing that their patron was really the person who trod the boards. On one occasion, on his return from London, he visited "the Dean" in a laced coat, bag wig, and other fopperies. Swift received him as a stranger—"Pray, sir, who are you?" "George Faulkner, the printer." "You George Faulkner, the printer! why, thou art the most impudent, bare-faced impostor I ever heard of. George Faulkner is a sober, sedate citizen, and would never trick himself out in lace and other fopperies. Get about your business, and thank your stars that I do not send you to the house of correction." George disappeared, and returned in his ordinary apparel. "My good friend," said the dean, cordially taking him by the hand, "I am heartily glad to see you safe returned. Here was an impudent fellow in a laced waistcoat, who would fain have passed for you; but I soon sent him packing with a flea in his ear." To his honour it must be recorded, that Faulkner was a warm advocate for relaxation of the penal code, and, as O'Connor says, "the first protestant who stretched his hand to the prostrate catholic." Nor is it to be forgotten that he was unbounded in his hospitality, and that the best company, both in rank and intellect, were constantly to be found at his table, making merry at their host's expense in more ways than one. He attained to the dignity of alderman of his native city.—(Gilbert's *Dublin*).—J. F. W.

FAUQUES, MARIANNE AGNES DE: the precise dates of this lady's birth and death are not known. She was born at Avignon about 1720, and is known to have been living in London in 1777. She had taken the veil in a French convent in early life, through an arrangement of her parents, which she resisted. She succeeded, after ten years of suffering, in freeing herself from this imprisonment. Her family refused to receive her, and she threw herself into the arms of an Englishman of rank, who took her to London and deserted her. She found employment as governess in families of rank, and is said to have been Sir William Jones' first instructress in French. She made a precarious livelihood by writing novels and memoirs.—J. A., D.

FAUR, GUI DE. See PIBRAC.

FAURIEL, CLAUDE, born at St. Etienne in 1772; died at Paris in 1844. Fauriel's school education was at Tournon and

Lyons. In 1793 he passed into the army, and had the opportunity of making himself acquainted with the Breton language, and with some of the provincial dialects of France. Fauriel's political prejudices were in favour of a republic, and the course which the Revolution took, together with his wish to devote himself to literature, led him to give up an office which he held in the police of Paris on Bonaparte's becoming in 1802 consul for life. A review by Fauriel of madame de Stael's work on literature, introduced him to her parties. Fauriel now studied Arabic and Sanscrit, and occupied himself with poetical translations from the works of Baggesen and Manzoni. In 1824 and 1825 he published a work of great interest, "*The Songs of Modern Greece*," with a preface on the character of popular poetry, as distinguished from that which we find in what is called literature. He planned a history of the south of France, of which he executed one part, describing the south of France under its German conquerors. In 1830 a chair of foreign literature was created for him in Paris, and to the lectures delivered from that chair we owe his history of Provençal literature, and his work on Dante. He contributed largely to the *Revue des Deux Mondes*, and the *Histoire Littéraire de France*.—J. A., D.

FAUST. See FUST.

FAUST or FAUSTUS, JOHANN, said to have been born at the commencement of the sixteenth century. Weimar and Kündlingen in Suabia contend for the honour of his birth. He took the degrees of doctor of theology and of medicine at Wittenberg. In his studies, as the story goes, he passed on to the highest stages of astrology and magic, and had as his companion a demon, with whom he made the bargain of exchanging his hopes of heaven for twenty-four years of happiness on earth. His demon had the power of annihilating time and space, if not of making lovers happy, and Faustus, with his assistance, marries Helen of Troy. He shows the emperor of Germany the apparition, nay, it would seem, the corporeal and spiritual essence of Alexander the Great. At the end of the twenty-four years the devil claims and gets his own, and carries off Faustus body and soul. The story was the subject of folk-books and puppet plays in every country in Europe. The first of these, which still circulates in Germany, was early translated into English, and was the foundation of Marlowe's tragedy. Lessing and other German writers took up the subject, and in Göthe's early life he published a few scenes, which he afterwards extended into his great drama. The first part, which appeared in a complete form in 1808, concludes with a scene which leaves doubtful the issue of his engagement with the demon. After Göthe's death the second part appeared, which represents the devil as having lost his expected prize. He has not succeeded in giving Faust one moment of happiness. He, however, claims to have won the bet—for in Göthe's treatment of the subject there is a bet in heaven and another on earth, in substitution for the old contract of the legend—as Faust utters, though in a meaning different from what was intended at the time the bargain was made, the words on the utterance of which the demon's right is to become absolute. Some of the Germans have sought to identify the conjuror with the Faust or Fust for whom the invention of printing has been claimed, and a romance has been framed on the supposition that, though he is finally to escape from the demon, he is in a state of purgatorial suffering, and that his punishment is to continue till the good effected by the art of printing overcomes the intervening evil.—J. A., D.

FAUSTA CORNELIA, the daughter of Sulla the Roman dictator, was born about the year 88 B.C. She was married at an early age to C. Memmius; and being divorced, she married T. Annius Milo who killed Clodius, and was along with her husband when the murder was committed. She was a woman of profligate character, and infamous for her adulteries.—J. B. J.

FAUSTA FLAVIA MAXIMIANA, the second wife of Constantine the Great, was the daughter of Maximianus Hercules, the Roman emperor. Her father attempted to induce her to destroy Constantine, or betray him into the hands of his enemies, but she steadily resisted, and acquired great influence over her husband by her fidelity and courage. Animated by an apprehension that Crispus Cæsar—Constantine's son by a previous marriage—would supplant her own children, she made such representations as irritated the mind of Constantine, and led him to order his son to be put to death; but being afterwards convinced that Fausta had deceived him, he caused her to be shut up in a bath, heated to excess, in which she was suffocated. Attempts have been made to free Fausta from blame in the matter of Crispus,

and to charge the guilt of his son's death solely upon Constantine; but the account which we have given above is best supported. Though the statements of historians are vague, and even contradictory, there seems reason to believe that Fausta was a woman of loose character.—J. B. J.

FAUSTINA (ANNIA GALERIA), commonly called **FAUSTINA THE ELDER**, was the wife of Antoninus Pius, the Roman emperor. She died in 141, about three years after her husband's elevation to the imperial throne. Her life was marked by most disgraceful profligacy; but after her death numerous medals were struck in commemoration of her. Her memory was also in other ways highly honoured.—J. B. J.

FAUSTINA THE YOUNGER, daughter of the preceding, was married in 146 to Marcus Aurelius, the Roman emperor, and died near Mount Taurus in 175, having accompanied her husband to Syria, when he visited the east with the view of quelling some disturbances which had arisen. Like her mother, she was notoriously profligate, and was, like her, posthumously exalted to great honours.—J. B. J.

FAUSTUS (the Manichean) was born at Milevi in Numidia in the fourth century. He was a bishop among the African Manicheans, contemporary with Augustine, possessing great abilities and eloquence, and regarded as an oracle by his fellow sectaries. He wrote a book in defence of Manicheism, characterized by shrewdness and wit. It was answered by Augustine in his Thirty-three books *adversus Faustum*, written in 400, which contain pretty copious extracts from the work of Faustus.—S. D.

FAUSTUS OF RHEGIUM (*Regiensis* or *Rejensis*), was born in Bretagne at the beginning of the fifth century. After residing in the monastery of Lerins for several years, where he was educated as a monk, and of which he was abbot for a time, he became bishop of Rhegium or Riez in Provence in 454 or 455. He is best known for the leading part he took in the semipelagian disputes of his day. When Lucidus avowed the doctrine of absolute predestination, Faustus endeavoured to induce him to recant; which he did before the synod of Arles in 475. Commissioned by this synod, and one held immediately after at Lyons, Faustus composed his two books—"De Gratia Dei et humanæ mentis libero arbitrio," the best defence of semipelagianism. In 481 he was banished for writing against the Arians, by Eurich, king of the West Goths, but returned in 484, and died at a very advanced age about 493.—S. D.

FAVART, CHARLES SIMON, born at Paris in 1710; died in 1792. His father was a confectioner, and he continued the trade for a while. He found time to write verses, which obtained some distinction. In 1745 he married Mlle. M. J. Benoite Duronceray, an actress of great celebrity, who was born at Avignon in 1727. He now wrote vaudevilles, and became director of the opera-comique. The lady attracted the notice of the *maréchal de Saxe*, and her unexpected resistance to the general is recorded as a miracle of virtue. It was the time of the old régime; a *lettre de cachet* was without difficulty obtained, and the husband thrown into prison. The wife was sent from one convent to another, and treated as a prisoner of state. The lady at last sank fatigued. She had resisted heroically—

"Mais l'âme, la plus ferme, a ses jours de faiblesse,"

and another conquest was added to the general's triumphs. The *maréchal* did not long survive his victory, and Favart, now free, and his wife restored to him, they recommenced their dramatic career with new zeal. The abbé de Voisenon was now associated with them, but what the precise relations of the parties were to each other, and what the secret articles of the treaty were in this triple alliance, was never exactly known; the lady, who had resisted the old general so vigorously, was said to have been less resolute in the abbé's case. The abbé was also said to have aided Favart in some of his more successful pieces. Madame Favart seems to have been an admirable actress. The entertainments consisted often of some half-dozen different pieces, and she would appear in every one of them, personating most opposite characters. She introduced important improvements in costume. She was idolized by her husband. Her death occurred in 1772. Favart became blind for some time before his death, but continued to work at his comedies and vaudevilles to the last. His works are classed with those of Sedaine and Marmontel.—J. A. D.

FAVART, M. J. B. DURONCERAY. See **FAVART, C. S.**

FAVEREAU, JACQUES, born at Cognac in 1590; died in

1638. He was an *avocat* who had some character and success in his profession, although he cultivated the seemingly alien pursuits of poetry, painting, and music. He published a volume of epigrams, entitled "*Mercurius Redivivus*," and wrote some duty-verses called "*La France Consolée*," on the occasion of the marriage of Louis XIII. A satire on Richelieu, called "*La Mil-liade*," from the number of verses it contained, was generally ascribed to him; and it is said, that at the same time he published his satire in the vernacular for everybody to read, he wrote a panegyric on the cardinal in Latin for the learned.—J. A. D.

FAVIER, JEAN LOUIS, a French publicist, was born at Toulouse about 1720, and died at Paris in 1784. After acting as secretary to the Sardinian embassy, he attached himself to M. d'Argenson, whose political opinions he advocated with his pen. He was afterwards sent by the duke de Choiseul on several secret missions to Spain and Russia. Some transactions he engaged in at the instigation of the count de Broglie forced him to quit his native country, but being arrested at Hamburg, he was brought back to France and imprisoned in the *bastille*. He was liberated in a few years, and received a pension on the accession of Louis XVI.—R. M., A.

FAVONIUS, M., a servile imitator of Cato Uticensis, hence called "*Cato's Ape*," first heard of in connection with the trial of Clodius, 61 B.C. He was a keen partisan of the optimates, opposing at every point the first triumvirate. In 53 B.C. he was *ædile*, and was *prætor* probably in 49 B.C. He sided with Pompey in the civil war, but after his death he was pardoned by Cæsar. After the assassination of Cæsar he joined the party of the conspirators and was outlawed along with them. He was taken prisoner at Philippi, and was put to death B.C. 42.—R. B.

FAVORINUS: this name seems to have been borne by a disciple of Aristotle; and also by a Roman orator who lived about a century before the christian era. But the Favorinus of the time of Adrian is better known than either of these. He was a native of Gaul, who removed in early life to study at some of the principal seats of Grecian and Roman learning, where he gained considerable fame as a philosopher. The friendship of Herodes Atticus and Plutarch, the rivalry of Polemon in Asia Minor, and the favour of the Emperor Adrian, subsequently forfeited in a literary dispute, attest the reputation which he acquired; but none of his numerous works are extant.—W. B.

FAVORINUS, VARINUS. See **GUARINI.**

FAVRAS, MARQUIS DE. See **MAHI.**

FAVRE, ANTOINE (in Latin *Faber*), born at Bourg in Bresse in 1557; died at Chambéry in 1624. He studied first at Paris, then at Turin, where at the age of twenty-two he took a doctor's degree in law. About this period he published his "*Conjecturæ juris civilis*," a work from which Cujas augured for its author a distinguished career. In 1581 he was appointed judge of the district of Bresse, and afterwards president of the council of the duchy of Genevois. Here he became intimate with Saint Francis de Sales, and, in conjunction with him, originated the Academy Florimontana. The academy had its arms, and its emblem, and its motto, in the fantastic taste of the time. The emblem was an orange-tree, and the motto "*Flores fructusque perennes*." The expected eternity proved to be about ten years. Favre was sent to France more than once on state occasions. He was present at the marriage of the prince of Piedmont with Christine of France. Louis XIII. offered him the presidency of the parliament of Toulouse, but he preferred returning to Savoy. Besides his work on the civil law he published poems.—J. A., D.

FAVRE, C. See **VAUGELAS.**

* **FAVRE, JULES GABRIEL CLAUDE**, born at Lyons in 1809. He was a law student at Paris when the revolution of 1830 broke out, and took an active part in the struggle, having written a remarkable letter in the *National*, demanding the abolition of royalty. He first appeared as *avocat* in the *cour royale* of Paris, and then sought practice at the bar of Lyons. In 1831 he defended the mutualists at Lyons, and afterwards before the chamber of peers. In the revolution of 1848 he was named secretary of the minister of the interior, and the documents signed with Ledru Rollin's name were generally, although erroneously, attributed to him. In the Orsini affair he defended the accused, and with such power, that the *procureur-général* said, with reference to his speech—"En présence de l'écœufard qui se dresse on avait élevée une statue pour celui qui doit y monter." M. Favre has published several pamphlets in connection with the political movements in which he was engaged.—J. A., D.

FAVRE, PIERRE. See LEFEVRE.

FAWCETT, JOHN, D.D., a Baptist minister at Hebdenbridge, near Halifax, was born at Lidget Green, near Bradford, January 6, 1740, and died, July 25, 1817, having laboured as a minister of the gospel for fifty-four years. He was the author of several works; among which are a "Commentary on the Bible", 2 vols., 4to, and an essay "On Anger," which attracted the attention of George III., and thereby procured for the author considerable influence with that sovereign, which he used solely for bespeaking the royal clemency on behalf of criminals.—W. L. A.

FAWCETT, SIR WILLIAM, an English general, was born at Shipdenhall, near Halifax, in 1728. He commenced his military service at an early age as a volunteer in Flanders, the attractions of that field having induced him to resign his appointment in a regiment then stationed in Georgia. His subsequent marriage to an heiress withdrew him for a time from the profession of a soldier; but his attachment to it resumed its sway, and he purchased a commission in the third regiment of guards. Having in the meanwhile acquired a knowledge of the French and German languages, he published in 1757 a translation of Marshal Saxe's *Reveries, or Memoirs on the Art of War*; and two years afterwards, the Military Regulations and Tactics of the Prussian Service were placed by him under the eye of the English reader. In the Seven Years' war he acted as aid-de-camp to General Elliot, and held the same office under his successor, the marquis of Granby. On his return home he was promoted to a lieutenant-colonelcy in the guards, and became military secretary to Lord Granby. His services on the continent having attracted the notice and won the esteem of the king of Prussia, he received liberal offers of employment and honour in that country; these, however, were declined. After passing through the grades of colonel, major-general, lieutenant-general, and succeeding General Amherst at the head of the adjutancy, he obtained his promotion to the rank of general in 1796. He was subsequently a member of the privy council, and died in 1804 a knight of the bath and governor of Chelsea hospital. There is a monument to his memory in the burial ground of that institution.—W. B.

FAWKES, FRANCIS, an English writer, was born in Yorkshire in 1721. After graduating in Cambridge in 1741, he entered into the church, and fixed his residence at Bramham in his native county. In 1745 he first appeared as an author anonymously, publishing a poem on Bramham Park. This was followed by "Descriptions of May and Winter," by which he acquired some notoriety. The patronage of Archbishop Herring procured him advancement in the church, and he ultimately obtained the rectory of Hayes, and a chaplaincy to the princess dowager of Wales. Meantime, he continued his literary avocations, publishing original poems and translations. Amongst the latter were translations from Anacreon, Bion, Moschus, in 1760; and from Theocritus in 1767. In this last he was aided by the critical contributions of Dr. Johnson, Wharton, and others, who seem to have entertained a favourable opinion of his capacity. As an original poet he has but small merit; but as a critical and elegant translator he was held, not unjustly, in estimation. He died, August 26, 1777.—J. F. W.

FAWKES, GUIDO or GUY, the famous conspirator, whose name is inseparably associated with the Gunpowder Plot, was the son of Edward Fawkes, a notary at York, who held the office of registrar and advocate of the consistory court of the cathedral, and was a gentleman of a good family. He died in 1578, but the date of his son's birth is unknown. Guy Fawkes inherited a small patrimony, which he spent, and then enlisted as a soldier of fortune in the Spanish army in Flanders. He was present at the capture of Calais in 1598, and in 1603 was joined with Christopher Wright in his embassy from the English Roman Catholics to Philip II. He was brought to England in the following year by Thomas Wright, another of the conspirators, though at that time he was ignorant of the plot. The originator of the gunpowder treason was Robert Catesby, the lineal descendant of William Catesby, the favourite minister of Richard III., and proprietor of Ashby St. Legers in Northamptonshire, and of an estate at Lapworth in Warwickshire. He was educated in the Romish religion, which he at one period abandoned, but afterwards returned to his former faith and became one of its most enthusiastic supporters. He had been involved in various treasonable schemes towards the close of Elizabeth's reign, and now, maddened at the increased severity of the penal laws directed

against the Romanists, he conceived the project of destroying at one blow, king, lords, and commons. The first persons whom he took into his confidence were—John Wright, a member of an old family in Yorkshire, and one of the best swordsmen of his time; and Thomas Winter, an able and accomplished man, whose elder brother, Robert, was the head of an ancient and opulent Worcestershire house. It was arranged that, in the first instance, Winter should repair to the Netherlands for the purpose of soliciting the mediation of the king of Spain in behalf of the English Roman Catholics. At Ostend he met with Guy Fawkes, with whom he returned to England about the latter end of April, 1604. A few days after their return, Thomas Percy, a relative and confidential steward to the earl of Northumberland, was made acquainted with the plot, and a solemn oath of secrecy was taken by all the conspirators. Eleven other associates subsequently joined them. The execution of the plot was mainly devolved on Fawkes. It was he who, under the assumed name of Johnson, received the keys and kept possession of the house purchased by Percy, his pretended master, from the cellar of which a mine was to be made through the wall of the parliament house. It was he who afterwards hired the vault below the house of lords, in which they deposited the thirty-six barrels of gunpowder prepared for the destruction of the parliament. He was also despatched into Flanders shortly before Easter, 1605, to secure the co-operation of Sir William Stanley and Captain Owen, who held military command there. And, finally, it was Fawkes who undertook to fire the mine when parliament should have assembled (November 5th). On the discovery of the plot, probably through information given by Tresham, one of the conspirators, Fawkes, though aware that the government had obtained a clue to their intentions, continued to visit the vault daily. He was arrested on the morning of the 5th as he was stepping out from the door; having, as he afterwards said, just then ended his work. A watch, together with slow matches and touchwood, were found upon his person, and a dark lantern with a light in it was discovered behind the cellar door. Other four of the conspirators were killed in defending themselves at the breach. Fawkes declared to Sir Thomas Knevit who arrested him, that "if he had happened to be within the house when he took him, he would not have failed to have blown him up, house and all." When examined before the king and council he displayed astonishing firmness, and boldly avowed and justified the object of the conspiracy; but though severely tortured to extort a confession, he obstinately refused to name his accomplices until they were made known to the government through other channels. He was tried, along with seven of his associates, at Westminster on the 27th January, 1606. They were all found guilty, and executed three days later with all the revolting barbarities then inflicted upon traitors. Fawkes was not, as is commonly supposed, a low mercenary ruffian, ready for hire to perpetrate any crime; but a wild enthusiast whose understanding had been perverted and his better feelings overpowered by superstition and fanaticism, and who was ready to do and to suffer anything to promote the cause of the Romish church, to which he was devotedly attached.—J. T.

FAXE, JAKOB WILHELM, a Swedish clergyman, born in 1730; died pastor of Qvistofta, and dean of Ronneberg district, in 1790. He was the author, amongst other works, of "*Det ädlaste hjerta i kvinnobörost*," a moral and historical description, 1785; "*Kort vag till öfvertygelse om Kristna religionens sanning*," 1787; "*Sammandrag af Biblisk Historia*," 1812.—M. H.

* FAY, ANDRAS DE, a Hungarian author, born in 1786. After having finished his law studies, his constitutional weakness prevented him from following an active mode of life; he settled, therefore, at Pesth, and devoted all his talents to literature. His poetry made him some reputation; but it was by his satirical fables, published in 1820, that he became at once one of the most popular authors of that time in Hungary. In 1825 he engaged in politics, and remained for a long time the leader of the opposition in the metropolitan county of Pesth, until Kossuth eclipsed him. He took a great interest in the establishment of the Hungarian theatre, introduced saving banks into Hungary, wrote several novels and dramas, and became one of the most respected members of the Academy.—F. P.

FAY, See DU FAY.

FAYDIT. See FAIDIT.

FAYDIT, PIERRE, a French ecclesiastic, and a miscellaneous writer, was born at Riom in Auvergne in 1649, and died in 1709.

He entered the congregation of the oratory, but had soon to withdraw from the society of the fathers on account of his book "De Mente Humana." This was a treatise on the Cartesian philosophy, which was then under the ban of the church. Faydit launched a sermon at Innocent XI. when the quarrel between that pontiff and France was at its height. He afterwards suffered a short imprisonment for his work on the Trinity. He wrote several other works.—R. M., A.

* FAYE, ANDREAS, a Norwegian philanthropist, born at Drammen in 1802, became theological candidate in 1828, and parish priest of Holt, in the diocese of Christiansand, in 1833. In 1842 he sat in the diet. But it is as the manager of a seminary, established in his parish to educate teachers for schools of the lower classes, that he has most worthily acquired the esteem of his country. In connection with this undertaking must be mentioned his admirable popular writings, as, for instance, on temperance and on schools; also, historical reading books; the history of Norway, and of the church. He is in active sympathy with the spirit of the age, and one of the most useful men of his country.—M. H.

* FAYE, HERVE-AUGUSTE-ETIENNE-ALBANS, a French astronomer, member of the Institut; born at St. Benoit du Sault on the 5th October, 1814; studied at the école polytechnique; and after residing for some years in Holland, became, on the recommendation of Arago, a pupil at the Parisian observatory. He discovered in 1843 a new comet, to which his name has been given. In the years 1848-1854 he delivered a course of lectures upon geodesy at the polytechnique, and was afterwards appointed rector of the academy of Nancy. Besides some valuable papers read before the Institut, Faye has published "Leçons de cosmographie," and a translation into French of part of Humboldt's Cosmos.—J. S., G.

FAYE, JACQUES, Seigneur d'Espèisses, a French lawyer, the representative of an ancient family of the province of Lyonnais, was born at Paris in 1523. He was through life a steady adherent of Henry III., to whom he rendered important services. His diplomatic mission to Poland to secure the crown of that country to his master, though conducted with great ability, proved a failure. On his return home he was rewarded with the appointment of master of requests to the council of state, and afterwards became attorney-general to the parliament of Paris. He discharged the duties of this difficult post with rare skill. When Henry retired to Tours Faye accompanied him thither, and organized the royalist parliament, of which he became president. He vehemently attacked the council of Trent, and opposed any recognition of its decrees in France. Faye died in 1590, and left a reputation for learning, ability, and eloquence.—R. B.

FAYETTE. See LAFAYETTE.

FAYOLLE, FRANÇOIS JOSEPH MARIE, was born at Paris in 1774, and died in 1852. Fayolle was the son of a dentist, and, showing some talent for science, became pupil at the school des travaux publics (afterwards called the polytechnique). He was fond of general literature, and found employment in writing biographical notices for Didot's stereotype editions of the minor French poets. He was an amateur performer on the violin and violoncello, and his celebrity as a performer on these instruments led him to think himself qualified to translate (from the German) Gerber's Dictionary of celebrated composers. His knowledge of music was better than of German. The book, however, is sometimes still looked at, on account of a supplement in which he relates the lives of French musicians. Fayolle was as imprudent as if he had been a richer man, and cultivated a taste for collecting books and musical instruments. He was soon ruined, and migrated to London. With the energy of an intelligent Frenchman, he brushed up his mathematics; re-hashed his prefaces and notes to Didot's Poets; had with him one of his best cremonas; got it re-strung; commenced peripatetic philosopher; and gave to such English gentlemen and ladies as sought for cheap instruction, lessons in mathematics, in literature, and in music. Meanwhile his creditors in Paris were busy selling his books and fiddles. We are glad to know that, out of all this wreck and ruin, he was able to save a trifle, and to get back to France. Fayolle was a man of lively talent. His epigrams are worth reading. Some parts of Virgil are translated by him very gracefully. Among his works is a translation of Gray's Elegy.—J. A., D.

* FAYOT, ALFRED CHARLES FRÉDÉRIC, born at Paris in 1797. He was employed early in the government offices, and

is known as the author of some clever pamphlets and translations. He has contributed largely to the public journals, and edited several books on gastronomy. In politics Fayot is earnestly devoted to the memory of the first Napoleon, and has re-edited a number of the works of his admirers.—J. A., D.

FAYPOULT DE MAISONCELLE, GUILLAUME CHARLES, was born at Champagne in 1752. The Revolution found him a simple captain of artillery at Cherbourg, but the way being open for merit, he rose to be secretary-general in the home-office. When the cry against aristocrats grew fast and furious, the family name excited so much dangerous prejudice, that De Maisoncelle abandoned his post and fled. Upon the fall of Robespierre he returned, and was indemnified for the persecution he underwent with the high office of minister of finance. Sent to Genoa as minister plenipotentiary, his first act was to demand the expulsion of the *émigrés* and of the Austrian ambassador. Nelson, however, appeared off Genoa in September, 1796. Faypoult, nothing daunted, added to his demands one requiring an embargo on English vessels in the port. Encouraged probably by the hopes of British support, an insurrectionary movement took place in the following May, to put down which Faypoult called on Bonaparte, who was only too well pleased with the opportunity afforded for interference. Bonaparte charged the senate with having fomented troubles, exacted heavy fines, and so terrified that body, that they drew up a democratic constitution, which they even prayed the French general to accept as a free-will offering, and to mark the event, ordered a medal to be struck in honour of Bonaparte and Faypoult de Maisoncelle. The latter was subsequently employed on various diplomatic missions in Italy; but as extortion and dilapidation were the order of the day, he got into difficulties, because of the host of enemies he excited by his attempts to expose their evil doings. The first consul, to remove him out of the way of danger, appointed him prefect of the Scheldt; but an inundation having followed the bursting of some dykes, Bonaparte, accusing the prefect of negligence, dismissed him. He then set up a cotton-mill at Oudenarde, which was destroyed by fire. After this he entered the service of Joseph Bonaparte, king of Spain, who made him minister of war and of finance. He subsequently shared the good and evil fortunes of the Bonapartes, was never employed under the Restoration, and died in Paris in 1817. He was evidently a man of remarkable ability.—J. F. C.

FAZELL, TOMASO, born at Sacca in Sicily in 1498. Having completed his classic studies, he entered the order of St. Dominic, and became a very eminent theologian. Whilst at Rome he met with the celebrated Giovio, who induced him to write a Latin history of Sicily, which was afterwards translated into Italian by Remigio. His style and the accuracy displayed in relating facts are greatly praised by Mongitore, who records also some manuscripts of this author, which are still unpublished. He died at Palermo, on the 8th April, 1570.—A. C. M.

FAZIO, BARTOLOMEO, an elegant Latin writer, born at Spezzia, near Genoa, in the early part of the fifteenth century. The celebrated Guarini of Verona instructed him in Latin and Greek, and he soon became so well known as a scholar, and a man of general ability, that the republic of Genoa commissioned him to arrange the differences then existing between that commonwealth and Alfonso of Arragon, king of Naples, who, won over by the good manners and great abilities of the Genoese envoy, appointed him his historiographer. Fazio was the powerful antagonist on literary matters of the celebrated Lorenzo Valla, and the correspondence between these two great scholars has been fully described by Parnormita. Fazio's works are very numerous, and Valla himself pronounces them very well written. The date of Fazio's death is uncertain, although Summonte asserts it occurred in 1457.—A. C. M.

FAZIO or BONIFAZIO DEGLI UBERTI, the nephew of Farinata degli Uberti, the great Ghibelline leader immortalized by Dante in the tenth canto of his *Inferno*, was born at Florence in the commencement of the fourteenth century, was exiled from his native city, and enjoyed the reputation of being the best poet of his time. He wrote a poem entitled "Il Dittamondo," in which, undoubtedly, he endeavoured to rival Dante's *Divina Comedia*, by describing the outward world as Allighieri had depicted the three kingdoms of death; and, although the poem must be considered a failure, yet its versification is elegant, and the language both correct and harmonious. In a canzone lately published by Guisti, Fazio complains very bitterly of the great

misery to which he was reduced, a fact adverted to by chroniclers who record his death at Verona in 1365.—A. C. M.

* FAZY, JEAN JAMES, a Swiss statesman and journalist, descended from a French family expatriated after the revocation of the edict of Nantes, was born at Geneva, 12th May, 1796. He was educated in France, and at an early age became connected with the Parisian press. He sought distinction in the ranks of the liberal party as a writer on financial questions, and besides articles in journals and numerous brochures, published several treatises in support of the doctrines of Smith and J. B. Say. He had a hand in the establishment of several democratic journals, and in 1830, as editor of the *Revolution*, signed the protest of the press against the famous *ordonnances*. In this journal he strenuously opposed the advent to power of the duke of Orleans, afterwards Louis Philippe. In the same year he found himself obliged by the dissensions of his party, and by difficulties with the government, to withdraw from France. He returned to Switzerland, assumed the editorship of the *Revue de Genève*, and in the face of overwhelming opposition commenced to organize anew the democratic party in the canton, which had long but ineffectually clamoured for a revision of the constitution. In 1846 this party, by a sudden movement, obtained possession of the government, and Fazy secured the place of honour in the new administration. He represented the canton in the diet which voted the new federal constitution in 1848. In that eventful year he endeavoured to stir up Switzerland in favour of the oppressed nationalities; and when in the following year revolution had subsided, and kings were busy with the proscription of its chiefs, he welcomed to Geneva numbers of the expatriated. He has since maintained himself in power against all opposition of the party from which, in 1846, he wrenched the reins of government.—J. S., G.

FEA, CARLO, born at Pigna, a small town in Piedmont, on the 2nd of February, 1753. He distinguished himself in archaeology, and left a very voluminous work on the ruins of Rome, which is considered of great merit by antiquarians. Admitted a member of the archaeological society of Rome, he largely contributed to the labours of that scientific body, under whose auspices he republished, with numerous comments and notes, Bianconi's splendid work on Roman amphitheatres. During the French occupation, Fea filled with distinction many important offices. At the restoration of the papal throne he was elected curator of Roman antiquities. He died 18th March, 1836.—A. C. M.

FEARNE, CHARLES, the author of the profound "Essay on Contingent Remainders and Executory Devises," was the son of Mr. Fearn who officiated as judge-advocate at the trial of Admiral Byng. He, with a brother younger than himself and a sister, were early in life left orphans, and he shared with them the not considerable patrimony of the family. He was educated at Westminster school, and was a good classic, mathematician, and mechanist. Resolving to devote himself to the study of the law, he is said, by the editor of his essay (Butler), to have sacrificed his profane library to the flames. The sacrifice was not accepted, and in his early career, he studied the law less than the improvement, not of the law, but of scarlet dye, porcelain manufacture, and muskets. For some of these projects he took out patents, and in prosecuting them and encouraging other projectors, dissipated much of his resources. Necessity drove him to the practice of the law, and he might have acquired any amount of business; but he neglected it as soon as the pressure of the necessity ceased. His celebrated work was an effort stimulated by a decision (Perrin v. Blake) of Lord Mansfield, chief-justice, contravening in favour of the intention the famous rule in Shelley's case, in conformity to which Fearn, with several lawyers of eminence (including Lord Mansfield himself when solicitor-general), had advised upon the very case which came before the court. Instead of writing a mere controversial pamphlet on the particular point in dispute, Fearn composed an essay on the subject in general, and by a masterly analysis reduced the various cases into scientific order. He combated the new doctrine of the chief-justice, and the two (out of three) puisne judges who had supported him, with a weight of authority, strength of argument, and pungency of style seldom equalled in general, and quite new to legal literature. In this contest Fearn was victorious, and the decision was reversed (4 Bur. Rep. 2579). Lord Mansfield afterwards questioned the authenticity of the opinion attributed to him. This provoked another pamphlet, and a new edition of the "Contingent Remainders,"

containing farther animadversion from Fearn, and an exposure still more vexatious to Lord Mansfield. The work had now expanded to a treatise. To this Fearn added another part on "Executing devises." He died in comparatively early life in the year 1791, worn out, it is said, in mind, body, and estate. He left a widow, and in 1797 for her benefit was published by subscription a selection from his written opinions on law cases, and a few other fragments under the name of "Fearn's Posthumous Works."—S. H. G.

FEATLEY or FAIRCLOUGH, DANIEL, D.D., was born in 1582 at Charlton, Oxfordshire. He was admitted a scholar of Corpus Christi college, Oxford, in 1594, and in due time became a fellow of that college. On leaving the university, he became chaplain to the English ambassador at Paris, Sir Thomas Edmondes—an appointment which he held for three years, during which he excited some notice by his controversial encounters with Roman Catholics. In 1613 he proceeded B.D. He was at this time chaplain to Archbishop Abbot, to whom he greatly commended himself by a disputation he held with the Jesuits, an account of which was afterwards published by order of the archbishop, and from whom he soon afterwards received the rectory of Lambeth, and at later periods the living of All-hallows, Bread Street, London, and the rectory of Acton in Buckinghamshire. He took his degree of D.D. when he was appointed to the rectory of Lambeth. He was subsequently provost of Chelsea college. At Laud's trial he appeared as a witness against that prelate. In 1643 he was nominated one of the episcopal members of the Westminster assembly of divines, in the business of which he took an active part. He retained his place there after the secession of the episcopal brethren; but being accused of acting as a spy on the proceedings of the assembly, in consequence of a letter he had written to Archbishop Usher, and which was intercepted, he was not only expelled the assembly, but his livings were sequestered, and he himself committed to prison. This severe proceeding, Baxter (*Life*, i., p. 73) says, "much reflected on the parliament, because whatever the fact were, he was so learned a man as was sufficient to dishonour those he suffered by." Whilst in prison his love of controversy led him into several disputes. One of these was with a fellow-prisoner, Henry Denne, a baptist minister, of whose peculiar tenets Dr. Featley had always been a keen opponent, having in October, 1642, held a disputation on them with Mr. Kiffin and three other baptists, the substance of which he afterwards published under the title of "The Dipper's Dipt; or, the Anabaptists duck'd and plung'd over head and ears at a disputation in Southwark." In his dispute with Denne he seems to have got the worst, for he withdrew from it on the plea that it was dangerous to proceed farther without a license from government. His health having suffered from his confinement, he was removed to Chelsea, where he died, 17th April, 1645, in the sixty-fifth year of his age. He was the author of several works besides the one above named, among which may be mentioned,—*"Ancilla Pietatis,"* 4to, 1626; *"Clavis Mystica, handled in seventy sermons,"* folio, 1636; *"The League illegal,"* 4to, 1660. Neal describes him as a little man, of warm passions, and Heylin (*Hist. Presb.*, p. 464) accuses him of vanity. Of his learning, ingenuity, and polemical activity, his extant writings give abundant evidence.—His nephew, JOHN FEATLEY, who after the Restoration held a prebend in Lincoln cathedral, and a living in Northamptonshire, published an account of him under the title, "Doctor Daniel Featley revived, with his Life and Death," 12mo, 1660. John Featley was also the author of "A Divine Antidote against the Plague," 1660; and "A Fountain of Teares emptying itself into three Rivulets, viz., Compunction, Compassion, Devotion," &c., Amst., 1646.—W. L. A.

FEBRE, VALENTINE LE, painter and engraver, was born at Brussels in 1642. He went to Italy in order to complete his studies, and remained there the rest of his life. Most of his time was spent at Venice, where he died in 1700. Le Febre painted little, and always in the manner of Paolo Veronese, of whom, according to Lanzi, he was one of the most successful imitators. He engraved chiefly the works of Veronese and Titian, and in 1680 published collections of plates from those masters in a folio volume, under the title of "Opera Selectorum quæ Titianus Vicellius Cadoriensis et Paulus Calliar Veronensis invenerunt et pinxerunt, quæque Valentinus le Febre Bruxellensis delineavit et sculpsit." A second edition appeared in 1682; and a third in 1749, with the plates retouched by

J. A. Schweighart of Nürnberg. According to De Boni (*Biog. degli Artisti*, Venice, 1840), it was again issued, but under another title, by Theodor Viero, Venice, 1786. Although there is a painter-like facility of handling about many of the plates, it seems to be generally admitted, that as a whole they are but feeble representations of their great originals.—J. T-e.

FEBVRE, or FEVRE, JACQUES LE. See LE FEBVRE.

* FECHNER, GUSTAV THEODOR, a distinguished German physicist, born at Gross-Särchen, near Muskau, on the 19th of April, 1801. He studied successively at Sorau, Dresden, and Leipzig, and in 1834 obtained the chair of physics in the latter university. His attention was early directed to the subject of galvanism, the study of which he prosecuted with much success. He was the first who established experimentally the truth of Ohm's theory of the galvanic circuit. His writings, which are numerous and valuable, relate to a variety of topics in natural philosophy and anthropology.—J. S., G.

FECHT, JOHANN, a German theologian, was born at Saltzburgh in 1636, and died in 1716. He became pastor of Langenzlingen in 1666, and two years afterwards court-preacher at Dourlach. Subsequently he taught theology at Rostock, where he died. He was an opponent of the Pietists, and wrote a number of learned works in Latin and German.—R. M., A.

FECKENHAM, JOHN DE, the last abbot of Westminster, was the son of a humble cottager of the name of Howman. His historical name was taken from his birthplace, Feckenhamfoot, in Worcestershire. In his eighteenth year Feckenham, after having undergone some training in the Benedictine monastery of Evesham, was sent to Gloucester college, Oxford. When the abbey was dissolved in 1536, he received an annual pension of one hundred florins, and resumed his studies at Oxford, where he gained the degree of B.D. in 1539. He became chaplain to Dr. John Bell, bishop of Worcester, and afterwards to Dr. Edmund Bonner, bishop of London. When the bishop was deputed by the reformers, Feckenham was sent to the Tower of London, whence he was "borrowed" to discuss the leading topics in the papal controversy. He had four lengthened controversies with Bishop Hooper, and was sent back to the Tower, where he remained until the accession of Queen Mary in 1553. The queen appointed him a royal chaplain. Early in 1554, he was collated to the prebend of Kentish town in St. Paul's cathedral; made dean of that church in the place of Dr. William May, who had been ejected; and raised to the rectories of Finchley and of Greenford Magna in Middlesex. The queen sent him to Lady Jane Grey, two days before her execution, to secure her adhesion to the queen's religion. He was one of the disputants against Archbishop Cranmer, and Bishops Ridley and Latimer; but he said little or nothing against them. Throughout his career he delighted in rendering good offices to the persecuted protestants. In May, 1556, the university of Oxford bestowed upon him the title of D.D., without an exercise. In the following September he was appointed abbot of Westminster abbey. Upon the death of Queen Mary in 1558, Elizabeth, whose enlargement from prison he had often demanded from her predecessor, sent for Dr. Feckenham prior to her coronation, and offered him the archbishopric of Canterbury, which he declined. He sat in the first parliament as the last mitred abbot in the house of peers. He sternly opposed all the bills on the side of the Reformation, and was re-committed to the Tower, where he remained from 1560 to 1563, when he was placed under the charge of Bishop Robert Horne of Winchester. Through the influence of friends he was removed to the Marshalsea, and afterwards to a private house in Holborn. In 1571 he ministered to Dr. John Storey, before his execution. He was again in custody in 1574, and was afterwards under the surveillance of Bishop Richard Cox of Ely, whom the queen had appointed to secure his acknowledgment of the royal supremacy, and his admission to the church. He at length acknowledged the queen's supremacy, but would not conform to the church. Whilst a prisoner in Wisbeach castle in the island of Ely, he built a cross, which still survives; and passed the evening of his life in devotion and beneficence. He died in 1585, and was buried in Wisbeach church. He was a man of middle size, plump form, pleasing visage, and winning address. His published works are—"A conference dialogues, held between the Lady Jane Dudley and Mr. John Feckenham;" "A Speech in the House of Lords;" "Two Homilies on the first three articles of the Creed;" "A funeral

oration on the Duchess of Parma;" "A sermon on the funeral of Queen Mary."—J. L. A.

FEDELE, CASSANDRA, born at Venice in 1465. Her family, being partisans of the Viscontis, were driven out of Milan. The superior talents she displayed from her earliest youth induced her father to have her instructed in classics, and such were her poetical powers that Poliziano, in answer to a letter addressed to him, declares his astonishment at her masterly style. Her correspondence with Leo X., Louis XII., and several other sovereigns, affords ample proof of her abilities. It seems, however, that she excelled most in eloquence, and many of her orations have been published at Venice. Tomasini relates that Cassandra, having lost her husband in 1521, retired from the world, and was elected superior of the convent of St. Dominic, where she died at the age of ninety-three years, on the 26th of March, 1558.—A. C. M.

FEDER, JOHANN GEORG HEINRICH, a German philosophical writer, was born near Baireuth, May 15, 1740. He was successively professor at the gymnasium of Coburg and in the university of Göttingen, whence he was called to the head-mastership of the Georgianum at Hanover. Here he died in 1821. Among his writings the best known are his "Untersuchungen über den menschlichen Willen," 4 vols., directed against Kant; and his autobiography.—K. E.

FEDERICI, CAMILLO, a comic writer, was born of a noble family at Cartesio in Piedmont, on the 9th of April, 1749. His family name was Viassolo, and his christian name Giovanni Battista. Either at the instigation of some companion, or to indulge a vagrant disposition, the youthful Viassolo fled from his father's house, and went in search of adventures. Passionately fond of theatrical representations, he visited all the places of amusement wherever he went, and thus contracting a decided taste for the drama, became an actor. Like Molière and Shakspeare, he did not disdain the character of actor in his own plays after he had assumed that of dramatist. His first play was entitled "Camillo Federici," from which he took the name by which he is known, and which he transmitted to his posterity. In a letter to his son Carlo, in which he gives a biographical sketch of his life, he adduces as the reason for changing his name, that he did not wish to dishonour his father's name by his ill success. In 1787 Federici was engaged by the famous comic company of Pellandi, and soon after by that of Antonio Goldoni, to write a series of plays for the stage; in which kind of composition he undoubtedly excels all modern writers except Goldoni. His language is always correct, his intrigues well conducted, the subject well chosen, and the aim always moral. His prolific genius brought forth a great number of plays, the best of which are—"I falsi galantuomini;" "L'avviso ai mariti;" "Lo scultore ed il Cieco;" "Il cappello parlante;" and although the number of comic writers was then very great, Federici was esteemed and beloved by all, particularly by Girand, Albergatti, and Sografi. He wrote some tragedies also, which, however, did not outlive their author. His modesty and noble pride often prevented his real wants being known, even to his friends; and had he not been sincerely loved by a Venetian nobleman, Francesco Barisan, who provided with a most liberal hand for all his wants, his privations and sorrows would have been extreme. His gratitude towards his friend was boundless, and he delighted in telling every one the many favours he had received from his generous Mæcenas. The grief felt by Federici at the selling of his manuscripts by Pellandi to Mairese, a publisher, contrary to his agreements, accelerated his death, which happened at Padua on the 23rd of December, 1802.—A. C. M.

FEDERICI, CESARE, a Venetian merchant of the sixteenth century, who set out for the East in 1563, visited India, and spent eighteen years in commercial pursuits and travels on the southern coasts and islands of Asia. He thence returned by Bagdad, Aleppo, and the Holy Land, to Europe, and landed again at Venice in November, 1581. On his return he wrote in Italian an account of his voyages, which may even now be read with interest as being both ingenious and trustworthy. It was published at Venice in 1587. See an English translation of it in the Asiatic Miscellanies, vol. i.—A. S., O.

FEDERMANN, NICOLAUS, a brave German navigator and explorer, born at Ulm; died about 1550. He was commissioned to the New World by the rich bankers Welsler, who had received large grants of land in that quarter from Charles V. The governor of Venezuela having died in the absence of Federmann,

who had formerly been his lieutenant, the latter, in spite of the Welsers, laid claim to the vacant office. The contests which ensued about this matter, broke, it is said, the brave heart of the old voyager.—R. M., A.

FEDOR. See FEODOR.

* FEE, ANTOINE LAURENT APOLLINAIRE, a celebrated French botanist, was born at Ardenne on the 7th of November, 1789. He devoted attention to pharmacy, and during the Spanish war he was employed in the military hospitals. At the same time he prosecuted botanical studies, and during the campaign was able to examine the Spanish flora. He settled afterwards as a pharmacist in Paris, and made great efforts to raise the character of his profession. In 1819 he founded the Pharmaceutical Society of the Department of the Seine. He subsequently entered the army again, and in 1828 was named chief apothecary. He lectured on pharmacy in the military hospitals of Lille and Strasburg. At this time he took the degree of doctor of medicine, and was chosen professor of natural history in the university of Strasburg. A laborious and intelligent botanist, he has published a great number of valuable works, among which may be noted the following—"An Eloge of Pliny;" "Plants mentioned by Virgil;" "Memoirs on Ferns, Lichens, and other Cryptogamic Plants;" "A Monograph of the Genus Cinchona, and of the Lichens found on the bark of those trees;" "Conversations on Botany;" "Description of the species of Senna and their Adulterations;" "Life of Linneus;" "Account of the Botanic Garden of Strasburg, and a catalogue of the plants in it;" besides numerous botanical and pharmaceutical monographs and memoirs in the Transactions of societies.—J. H. B.

FEIJOO. See FEYJOO.

FEIN, EDWARD, brother of Georg, a German jurist, born in Brunswick in 1813; died in 1857. He studied in the university of his native town and at Heidelberg, and in 1833 commenced practice as a lawyer. He was eminently successful in his profession; but preferring its honours to its gains, he renounced practice, and accepted a professorship at Heidelberg. He afterwards held in succession a chair at Zurich, Jena, Weimar, Halle, and Tübingen. His lectures were equally remarkable for learning and elegance. He left a continuation of the analytical explanation of the Pandects, commenced by Gluck.—J. S., G.

* FEIN, GEORG, an indefatigable revolutionist, was born at Helmstedt, 8th June, 1803; studied at Brunswick, particularly devoting himself to history and political economy; and after travelling extensively in Germany, became editor of the *Deutsche Tribune*, published at Munich. In this capacity he was allowed only a short residence in Bavaria, and Hesse and Hanau followed the example of expulsion. From that time until 1848, when he withdrew from political life, and settled in Switzerland to devote himself to literature, he had the police continually on his track, and at every new discovery of his connection with the secret societies of Germany, was obliged to change the place of his abode. He has been a refugee in France, England, Norway, Italy, and America.—J. S., G.

FEITAMA, SIBRAND, born at Amsterdam in 1694; died in 1758. He was educated for the church, but was diverted from this pursuit by a fondness for literature. He is known chiefly by translations from the French dramatists.—J. A., D.

FEITH, EVERARD (in Latin, Feithius), born at Elburg in 1597. Feith was of a respectable family, many of whom were intrusted with high public employments. He passed his early life in study and travel. His knowledge of the Greek language and Greek antiquities was said to be unrivalled. A cloud hangs over the close of his life. He was last seen at La Rochelle. It was said that he accepted an invitation to the house of a citizen of the town, that he was observed entering the house, and that he was never afterwards seen. His "*Antiquitates Homericae*" was highly esteemed.—J. A., D.

FEITH, RHYNNIS, a Dutch writer, born at Zwolle in 1753; died in 1824. He studied law at Leyden, but abandoned it for literature; was burgomaster, and exercised some respectable civil offices at Zwolle; became member of several academies in the Low Countries, and was awarded medals for odes and essays. The sentimental was the order of the day when his first works appeared, and he fell into the popular style. One of his poems, "The Grave," was translated into German, and several of them were translated into French. He wrote also a series of letters in verse on the philosophy of Kant.—J. A., D.

FEIZ-ALLAH-EFFENDI, SEYID, a Turkish mufti and

author, born at Erzeroom, and beheaded at Andrianople in 1703. He had the good fortune to be appointed tutor to the sultan's two sons, Achmet and Mustapha, and in this way acquired immense power in the government of the kingdom. But his shameless nepotism soon raised a storm of indignation against him, and he was at last ignominiously sacrificed by the sultan, for the purpose of appeasing the people. He obtained the title of Schahid, or martyr, after his death. Feiz-Allah wrote "Counsels to Sovereigns," and a few other books.—R. M., A.

FEIZI or FEYAZI, the poetical name of ABU-L-FEIZ-HINDI, a Persian author, born at Agra in India in 1547; died in 1595. The Emperor Akbar, to whom his brother Abu-l-Fazl was minister, invited him to his court in 1568, and bestowed on him the title of Melik As-schoara, King of poets. He also loaded him with honours, and intrusted him with the education of his sons. Feizi was a diligent student, and wrote many works in prose and verse. In some of his writings, however, he offended the more zealous Mahometans by his liberal sentiments respecting the religions of the brahmins and gheibris. But he enjoyed, nevertheless, considerable reputation as a miscellaneous writer.—R. M., A.

FEJER, GYÖRGY, a Hungarian author, born at Keszthely in 1766, studied at the university of Pesth and Buda, of which he became librarian in 1824. In the interval between the termination of his studies, and the date of this appointment, he was for some time engaged in the duties of the priesthood, and afterwards in those of a professor of theology. During this period he was incessantly busy with his pen on all sorts of subjects; and in 1830, the catalogue of his works, which he himself published, comprised the titles of one hundred and two, written either in Latin or Hungarian, and varying in size from that of a pamphlet to works of half a dozen volumes. He was the original editor of the *Tudományos Gyűjtemény*, the chief magazine and review published in Hungary. His great work is his "*Codex diplomaticus Hungariae ecclesiasticus ac civilis*," published in 1829-1844 in twelve immense volumes. This stupendous work is a collection of charters and other documents relating to Hungarian history from the earliest times down to the year 1440. It is presumed that he is dead, as he is not mentioned in Vapereau.—J. S., G.

* FELDMANN, LEOPOLD, a German comic dramatist, was born of a Jewish family at Munich in 1803. Bred to the mercantile profession, he travelled for several years in the East, and then settled at Vienna, where since 1850 he has been connected with the national theatre. His comedies in 6 vols., though successful on the stage, are of no literary merit.—K. E.

FELETZ, CHARLES-MARIE DORIMOND, Abbé de, was born in 1767; died in 1850. Dorimond was educated at the college de Sainte Barbe, and entered into holy orders. He was of a family of the old noblesse, and opposed with zeal the revolutionary doctrines of his day. He refused all the oaths tendered to ecclesiastics, and till the re-establishment of religion in the consulate suffered repeated imprisonment, and had numberless escapes. In 1801 he returned to Paris, and, in conjunction with Geoffroy and Dessault, the Abbé de Feletz edited the *Journal des Debats*. His passion was classical literature, and for many years he warred with the Romanticists in this journal. In 1809 he was appointed conservateur of the bibliotheque Mazarine, and in 1812 obtained some office in connection with the library of the university, of which he was deprived in the Hundred Days; but he was replaced on the return of Louis XVIII. in 1816, and was given a pension for his services to literature. In 1827 the Abbé de Feletz was elected member of the Academy, of which he was soon appointed directeur. His election as member was opposed on the ground of his not having written any work of length. The exceeding tact with which he was able, at a moment's notice, to supply the kind of speeches required on public occasions, made the Academy feel the great value of his very peculiar talent. He had to pronounce funeral orations and complimentary addresses in his character of directeur of the Academy, an office which he resigned when his political feelings were shocked by the revolution which placed Louis Philippe on the throne.—J. A., D.

FELIBIEN, ANDRÉ, born at Chartres in 1619; died in 1695. He studied at Paris, and went to Rome in the suite of the marquis de Mareuil, the French ambassador. In 1647, finding among the manuscripts of the library of Cardinal Barberini Agatio di Somma's life of Pius V., he translated it into French. Poussin admired him, and they became intimate

friends. On his return to Paris, his knowledge of architecture led him from one important office to another, and in 1666 we find him historiographe des bâtiments, in 1671 secrétaire de l'Académie d'Architecture, and in 1673 garde du cabinet des antiques. Felibien's works were greatly admired for the clearness and vivacity of his style. Besides what may be called his professional writings on architecture and art, he published several poems. Works of his remain still in manuscript in the imperial library, some of which are announced as about to appear under the editorship of M. A. de Montaignon.—J. A., D.

FELIBIEN, JACQUES, brother of the preceding, a French Roman catholic theologian, was born at Chartres in 1636, and died there in 1716. When only in deacon's orders he was appointed to deliver lectures on the holy scriptures in the seminary of his native town. In 1695 he was promoted to be archdeacon of Vendôme, where he died. He wrote "Instructions morales en forme de Catechisme sur les Commandments de Dieu, tirées de l'Écriture;" "Le Symbole des Apôtres expliqué par l'Écriture Sainte;" "Commentarium in Oseam," and "Pentateuchus Historicus," &c.—R. M., A.

FELIBIEN, JEAN FRANÇOIS, son of André Felibien, born about 1658; died in 1733. His father's reputation secured to him early employment and distinction. He published several works on architecture, which, however, seem to have had but a temporary success.—J. A., D.

FELIBIEN, MICHEL, son of André Felibien, born at Chartres in 1666; died in 1719. He studied at Paris at the college des Bons Enfans, and became a benedictine. He published "The History of the Abbaye Royale of St. Denis in France," and commenced a history of Paris, which was continued and completed by Lobineau.—J. A., D.

FELICE, FORTUNATO BARTOLOMEO, born at Rome on the 24th of April, 1723. He was educated in the college of the jesuits, and so rapid was his progress that, at the age of twenty-three, his superior appointed him to the chair of philosophy and mathematics. Besides many translations of scientific works in Latin, remarkable for their elegance and clearness of style, this indefatigable writer has left an "Encyclopædia," the fruit of nine years of uninterrupted study and research. Felice died 7th February, 1789.—A. C. M.

FELICIANO, FELICE, better known by the name of "L'Antiquario," a native of Verona, according to Tiraboschi; or of Reggio, according to Muratori; and born at the commencement of the fifteenth century. The results of his long voyages in search of antiquities, and his collections of medals and inscriptions, became the property of his collaborators Ferrarino, Marcenuova, and Bologni, who reaped the whole honour of his long labours. He left a volume of Latin epigrams, as well as a manuscript copy of rhymes, mentioned by Maffei in his work, Verona Illustrata. The date of this author's death is unknown; but, according to Sabadino, it was certainly anterior to 1483.—A. C. M.

FELICIANO, GIOVANNI BERNARDINO, a celebrated Venetian scholar, was born about 1490, and died about the middle of the following century. He taught rhetoric in his native place, and is said to have made his scholars declaim publicly on questions of politics and government. He was very learned in the ancient languages, and translated many of the classics. He wrote also on medicine and theology. We may note his "Explanatio veterum S.S. Patrum Græcorum, seu Catena in Acta Apost. et epistolas ab Ecumenio," 1552.—R. M., A.

FELINKSKI, ALOÏS, a Polish author, was born in 1771 and died in 1820. He happened to be residing at Warsaw at the time of the famous constituent diet (1788-1792), and wrote several works in advocacy of political reform. In 1794 he fought for the defence of the capital of his country, and acted at the same time in the capacity of secretary to Kosciuszko. He died soon after he had been made professor of Polish literature and director of the school of Krzemienietz. Felinski translated a good deal from the more eminent French poets.—R. M., A.

FELIX, Bishop of Urgellis (Urgel) in Catalonia, is known as the leader in what is termed the Adoptionist controversy. The year of his birth is unknown. It was towards the middle of the eighth century. Whether the theory of adoptionism arose from Felix's acquaintance with the writings of Theodore of Antioch, along with a desire to give such a representation of Christ's person as might remove a stumbling-block out of the way of the Mohammedans, is not very clear. His assertion, which constituted the heresy termed Adoptionism, was, that Christ

was the proper Son of God, according to his divine nature; but the adoptive Son of God, according to his humanity. Thus he opposed the interchange of the predicates belonging to the two natures, wishing the distinction to be strictly determined with which they should be applied to his Godhead and Manhood respectively. Felix was soon accused of reviving the error of Nestorius, and a fierce controversy began on the subject in Spain, which soon extended to France. At a council convened at Ratisbon by Charlemagne, his doctrine was condemned, and he was summoned to retract. This he did, and repeated his recantation soon after at Rome to Pope Hadrian. But, on returning to Spain, he repented, and fled into the territory belonging to the Saracens. At Frankfort-on-the-Maine, a new council under Charlemagne decided against adoptionism. In reply to a letter of Alcuin's, Felix defended his doctrine at length in a particular treatise. This was answered by Alcuin and three other Frankish bishops. The emperor afterwards sent a deputation into Spain to oppose the adoption party, and confer with Felix himself. Induced by their promise, he appeared before the synod of Aix-la-Chapelle in 799; where, after several days' discussion with Alcuin, he declared himself convinced, and retracted his doctrine. His sincerity, however, was doubted, and he was committed to the charge of Leidrad, archbishop of Lyons, where he spent the remainder of his days, dying in 816. After his death a paper was found, containing questions and answers, showing that he had never changed the fundamental doctrine of his christology. Felix was an able theologian, of unsullied life, mild temper, and christian character.—S. D.

FELIX, St., sixteenth bishop of Nantes, was born of an illustrious family of Aquitania, probably at Bourges, about 512, and died about 583. He succeeded Eumerius in the bishopric of Nantes in 549. This position, which in the then fermenting state of the country was one of peculiar difficulty, tasked to the utmost his bold and politic character. He found himself in the midst of a restless people, of savage and revengeful lords and ambitious princes, and seems to have encountered their opposition, and mingled in their quarrels, with more of their own untamed vigour than of evangelic mildness and charity. He was a great promoter of works of public utility, and amid his stormy passages with the laity had the happiness of consecrating the cathedral at Nantes, begun by his predecessor.—R. M., A.

FELIX, St., Bishop of Ravenna, died in that town in 716. After becoming bishop, he began inciting the people of Ravenna to throw off the yoke of the emperor, Justinian II., who hearing of his intrigues, sent one of his generals against him. He was carried to Constantinople, and was punished with the loss of his sight and with exile. The successor of Justinian II., however, restored him to his bishopric, after which he contented himself with minding his own business.—R. M., A.

FELIX, the name of three popes and an anti-pope.

FELIX I., a Roman, succeeded Dionysius in the year 270 or 272. But little is known about him; even the duration of his pontificate is variously given, one author estimating it at five years, another at three, another at two. He is said to have authorized the annual celebration of mass at the shrines or "memories" of the martyrs. He is himself spoken of as a martyr, but we have no particulars of his death.

FELIX II., a Roman, said to have been the great-grandfather of Pope Gregory the Great, succeeded Simplicius in the year 483. His election was partly brought about by the interference of the prefect, Basilus, acting on behalf of Odoacer, the barbarian king of Italy. Felix unhesitatingly repudiated the Henoticon, or deed of union, published by Zeno the Eastern emperor in 482, by which, with the view of uniting the monophysites with the catholics, the decree of the council of Chalcedon touching the two natures of Christ had been tacitly set aside. In a synod of seventy bishops, held in 484, the pope passed sentence of deposition against Acacius, patriarch of Constantinople, the chief promoter of the scandalous confusions existing in the Eastern church; and anathematized Peter Mongus and Peter the Tanner, the intruded patriarchs at Alexandria and Antioch. Acacius was supported by the emperor and by many of his brother bishops, and a schism between East and West (the first on record) thus arose, which lasted for thirty-four years. In a decretal letter addressed to all bishops, especially to those of Africa, Felix defined the terms of penance to be imposed on those who had suffered themselves to be rebaptized by the Arians during the persecution of Hunneric. He died in 492.

FELIX III., a native of Beneventum, was raised to the papacy on the death of John in 526, the imperious mandate of Theodoric over-riding the conflicting suffrages of the senate and people. The king promised, however, that in future elections the choice of the people should be freely exercised, subject only to his confirmation. Felix was a person of a most holy life, and in every way worthy of his elevation. He died, after a pontificate of three years, in 529.—T. A.

FELIX, Antipope, sometimes called Felix II., archdeacon of the Roman church, was placed by Constantius in the see of Rome after the exile of Pope Liberius in 355. He adhered to the Nicene faith, but communicated with the Arians. When Constantius visited Rome in 357, a deputation of Roman ladies asked him to restore the banished Liberius to his flock. The emperor replied that they had already a pastor, meaning Felix. But the ladies answered that no one would enter the church while Felix was there, on account of his holding communion with the Arians. Constantius then proposed to commit to Liberius and Felix jointly the government of the church; but this offer was scouted and ridiculed by the Romans, who compared such a representation of two ecclesiastical parties to the distinguishing colours assumed by the rival factions in the circus. Liberius returned to Rome in 358, and Felix was forced by the clamours and menaces of the people to leave the city. Constantius again interposed, and again endeavoured to introduce his system of double government, but in the end he was forced to give way. Felix retired to a small estate which he had near Porto, and lived there till his death in 365, asserting to the last his claim to episcopal dignity. The blundering Platina ranks him among the popes, but neither St. Optatus nor St. Augustine enumerates him in the series of Roman bishops.—T. A.

FELIX V. See AMADEUS VIII.

FELIX, ANTONIUS, was originally a Roman slave, but was manumitted by the Emperor Claudius, and raised by him to great wealth and political power. In the eleventh year of the reign of Claudius, according to the testimony of Eusebius, being the year 51 A.D., Felix was sent to Judea as governor of the province, and there he indulged to a frightful extent in lust and cruelty. Among his crimes may be mentioned the seduction of Drusilla the wife of Azizus king of Emesa, with whom he was living in adulterous connection when the Apostle Paul was accused before him by the Jews. Felix knew that no criminal charge could be substantiated against Paul, but under the expectation of receiving a bribe for his liberation the governor kept the apostle in prison; and when he was superseded by Festus he left Paul bound, being "willing to show the Jews a pleasure," and indifferent about committing an act of gross injustice. After his retirement from the government of Judea an accusation was brought against Felix on account of his tyrannical exactions while in Palestine; but he was saved from punishment through the influence of his brother Pallas, who was the favourite of Nero.—J. B. J.

FELIX, M. MINUCIUS, a learned and eloquent father of the early christian church, was born about the end of the second century. Some peculiarities in his style, together with the fact that he makes use of the writings of Tertullian, have led to the supposition that he was an African by birth. That he was a lawyer at Rome is stated by Lactantius and Jerome, and the opinion is strengthened by the phrase, "*ad vindemiam feræ judicariam curam relaxaverant*," which occurs in his own writings. The book by which Felix Minucius is chiefly known is "*Octavius*"—a dialogue in Latin concerning the falsehood and absurdity of paganism, and the truth and excellence of christianity, between Octavius Januarius a christian, and Cæcilius Natalis, a pagan, Felix Minucius himself sitting as judge. Lardner thinks that the work was first published about 210. As the author was a christian, the apologist of the christian faith has, of course, the best of the argument; and at the end of the discussion Cæcilius admits the folly and wickedness of idolatry, and the falsehood of the vile charges which had been brought against the christians, and expresses his determination to become a follower of Jesus, whereupon all are filled with joy. "Post hæc," says the concluding paragraph, "*leti hilaresque discessimus—Cæcilius quod crediderit; Octavius gaudere quod vicerit; ego et quod hic crediderit et hic vicerit.*" In the "*Octavius*" there is not a very distinct statement of the peculiar doctrines of the christian religion; but the arguments in favour of idol worship are refuted, and the calumnies against christianity are repelled with much vivacity, while the whole is marked by good sense and pervaded by lively

christian feeling. For a long time the "*Octavius*" was ascribed to Arnobius, and was printed as part of his works; but it was proved to be the work of Felix Minucius by Balduinus, who prefixed a learned dissertation to an edition of the dialogue published in 1560. Several translations have been made into English of the "*Octavius*;" one by Sir David Dalrymple (Lord Hailes) was published at Edinburgh in 1781.—J. B. J.

FELL, JOHN, an English bishop, son of Dr. Samuel Fell, was born at Longworth in Berkshire on 23rd June, 1625. In his eleventh year he was entered a student of Christ church, Oxford. He espoused the cause of King Charles I., and after some training in garrison at Oxford became an ensign. In 1648, being then in holy orders, he was ejected by the parliamentary visitors. In 1660 he was appointed prebendary of Chichester; canon, and afterwards dean of Christ church; and one of the royal chaplains in ordinary. He set himself to the outer adornment and to the moral elevation of the college. He restored discipline, to the great advantage both of learning and religion. He repaired ruinous edifices, and raised new and extensive buildings, for the most part at his own expense. Several of the improvements made by Dr. Fell had been begun by Cardinal Wolsey; such as the north side of the great quadrangle, and the stately tower over the principal gate of the college. From 1666 to 1669 Dr. Fell was vice-chancellor of the university. He reformed many abuses, personally visited the chambers of the students, and marked their progress. He took a lively interest in printing, and carried out the unfulfilled design of Archbishop Laud. He was a bold and zealous defender of the rights and liberties of the university. On the translation of Dr. Henry Compton to the see of London in 1675-76, he was elected bishop of Oxford, and retained in his deanery for the interests of the university. He rebuilt the palace at Cuddesden in Oxfordshire, and contributed munificently to the rebuilding of St. Oswald's hospital at Worcester, and of the church of Banbury. Some of the best rectories belonging to his college were his own private purchase, and he left it an estate for the support of ten or more exhibitioners in perpetuity. As vacancies occur, the election is made on the first day of November, when a public speech is made in the refectory in commemoration of the founder. It has been supposed that Fell's excessive labours, and his dread of a change of religion under James II., shortened his days. He died in July, 1686, to the great loss of learning, the university, and the Church of England. He was a keen observer of men and their merits; a painstaking overseer of his clergy; and a zealous defender of the church. Of his works we need only mention "*The Life of Dr. Henry Hammond*," and his edition of the Greek Testament.—J. L. A.

FELL, JOHN, a dissenting minister, was born in 1735, at Cockerham in Cumberland. His parentage was humble, and in his early boyhood he was apprenticed to a tailor. By the assistance of friends he was sent to the Mile End dissenting academy. For a time he preached to a congregation at Beccles in Suffolk. He afterwards became the pastor of a church at Thaxted in Essex, where he established a boarding-school for young gentlemen, and published several tracts which established his reputation as a scholar. Subsequently he accepted the appointment of resident tutor. Differences, however, arose between him and the students, and without a fair trial he was denuded of his situation in 1796. His friends raised for him an annuity of one hundred pounds, and encouraged him to deliver a course of lectures on the evidences of christianity in the academy in which he was educated, then removed from Mile End to Homerton. He had delivered only four of his lectures when he became seriously ill, and died on 6th September, 1797. The lectures were afterwards published, along with eight by Dr. Henry Hunter, who completed the promised course. Mr. Fell's publications were—"Genuine Protestantism;" "The Justice and Utility of Penal Laws for the direction of conscience examined;" "Demoniacs"—in reply to Rev. Hugh Farmer; "The Idolatry of Greece and Rome distinguished from that of other heathen nations"—also in reply to Mr. Farmer, &c.—J. L. A.

FELL, SAMUEL, an English divine, was born in London in 1594. He was at an early age elected a student of Christ church from Westminster school. After taking the degrees of M.A. and B.D., he became minister of Freshwater, in the Isle of Wight. In May, 1619, he was installed canon of Christ church, and shortly after domestic chaplain to James I. In 1626 he was appointed Margaret professor of divinity, and had a prebend of

Worcester, which was then attached to the professorship. Up till this time he was a strict Calvinist, but departed from that faith through the influence of Laud, and was appointed dean of Lichfield in 1637, and in the following year dean of Christ church. In 1645 he was elected vice-chancellor, but was denounced of office two years afterwards by the parliamentary visitors. He died in February, 1648, and was buried in the chancel of Sunning-well church, near Abingdon, of which he had been rector. Dr. Fell had the reputation of a scholar, and was a munificent benefactor to Christ-church college.—J. L. A.

FELLENBERG, PHILIPPE EMMANUEL DE, was born at Berne in the year 1771. On the father's side he belonged to the class of nobles; his admirable mother, from whom he inherited much of the beauty of his character, was descended from the famous Admiral Van Tromp. In his childhood she used to say to him—it was a precept which he never forgot—"The great have friends enough; be thou the friend of the poor." Arrived at manhood, he accustomed himself to great plainness and even austerity of life. He traversed great part of Switzerland, France, and Germany, collecting information relative to the morals, the habits, but especially the wants, of the poor inhabitants. After his return he spent a year on the banks of the lake of Zurich in nearly absolute solitude; there he vowed himself to the cause of popular instruction and improvement. After the revolution of 1798, which transformed the old Swiss federation into the "Helvetic republic," Fellenberg took office under the new government. But soon after, finding that the government had broken faith with the people in respect of some promise which had been made to them, he resigned the post, and in the following year founded his celebrated institution of Hofwyl. He purchased the estate of that name, consisting of about two hundred and fifty acres, and lying in a valley at the distance of three leagues from Berne. The ideas which had long been working in his mind, and to which he was now to endeavour to give outward manifestation, were such as these; that education, as commonly understood, was too much confined to the intellect, and even in developing that, proceeded too often by dull unspiritual methods; that practical life was too much divorced from theory, and the life of thinkers too little vivified and sobered by contact with the world's business; that this estrangement between the workers and the thinkers tended to brutalize the former, and to turn the latter into dreaming enthusiasts; lastly, and as resulting from these premises, that the true education was that which addressed itself to the whole concrete being of man, which supplied the subject with that object, in nature and in life, which was best adapted to its powers and most attractive to its aims—which, after studying the varieties of human character, laboured to launch every individual upon his appropriate career. We can only indicate in the briefest manner the steps which he took to embody these ideas in institutions. First, the estate itself was made a model farm, being cultivated by the pupils of the agricultural school, to be mentioned presently. A portion of land, amounting to one-tenth of the whole, was reserved for making experiments with new manures, varieties of seed, new machines, &c. Large workshops were added, in which all kinds of agricultural implements were made and repaired. The agricultural school, which in 1833 numbered one hundred pupils, was established for the sons of peasants. They were admitted at the age of seven years, and were bound to stay till they were twenty-one; in this way the value of their labour during the later years of the term, reimbursed Fellenberg for the expense of their maintenance and instruction during the earlier years. Agriculture was the chief employment of these pupils; their intellectual instruction came in as a relaxation from manual toil, and was carefully adapted to the industrial life in which they were trained. They were also taught to fear God and believe in the Saviour; for Fellenberg, whose religious feelings, though somewhat vague, were deep-seated and sincere, always maintained that no system of education could be permanently successful, which was not steeped in and permeated with the religious spirit. A school of industry was also established for girls; but it did not answer, and had to be abandoned. There was an intermediate school for the sons of farmers, in which the scientific and theoretical side of the training, though it remained thoroughly industrial in its character, was carried to a much higher point than in the peasants' school. There were also a training school for teachers, and a summer school for the improvement of village schoolmasters. Lastly, there was a

school for the upper classes, the pupils of which paid for their education, and, though not entirely exempted from manual labour, received a training mainly intellectual. This noble-minded man, to whom so much of what is sound and valuable in our modern schemes of education and juvenile reformation may be traced, died in 1844; and, in the troubled times which followed, the institution at Hofwyl fell to the ground.—T. A.

FELLER, FRANCIS XAVIER DE, a Belgian publicist, was born at Brussels in 1735, and died in 1802. He was educated by the jesuits, with whom he passed his novitiate at Tournay. After this he taught rhetoric, first at Luxemburg, then at Liege. He travelled in Italy, Poland, and Austria, and after the suppression of his order in the Low Countries in 1773, took the name of Flexier de Reval (an anagram of Xavier de Feller). From 1774 to 1794 he edited a historical and literary journal, Luxemburg and Maastricht, 60 vols. 8vo. When the French revolution broke out he quitted Liege, and after a period of anxious changes and wanderings, settled in 1797 at Ratisbon, where he died. Feller was a voluminous writer, but is known now only by his "Dictionnaire Historique," which has had an immense popularity. It was written with the design of furthering the interests of the church, and though chargeable with numerous faults, is a work of very considerable excellence. Feller was much indebted to Chaudon.—R. M., A.

FELLER, JOACHIM, was born in 1628, and died in 1691. His education was chiefly at Leipzig, where he became professor of poetry and librarian. He was one of the writers in the *Acta Eruditorum*, and had the character of a captious and quarrelsome critic. He lost his life by falling accidentally from a window. His catalogues of the manuscripts in the library which he superintended are of value.—J. A., D.

FELLER, JOACHIM FRIEDRICH, son of the preceding, was born at Leipzig in 1673, and died in 1726. He was given the degree of doctor of philosophy at the age of fifteen, and, as was the custom of his day, travelled from one seat of learning to another to complete his studies. At Wolfenbüttel he assisted Leibnitz in collecting and arranging materials for the history of the house of Brunswick. In 1706 he became secretary of the duke of Weimar. He is described as having overworked himself, and thus having shortened his life.—J. A., D.

FELLOWES, ROBERT, LL.D., a writer on religious and other subjects, was born in 1770 of an old Norfolk family, and received his university education at St. Mary's hall, Oxford. Ordained in 1795, a minister of the Church of England, he was appointed curate of Harbury in Warwickshire. Here his extensive classical learning and studious habits recommended him to the notice of the celebrated Dr. Parr, who held a small living in the same county, and a lasting friendship was formed between them. In 1798, the publication of Fellowes' "Picture of Christian Philosophy" excited some attention in the theological world. It was attacked as latitudinarian, and even heterodox; but Dr. Parr generously came to the defence of his friend, and in a note appended to his well-known Spital sermon, pronounced a sonorous panegyric both on the work itself and its author's integrity and earnestness in the discharge of his clerical duties. In 1800 appeared "The Anti-Calvinist;" and in 1801, "Religion without Cant." They were followed by "Guide to Immortality" in 1804, and "A Body of Theology," published in 1807. In the course of his literary labours, Dr. Fellowes had gradually become convinced of the want of harmony between his own opinions and those of the Church of England, and eventually he honestly withdrew from a position which he could no longer hold conscientiously. At the end of 1807 he went to reside in the metropolis, and we find him appointed editor of the *Critical Review*, and, besides, busily engaged in its management during the succeeding six years. In this capacity he figures in the correspondence of Southey, who pronounces him "a very interesting man." In the year 1820 the feelings of the nation were roused in an extraordinary degree by the prosecution of Queen Caroline, and addresses of sympathy with her cause poured in from all parts of the kingdom. The task of composing the answers to these addresses was confided to Dr. Fellowes, and the skill and tact with which they were varied elicited much praise. His pen was also employed in occasional contributions to the columns of the newspapers, and in 1821 appeared a series of letters signed "The Spirit of Hampden." So far back as 1799, moreover, he had shown an interest in political questions, by the publication of a pamphlet entitled "An Address to the

People," &c. It was this pamphlet which led to his acquaintance with the once-noted and eccentric Baron Maseres. A general agreement of views cemented the acquaintance thus early commenced, and when the baron died in 1824, he bequeathed more than £100,000 to Dr. Fellows. This addition of fortune was freely employed in charity and beneficence. The London university, and the hospital in Gower Street, may be mentioned among other similar institutions, as having derived assistance from his liberality. Attended by Dr. Elliotson in a dangerous illness, he marked his sense of his physician's assiduity and care by founding two annual prizes—known as the Fellows' gold medals—to be given to the two chief proficient in clinical medicine, among the students of University college, of which Dr. Elliotson was then a professor. Among his other practical achievements, it is recorded that to his exertions was chiefly due the extension of the space in the Regent's Park devoted to the public use. In 1836 Dr. Fellows published his latest work of any elaborateness, "The Religion of the Universe," an exposition of deistical principles, but more remarkable for its quasi-devotional tone than for ratiocination, demonstrative or polemical. Dr. Fellows adhered to these opinions till his death on the 6th of February, 1847, after a short illness.—F. E.

* FELLOWS, SIR CHARLES, a distinguished archaeological discoverer, was born at Nottingham in August, 1799, the eleventh of the fourteen children of John Fellows, Esq., banker, whose family had for many generations held the same property in that town. Sir Charles was educated at a private school in Nottingham, and evinced from an early age the qualities conspicuous in the explorer of ancient Lycia—quick perception and artistic talent. At the age of fourteen he made, in the course of an excursion to Newstead Abbey, sketches of Lord Byron's ancestral seat, which five-and-twenty years afterwards were engraved on the title-page of Moore's *Life of the poet*. During the ensuing six years he travelled through all parts of England and Scotland, sketching as he went. In 1820 he removed to London, and entered the best literary and scientific society of the day, joining many of the institutions of which he is still a member. The name of Charles Fellows figures among those of the earliest members of the British Association. In 1827 he travelled in Switzerland; and, on the 25th of July in that year, he performed the ascent of Mont Blanc, then a rare achievement. An elegant volume of unpublished sketches, the first taken of that icy region, remains as a memorial of this adventurous exploration. It is to him that subsequent ascenders of Mont Blanc have owed the new route by the opposite side of the grand plateau, which ever since has been substituted for the previous one. In 1832, the year in which he lost his mother, to whom he was devotedly attached, he enlarged the range of his excursions; and for the next ten years his life was chiefly one of travel in Italy, Greece, and the Levant. The sketches which he made during this period formed a chief attraction of the *Illustrated Child Harold*, published by Mr. Murray. In 1838 he made a still more extended expedition in the interior of Asia Minor. In the course of this tour he was, to quote his own account, "so struck by the beauty and peculiarity of the architectural remains on the coast of the province of Lycia, that" he "determined, if possible, to penetrate into the interior of the country." Prior writers on the geography and archaeology of Lycia, had pointed attention to the fact that the valley of the Xanthus had not been visited by modern explorers, and it was to this region that Sir Charles, then Mr. Fellows, devoted the efforts which were crowned with triumphant success. Commencing his researches at Patara, at the mouth of the river, he discovered some nine miles higher up the ruins of Xanthus, the ancient capital of Lycia, studded with the most curious architectural and sculptural remains, the date of the construction of several of which preceded by a hundred years that of the Parthenon. Higher up the river still, he discovered another ancient city, which he was enabled by inscriptions to identify as the ancient Tlos; and other interesting ruins he saw and heard of in the mountains, but he was then unable to protract his residence in the country. Returning to England, he published in 1839 his "*Journal of an Excursion in Asia Minor*," which excited the liveliest interest, and not among archaeologists solely. Finding that books threw no light upon the region which he had visited, he resolved to return to Lycia and re-explore its geography and archaeology. When undertaking this second expedition, he was stimulated by the hope that the Turkish

government would permit him to carry away some of the more interesting objects of art discovered and discoverable in the valley of the Xanthus—Lord Palmerston, who was then foreign secretary, having directed Lord Ponsonby, the English ambassador at Constantinople, to make an application to that effect to the Porte. During his second Lycian expedition, Sir Charles Fellows was enabled to discover thirteen additional cities, but he was disappointed in his expectation that he would be allowed to bring home any specimens of the archaeological treasures of Lycia; the government of the sultan making some technical objections to the application as worded by the British minister. Sir Charles accordingly returned again to England, and published in 1841 a second journal, which proved even more successful than its predecessor. In the autumn of 1841 the trustees of the British museum having received information that the proper firman, authorizing the removal of ancient works of Lycian art, was in the hands of the British consul at Smyrna, Sir Charles set out once more for the east, liberally offering to defray his own expenses, and only stipulating for a free passage to and fro in one of her majesty's vessels. Arrived at Smyrna, he found that the firman was non-existent, and it was only procured by his personal exertions at Constantinople, whither he repaired. Other annoyances had to be suffered and short-comings tolerated; and when he landed, near the mouth of the Xanthus, he found himself, with his working party of fifteen men, in a wilderness. "High sandhills rose for miles around us, and no signs of life were visible but the footprints of the wolves and jackals." It took the expedition four days to transport their stores to the vicinity of the city of Xanthus, a distance of nine miles, by towing a boat against a stream, which Sir Charles describes as one of the most powerful, wild, and unmanageable he ever saw. After considerable toil in excavating and displacing some of the most curious relics of Lycian antiquity, their removal was impeded by new official obstacles, which it required both boldness and energy to surmount. After his return to England in the year which followed his departure from it, Sir Charles had the satisfaction of witnessing the arrival of a number of cases containing the precious remains which formed the nucleus of the interesting Xanthian collection, now among the most valuable of the archaeological contents of the British museum. Sir Charles was formally thanked by the trustees of the British museum for his disinterested exertions. In 1845, after the Xanthian collection had been further enriched by the results of another expedition made under his superintendence, he received the honour of knighthood in recognition of his services to archaeology. Besides the two journals already mentioned, Sir Charles published in 1843 an opusculum, entitled "*The Xanthian Marbles: their acquisition and transmission to England*;" and to it we owe many of the facts contained in the present sketch. All three works, with other interesting archaeological matter, were republished in 1852, and in compendious one-volume form, with the title, "*Travels and Researches in Asia Minor, more particularly in the province of Lycia*." In 1855 appeared his ingenious work, the "*Coins of Ancient Lycia before the reign of Alexander*, with an essay on the relative dates of the Lycian monuments in the British Museum."—F. E.

FELLTHAM, OWEN, was born about the year 1608, probably at Babram or Babraham in Cambridgeshire, of which his father, who was of a Suffolk family, seems to have been the rector. It is the fashion of biographers to say that nothing whatever is known about the events of his life; yet a few interesting and authentic particulars may be gleaned on a careful examination of his works, which have not hitherto been recorded. The first century of his "*Resolves*" (that is, *solutions of difficult questions in morals and philosophy*) was composed when he was only eighteen; no copy of the first edition is known to have been preserved, but the second edition bears the date, 1628. It is a book of essays, suggested probably by those of Lord Bacon. In 1636 or 1637 the work was republished in an enlarged form, containing now two centuries of "*Resolves*;" the first consisting of a hundred, the second of eighty-five essays. Some of these may still be considered as pleasant and profitable reading. The work was dedicated by Felltham to the countess dowager of Thomond, under whose roof, he says, most of them were composed. He lived for many years with the Thomond family, but in what precise capacity we are not informed. He was a zealous royalist and churchman, and did not scruple to adopt, when speaking of his king, that extravagant and profane language, of

which a greater man—Lord Bacon—had set him the example. The last line of an epitaph which he wrote on Charles, is as follows:—

"Here Charles the first, and Christ the second lies."

He was for some time in the Low Countries, and wrote an account of his travels there. The year of his death is unknown. Among his miscellaneous writings is a Latin epitaph on himself, which concludes thus—"While our restored Cæsar disperses the clouds, and exalts the national glory; at length departing from the earth, Owen Feltham left his relics here." If he wrote this while feeling that his end was near at hand, he must have died not long after the Restoration.—T. A.

* **FELSING, JAKOB**, one of the most eminent engravers of Germany, was born at Darmstadt in 1802. The younger son of Johann Konrad Felsing, himself an engraver of repute in his day, Jakob learned the rudiments of his profession from his father, and then, at the age of twenty, went to Milan as pensioner of the grand-duke, and afterwards to Florence. There his engraving from Carlo Dolci's "Christ at the Mount of Olives," 1828, procured for him the highest prize of the Milan-academy; and the academy of Florence elected him professor. He afterwards studied at Rome, Naples, and Parma, where his acquaintance with the celebrated Italian engraver Toschi led to a considerable modification of his style. After a stay of ten years in Italy, he returned in 1832 to Darmstadt, where, during the next few years, he completed a succession of excellent works. A visit to Paris brought him acquainted with Desnoyers. Whilst at Munich he entered warmly into the views of the modern German historical school, of which Cornelius and Overbeck are the leaders and representatives. Felsing is said to be as deeply acquainted with the theory, as he is accomplished in the practical part of his art. Few modern engravers render with such conscientious earnestness the spirit of their originals. In all that belongs to the higher and severer parts of his art, he stands in the very foremost rank; but in brilliancy, tone, and colour, and in the minor elegancies generally, he has, since his adhesion to the Düsseldorf school, shown much remissness. His principal works include the "Violin Player" of Raffaele; Correggio's "Marriage of St. Catherine;" Del Sarto's "Madonna Enthroned;" "Christ bearing his Cross," after Crespi; Bendenmann's "Mary at the Well;" the "Holy Family," after Overbeck; "St. Genoveva" of Steinbrück; "St. Catherine" of Mücke. Felsing holds the titles of professor and court engraver at Darmstadt.—J. T. e.

* **FELTON, CORNELIUS CONWAY**, an eminent classical scholar, was born November 6th, 1807, at Newbury, now West Newbury, Massachusetts; entered Harvard university in 1823; was appointed Latin tutor in 1829, and in 1834 Eliot professor of Greek literature. The duties of this latter office he has since constantly discharged, with the exception of a year (1853-54) which he passed in foreign travel, and in which he visited England, Scotland, Wales, France, Germany, Switzerland, Italy, Malta, Constantinople, and Athens. He has written extensively on subjects of general literature, particularly in the *North American Review*, and has powerfully contributed, both by his academic labours and by popular lectures, to the diffusion of a taste for classical scholarship among his countrymen. His separate contributions to classical criticism are numerous and important. In 1833 he edited the *Iliad* of Homer, with Flaxman's illustrations and English notes; in 1840 published a Greek Reader; in 1841 edited the *Clouds* of Aristophanes; in 1843 took part in the publication of a volume entitled *Classical Studies*; in 1847 edited the *Panegyrics* of Isocrates and the *Agamemnon* of Æschylus; in 1849 edited the *Birds* of Aristophanes; in 1852 published selections from the Greek historians; and in 1855 a revised edition of Smith's *History of Greece*. He translated, in 1849, Guizot's *Earth and Man*. &c.—J. S., G.

FELTON, JOHN. See BUCKINGHAM, first duke of.

FELTON, HENRY, an English divine, was born in 1679, in the parish of St. Martin-in-the-Fields, Westminster. He was educated chiefly at the Charter-house under Dr. Walker, whence he went to Edmund hall, Oxford. He filled the office of domestic chaplain at Belvoir castle, under three successive dukes of Rutland. While tutor to Lord John Roos, afterwards third duke of Rutland, he published his "Dissertation on Reading the Classics and forming a just style." In 1711 he was presented

to the rectory of Whitewell in Derbyshire, and in the following year took the degree of D.D. In 1722 he was elected principal of Edmund hall. In 1725 he published a sermon on "The Resurrection of the same numerical body and its re-union to the same soul." In 1728-29 he preached eight sermons which were published as "The Christian faith asserted against Deists, Arians, and Socinians." In 1736 he was appointed to the rectory of Berwick in Elmet, Yorkshire. He died in March, 1740, and was buried in the chancel of the Berwick church. A volume of his sermons was published in 1748, by his son.—J. L. A.

FELTON, NICHOLAS, an English prelate, was born in 1563, at Yarmouth in Norfolk. He was educated at Pembroke hall, Cambridge, became a fellow of the college in 1583, and was collated to the rectory of St. Mary-le-Bow in 1596. He was elected master of Pembroke hall in 1616, and in the same year rector of Easton Magna. In 1617 he was promoted to the see of Bristol. He was nominated to the bishopric of Coventry and Lichfield in the following year, but was translated to Ely in 1619. He died, October 5, 1626. He was employed by James I. in the new translation of the Bible.—J. L. A.

FELTRE, DUC DE. See CLARKE.

FELTRO, MORTO DA, a distinguished decorative painter of the close of the fifteenth century, was born at Feltre in the Venetian Alps about 1475. Lanzi has assumed that his family name was Pietro Luzzo, and that he was the painter called Zaratra. He was employed early in Rome, about 1494, and there, by constantly studying the ancient arabesques in the various ruins, is said to have acquired that taste and skill for which he was afterwards distinguished. Vasari observes, that though this style of painting was carried to perfection by Giovanni da Udine and others, the chief merit is due to Morto, who revived it. Morto was employed also at Florence, and later at Venice. He was the assistant, and became the successful rival in love, of Giorgione. He executed the decorations of Giorgione's works for the Fondaco dei Tedeschi, completed in 1508. Some years afterwards he became a soldier, says Vasari, and accompanied the Venetian army to Zara in Dalmatia, where he was killed, aged forty-five. As he was still painting in 1519, this may have been about 1520. Though Morto may have revived that style of arabesque more particularly displayed by the school of Raphael, he was much too young to have been instrumental in reviving a taste for the purer cinquecento arabesque, which was fully developed certainly in sculpture before Morto was born. He may, however, have been greatly instrumental in establishing the taste for the coloured grotesque arabesque at Rome. Andrea di Cosimo Feltrino, another distinguished decorative painter, was his pupil and assistant. The Berlin museum possesses an allegory of "Peace and War" by Morto.—(Vasari; Lanzi).—R. N. W.

FENDI, PETER, an eminent Austrian painter and engraver, was born at Vienna, September 4, 1796; and died there August 28, 1842. He was educated in the academy of his native city, and became early celebrated for his drawings from the antique. In 1818 he was appointed draughtsman to the Royal Cabinet of Antiquities. In 1821 he accompanied the director Steinbüchel to Venice, where he made many copies of the great works of art. For the Royal Cabinet of Medals Fendi painted portraits of the principal numismatists of Europe. He also painted many historical pictures, chiefly of German subjects; some landscapes; and a series of illustrations, in water colours, of Schiller's poems. He executed a good many engravings with much skill—some for Dibdin's *Bibliographical Tour*, others for Hormayr's *History of Vienna*, and a few separate plates. He likewise made several lithographic drawings from the works of the Dutch and Flemish painters. His pictures are chiefly in Austrian collections.—J. T. e.

FENEL, JEAN BAPTISTE PASCHAL, born at Paris in 1695; died in 1758. He was indebted for his education chiefly to Menage. At the age of thirteen he was a sort of prodigy. He was canon of Sens, and prior of Notre Dame and Andresy. He shrank from all society, and a state of melancholy not easily distinguishable from mental alienation brought him to the grave. He was a member of the Academy of Inscriptions, and contributed many papers to its Transactions, chiefly on French antiquities.—J. A., D.

FENELON, BERTRAND DE SALAGNAC, Marquis de la Mothe, a French diplomatist, died in 1589. Fenelon, who had earned a brilliant reputation as a soldier, was sent as ambassador to Eng-

land by Charles IX. He was charged with the difficult task of mitigating Elizabeth's indignation at the atrocity of the St. Bartholomew massacre. He retained his position at the head of the English embassy after the death of Charles IX., and seems to have been a trusted servant of the intriguing regent, Catherine de Medicis. Fenelon wrote a considerable number of works, both military and political. The "*Negociations de la Mothe-Fenelon, &c., en Angleterre*," published at Brussels in 1731, contains a great deal of interesting information relative to Mary Stewart and the massacre of St. Bartholomew.—R. M., A.

FÉNELON, FRANÇOIS DE SALIGNAC DE LA MOTHE, was born in the castle of Fénelon in Perigord, in the present department of Dordogne, August 6, 1651. As he was sprung of an old and honourable family, his early education, under his pious and intelligent parents, was in keeping with his social position and prospects. The study and imitation of classic literature were the passion of his boyhood, both at home and in the neighbouring university of Calais, as they were the solace and delight of his age. At the age of eighteen, his uncle, the marquis Antoine de Fénelon, summoned him to Paris, and placed him in the college of Plessis. There the young student of fifteen years preached to an audience so as to create enthusiastic admiration. This sudden popularity alarmed his uncle, and the youthful preacher was placed in the quiet seminary of St. Sulpice. In serene and prayerful study did Fénelon remain here for about five years, guided by Tronson, the earnest and enlightened superior, and here, in the twenty-fourth year of his age, he was consecrated to the priesthood. The parish of St. Sulpice was the scene of the abbé de Fénelon's first pastoral labours; and the poor, the erring, and the sick were the chosen objects of his spiritual care. His thoughts then turned to missionary labours, first in Canada and then in the Levant, though he was not permitted to follow out his self-denying projects. But the archbishop of Paris, Harlay, nominated him superior of the *Nouvelles Catholiques*, a society for the instruction of young protestant female converts, which had been instituted in 1634, and sanctioned by a bull of Pope Urban VIII. Ten years was he employed in this labour, and the experience he acquired in it was embodied in his first work, "*Traité de l'éducation des filles*," which was composed at the solicitation of the duchess of Beauvilliers. Louis XIV. who had repealed the edict of Nantes in the vain hope of compelling a uniform faith in his kingdom, next sent him to Poitou to convert his protestant subjects, and on receiving his commission from the king in person, he made only this stipulation, that no dragons should be sent to co-operate with him. Full well he knew that dragonades, which could only maim and murder, might multiply hypocrites; that the heart refuses to be convinced by force, though it may yield to it; and that the number of professed converts was no adequate compensation for the violence and torture inflicted on thousands of peaceful and industrious citizens. He had, probably through his intercourse with Bossuet, now turned his attention to polemics, as may be seen in his tract composed about this time, "*Sur le ministère des pasteurs*," in which he denies all claim or right of office to protestant pastors; and insists on tradition, penance, confession, and submission as firmly, though not so ably, as Bossuet himself. Fénelon records that he found "the half-converted Huguenots attached to their religion with a dreadful degree of obstinacy," and adds, that the sight of dragons makes them willing to recant; the result, however, being that he failed to discover those who were really sincere. Fénelon's experience at Poitou was not lost upon him; for, according to the Chevalier Ramsay's record of his conversations with the pretender (the self-styled James III.), he exhorted the exiled prince never to attempt to change the religion of any portion of his subjects by force. On his return to Paris, he resumed and held for two years longer his former situation as superior of the *Nouvelles Catholiques*, during which period he did not show himself once at court; Harlay, archbishop of Paris, jealous of his friendship with Bossuet, thwarting every effort for his promotion—as, for example, to the bishoprics of Poitiers or Rochelle. But in 1689 Fénelon was suddenly drawn from his obscurity. Louis had appointed the duke of Beauvilliers, son-in-law of Colbert, tutor to the dauphin his grandson, the duke of Burgundy, and the next day Beauvilliers nominated Fénelon his preceptor. The situation brought him at once into court, and he was permitted, as a special honour, to sit at the same table and ride in the same carriage with his pupil. Without crediting "those

miracles of education" done, as the sub-preceptor Fleury reports, on the royal youth, we may well believe that Fénelon did his utmost to inform the mind and cultivate the heart of his pupil, with a vigilance surpassed only by his tenderness, and a skill whetted and sustained by his sense of responsibility to the future and to France. It was for his young charge that he composed his well-known "*Fables*" and "*Dialogues of the Dead*." The wit, ease, and grace of Fénelon charmed the court, and madame de Maintenon gave him for a time her confidence. Five years had he discharged his task, to the satisfaction of all who understood what a prince's education ought to be, when the king, who never really liked him, conferred upon him, February 4, 1695, the archbishopric of Cambrai. He immediately resigned his place in the abbey of St. Valery, which the king the previous year had conferred upon him. He was consecrated in the chapel of St. Cyr, July 10, 1695, Bossuet taking part in the ceremony.

But with his ecclesiastical honours began his troubles. The mystical writings of Madame Guyon, inspired by the Spanish quietest, Molinos, had already made some noise in France. She and Father Lacombe, her confessor, had been arrested, but on her being soon set free, she was introduced to Madame Maintenon, the duke of Beauvilliers, the duke de Chevreuse, and others of that high circle. Sent by such patronage and by the counsel of Fénelon to St. Cyr, she again taught what were regarded as religious novelties. She loved to speak to ravished listeners of pure love—love exercised without hope of reward or fear of punishment; was ever eager to describe the holy outflow of the soul in true and unaided devotion; rose into ecstasy as she delineated the spiritual beauty of perfection, and joyously and confidently assured her audience of its attainability; and was finally lost to view as she soared away into the high mysteries of entranced experience, imaged in the scenes and dialogues, wooings and raptures, of the *Song of Songs*. Her spirituality, which was certainly tinged with extravagances, was reckoned a heretical protest against the orthodox Romanism of a cold and superficial age, tending at the same time to undervalue the ordinary services and traditional doctrines of the church. She was apprehended, tried, imprisoned, and sent, at her own request, to the convent of Visitation at Meaux. Fénelon had all along deeply sympathized with her, censuring some of her expressions and pardoning others as the excess of an ardent piety heightened by the glow of a feminine temperament. He instanced such women as Angela de Foligny, St. Catharine of Sienna, and St. Theresa, who had spoken in similar terms. It was contrived by her prosecutor that Fénelon should be placed in such a position that he must condemn her. He not only demurred, but he resolved to vindicate the form of piety associated with her name, and published his "*Maximes des Saintes*," a sincere and diluted illustration and defence of Guyonism. Bossuet, who from his mental structure and his cold and hard polemic bias could have no sympathy with such views, at once denounced him to the king; and, to add to his grief, his palace at Cambrai was burned, and his books and papers all consumed. On Fénelon's declining a conference with his rival and accuser, who was in a short time to stigmatize him as the Montanus of a new Priscilla, and appealing to the judgment of the pope, he was ordered to leave the court and retire to his see. His Holiness, Innocent XII., was reluctant to proceed to judgment, and while the ten cardinals who formed the commission to try the case seemed in doubt and difficulty, Fénelon and Bossuet exchanged not a few pamphlets and defences. Bossuet's *Relation de Quietism* was the climax in one direction, and his nephew's attack on Fénelon's moral character was the infamous culmination in another. The king in exasperation sent insolent menaces to Rome, and a condemnation was wrung from the papal court; but the author was not in the bull called a heretic, nor was his book, as is usual in such cases, condemned to the flames. The pope remarked with some acerbity—"Pecavit excessu amoris divini, sed vos peccastis defectu amoris proximi"—He erred through excess of divine love, you (his enemies) through want of love to your neighbour. When the brief containing the condemnation of twenty-three propositions in his book arrived, Fénelon read it in his own cathedral, and at once submitted—simply, absolutely, and without reservation, regarding, as he said, "the decision of his superiors as an echo of the divine will." In this bitter and protracted controversy, Bossuet was characterized by learning and tactics, Fénelon by candour and eloquence;

but the armed polemic, jealous of his position as champion of the church, was more than a match for his unsuspicious and guileless opponent. Madame de Maintenon truly sketched the position of parties when she said that the one was the greatest theologian and the other the greatest wit of his age, the latter epithet being used in a very different sense from its present acceptance; and Fénelon put the matter as truly, and as pointedly, when he wrote to his adversary—"After having so often given me offences for reasons, have you not taken my reasons for offences?" The publication of "*Télémaque*" at this period, through the treachery of a servant or copyist, barred Fénelon from all court favour. The king was supposed to be sketched and satirized under the characters of Idomeneus and Adrastus. There is no foundation for such a charge—the book, indeed, was written several years before, and when its author was at court. This poetic drama, sketching primitive and simple times, formed on the antique classic models, inculcating virtue as the glory of princes and the happiness of nations, introducing conversations so airy and graceful, and throwing the hues of poetry over discussions in political economy, had an immense circulation. It was fitted for the times—when severe study was shunned as ungentlemanly, and fiction was enjoyed as much for its elegance as for the truth of which it was the vehicle. In the retirement of his diocese, Fénelon proved the truthfulness of his nature and the depth of his goodness. He did not weakly sigh after Versailles, though he did not renounce all hope of being recalled, but performed the work of a pastor among all classes as kindly and disinterestedly, as humbly and gladly, as if the primitive age of the church had been revived. His benign nobleness adorned his episcopal rank; he could be happy in doing good, even though Bossuet had thundered and Louis had frowned upon him. The wars of the king brought misery upon the frontiers of the realm; but the wisdom and goodness of Fénelon inspired Marlborough and Eugene with affectionate veneration, and the diocese of Cambrai was exempted from spoliation. Strangers came from many a region to sit at his feet, and listen to his pure and elevated thoughts on popery and the social progress of the world, on peace and war, on free and despotic forms of government. When jansenism began to revive, Fénelon assaulted it with vehemence. His last public effort was in relation to the Bull *Unigenitus*, issued by Clement in condemnation of Quesnel's works. Some indeed imagined that his alacrity in this matter was increased by the grudge he bore to the cardinal de Noailles. Opposition to jansenism was deeply seated in his nature, for in the letter written to the king on his deathbed, and only two days before he expired, he specially prays his majesty, to appoint as his successor one who is stoutly opposed to jansenism, whose opinions against it are *notoires et solides*. Fénelon was, moreover, such a true son of the church that he obeyed the papal court, and so contrived apparently to stifle his convictions. It must be admitted, however, that he gave himself too much to the jesuits in the contest, as if through them, and his antagonism to the party so bitterly hated by them, he might be replaced at court; and, in opposition to Bossuet's brave defence of the liberties of the Gallican, he taught absolute submission to the Italian court. His young pupil suddenly died when, by his father's decease, he stood next in succession to the throne, and all the hopes founded on Fénelon's careful tuition of the prince were blasted.

Thus passed the latter days of this worthy prelate. A slight fall, or rather the shock sustained by the overturning of his carriage, hastened his end, and he died after an illness of six days at the age of sixty-four, on the 7th January, 1715. His almoner published an account of his last days, which were spent in hearing the "divine words" of scripture read to him, and in fervent religious exercises. He left no ready money; his generosity at all times, and his liberal support of the French army in his neighbourhood during three campaigns, had exhausted all his funds. The letters dictated by him on his deathbed to the king and to the chapter, as well as his latter will, are in perfect harmony with the wise, gentle, and pious course of his life. Pope Clement wept on hearing of his death, and it is said would years ago have made him a cardinal but for fear of the king. Such was the miserable prostration of mind and honour before this cold and stately monarch, that in the usual eulogy pronounced on Fénelon in the Academy by Boze, his successor, and Dacier, the director, the name of "*Télémaque*," his most famous publication, durst not be introduced. According to M. Simon,

Fénelon was tall and thin, with delicate features, and a noble and expressive countenance—"It required an effort to cease looking at him." The most important works of Fénelon not referred to in the preceding sketch are his "*Dialogues sur l'éloquence*;" "*Démonstration de l'existence de Dieu*;" and his "*Refutation du Systeme de Malebranche*." The works of Fénelon are found more or less full in various editions, as in that of Versailles and Paris, in 34 vols. 8vo., 1820-30. The clergy of France voted in 1782 40,000 livres for an edition; but this edition of Querbeuf wants the treatises on Quietism. A new edition—*Œuvres complètes*—in 16 vols. imper. octavo, appeared at Paris, 1851. Many of his treatises have been translated into English. The first biography of him was by the Scottish Chevalier Ramsay, who had been converted under his roof from something like atheism to something like popery in 1725. The best life is by De Bausset, bishop of Alais, 3 vols., 1808.—J. E.

FENEROLI, FEDELE, a musician, was born at Lanciano in the Abruzzi in 1732, and died at Naples on the 1st of January, 1818. He was a pupil of the famous Durante in the conservatorio di S. Onofrio at Naples, and he held the office of professor of accompaniment successively in the conservatorios of Sa. Maria de Loreto, and of La Pietà dei Turchini. Feneroli composed some pieces of church music which are praised for the great melodiousness of all the parts. His reputation rests, however, on his successful teaching. In the course of his long career he was the preceptor of many distinguished composers. He was not a man of deep theoretical knowledge; and he owed his success less to his principles than to his method of imparting them. His "*Regole per i principianti di Cembalo*" is a work in good esteem, and is particularly useful on account of the great number of figured basses for exercises which it contains.—G. A. M.

FENESTELLA, LUCIUS, a Roman historian of considerable celebrity in the Augustan age, was the author of a work entitled "*Annals*," which seems to have extended to more than twenty books; but only a few fragments of it are extant referring to the period of the Punic wars. He seems to have also written "*Carmina*." The date of his death is placed about the twenty-first year of the christian era. There is a notice of him in the work of Vossius, *De Historicis Latinis*.—W. B.

* FENGIR, CARL EMIL, Danish minister of finance, and nephew of Christian, born 9th February, 1814. In 1835 he took his examination with honour at the college of surgery, and afterwards travelled for three years. Returning to Copenhagen in 1841, he attained to great honour in his profession, and almost every year gave him a new post of responsibility and trust. Gifted with brilliant talents as a teacher, he lectured first on pathology and afterwards on clinical science, in which department of medical knowledge he attained to great eminence. But his great talents were not alone confined to medicine; he devoted himself to history, mathematics, and the political sciences, taking the deepest interest in the politics of his native land. In 1848 he had been elected to important offices both in Copenhagen and in the diet of his country, and in 1856 he was chosen representative of Copenhagen in the Folketing. In 1859, he gave up the medical profession, and became a member of the government as minister of finance.—M. H.

FENGIR, CHRISTIAN, one of the most celebrated surgeons of Copenhagen at the commencement of the present century, was born at Christianshavn, 7th January, 1773. In 1810 he became professor of the Academy of Surgery, and member of its direction; in 1813 member of the College of Health; in 1819 one of the directors of the Lying-in Hospital and the Orphan Asylum; in 1830 he had the general direction of surgery in the same, and direction of the Fredericks Hospital. He died at Conferentsraad, 21st October, 1845. He is known as a writer in the medical publications of the day.—M. H.

FENN, SIR JOHN, an English antiquary, was born at Norwich, in November, 1739. He was educated at Scarning in Norfolk, and at Boredale in Suffolk, and subsequently at Gonville and Caius college, Cambridge, where he graduated as B.A. in 1761, and as M.A. in 1764. He was early distinguished by his application to the study of our national history and antiquities, and published, in 1787, two folio volumes of original letters written during the reigns of Henry VI., Edward IV., Richard IV., and Henry VII., by the Paston family, and other Norfolk worthies whose lives were passed in court or camp. These volumes he inscribed to George III., and was knighted as a recompense. In 1789 he published other two volumes, with

notes and illustrations. He was a fellow of the Antiquarian Society, and prepared "Three Chronological Tables" of its members, which were printed in 1784 for the use of the society. He died in Norfolk on the 14th day of February, 1794. He was an accurate scholar, an enlightened magistrate, a warm friend, and a consistent christian, and his death was universally regretted. The Paston Letters have of late been frequently reprinted.—J. L. A.

FENOULLOT DE FALBAIRE DE QUINGEY, CHARLES GEORGES, born at Salins in 1727; died in 1801. He was educated for the church at the college Louis le Grand, lost his vocation, and found employment in the office of finance. In 1767 he produced a drama entitled "*L'honnête criminel*," which was favourably received, and translated into German, Dutch, and Italian. Through his wife's property and influence he became baron de Quingey, and obtained the lucrative office of inspector des salines de l'est. He succeeded in bringing upon the stage several pieces. He was at war with several of his brother authors, whom he described as stealing his thunder.—J. A., D.

FENTON, EDWARD, an early English navigator, was born in Nottingham in 1550, and died at Deptford in 1608. Whilst a young man he sold his hereditary estate, and obtained a command in the troops sent over to reduce Ireland. Here his courage and skill soon brought him into notice, and in accordance with the usage of the time we find, though a military officer, that a naval command was speedily conferred on him. Fenton was appointed captain of the *Gabriel*, of twenty-five tons burden, in the second voyage undertaken in 1577 by Martin Frobisher for the discovery of the north-west passage. He accompanied this voyager also in his third expedition in 1578. In these voyages he displayed skilful seamanship and daring courage. He volunteered to remain with a party a whole year in the polar regions, but circumstances prevented his offer being accepted. In 1582 government sent him on a trading expedition with four well-armed and well-equipped vessels to visit China and the East Indies. His instructions bound him to go by the Cape of Good Hope, and not by Magellan's Straits, "going or returning, except upon great occasion incident," and with the concurrence of his officers. He sailed first to Sierra Leone, then crossed to Ascension on the *La Plata*, thence to St. Vincent, where he had an encounter with the Spaniards, destroying three sail of the line. After this exploit, Fenton abandoned his purposes of trade, and returned home in 1583. He commanded the *Antelope* in 1588, and fought bravely against the Spanish armada.—R. B.

FENTON, ELLIAH, born near Newcastle in Staffordshire in 1683; died in 1730. Fenton was the youngest of eleven children. His father was an attorney. Fenton took the degree of B.A. in Oxford in 1704, but he declined taking orders. The first recorded employment of Fenton was his being secretary to Charles, earl of Orrey, when in Flanders, and tutor to his son. He conducted a school at Sevenoaks in Kent, which he brought into reputation; but which he left in the expectation of patronage from St. John, afterwards Lord Bolingbroke. In 1707 he published a collection of poems. Through Pope's influence he became secretary to Craggs, then secretary of state—whose death by smallpox threw Fenton again on the world. Fenton supplied to Pope's translation of the *Odyssey* four books, the first, the fourth, the nineteenth, and the twentieth. In 1723 his tragedy of "*Mariamne*," written at Southerne's house, and, it is said, with his assistance, was acted at Lincoln's-inn-Fields, and brought him a thousand pounds. In 1727 he published an edition of the *Paradise Lost*, with a life of Milton; and in 1729 an edition of Waller. The close of his life was passed calmly. He undertook the education of the eldest son of Sir William Trumbull, attended him to Cambridge, and in the vacations resided at Easthamstead in Berkshire, and was auditor of his accounts. Here he died; and Pope, who appears to have admired and loved him, wrote his epitaph.—J. A., D.

FENTON, SIR GEOFFREY, a statesman and writer, brother of Edward Fenton, flourished under Elizabeth and James I. The date of his birth has not been recorded. At an early age he was a proficient in several languages, especially Latin, Greek, French, Italian, and Spanish. He translated Guicciardini's *History of the Wars of Italy*, dedicating the work to Queen Elizabeth, January 7, 1579. Previous to that date he had published "*Certaine Tragical Discourses written oute of French and Latin*," praised as a capital collection by Warton; and *Golden Epistles from Guevara and other authors*. It appears, from the dedica-

tion of this latter work to Anne, daughter of Lord Burleigh, that the famous secretary was one of the author's patrons. Fenton, as a statesman, is only memorable for the part he played in the government of Ireland during the reign of Elizabeth. He went to Ireland recommended by influential persons, and already known to the lord-deputy, Arthur Lord Grey. Fenton's father-in-law, Dr. Robert Weston, was for some time lord-chancellor of Ireland, and dean of the arches in England. Through his influence, which extended even to the queen herself, Fenton became secretary of the Irish government, and in that position, favoured by successive governors, and highly trusted by the queen, he laboured with much zeal and ability to promote the interests both of the government and the people. Elizabeth frequently sent for her Irish secretary to take counsel from him in person. At his death in Dublin, October 19, 1608, he had been twenty-seven years a privy councillor for Ireland. Fenton's daughter, Catherine, was married in 1603 to Richard Boyle the "great earl of Cork."—J. S., G.

* **FENYES, ALEXIUS**, Hungarian author, born in 1807, was brought up to law, but since 1831 has devoted himself exclusively to geographical and statistical researches. His great geographical work on Hungary, Pesth, 1839–40, and his "*Statistics of Hungary*" Pesth, 1842–43, contain most valuable information. In 1848 he became chief of the statistical bureau in the home office, and was imprisoned by the Austrians in 1849. He is now connected with an insurance office.—F. P., L.

FEO, FRANCESCO, a musician, was born at Naples in 1699. He was a pupil for singing and composition of Domenico Gizzi, whom he succeeded in 1740 as director of the singing academy of Naples, founded by this master, from whence proceeded a large proportion of the most famous vocalists of the eighteenth century. Feo passed from the instruction of Gizzi to that of Pitoni. He produced several successful operas, and wrote still more extensively for the church.—G. A. M.

FEODOR, or FEDOR, or, according to the English spelling, **THEODOR** (the Russians express the sound of the Greek θ , or Th, by F), is the name of three Russian czars:—**FEODOR I.**, **IVANOVICH**, the son of Czar Ivan the Terrible, born in 1557, succeeded to his father in 1584, who, well aware of Feodor's monastic habits, had appointed a regency for carrying on the government. Boris Godunoff was the most important member of this council of regency, and soon concentrated the supreme power in his own hands. Feodor lived quietly in his palace in devotional retirement, giving all his time to ascetic exercises, whilst Boris continued to carry out the work of Ivan Vasaegs, consolidating the Russian empire upon the principles of centralization. He established the patriarchate of Moscow, extended the conquest of Siberia, secured the country against the attacks of the Tartars, and tried to bring the empire into diplomatic connection with the western world. Feodor's son, Demetrius, having been killed at Uglitsch in 1591, a suspicion arose among the aristocracy that Godunoff had hired the assassins; still the czar left the supreme power in the hands of his ambitious brother-in-law, and died in 1596 in the odour of sanctity.—**FEODOR II.** was the son of Czar Boris Godunoff, who died in 1605 during the invasion of Russia by the Poles. Feodor II.'s reign lasted but for a few weeks, Bassmanoff, his general-in-chief, having gone over to the enemy with all the army. Feodor was cast into prison and died by his own hand.—**FEODOR III.**, **ALEXIEVICH**, born in 1657, was the son of Czar Alexis. He succeeded to his father in 1676, and in order to destroy the pretensions and privileges of the hereditary aristocracy with respect to the government offices, he had the archives of the state witnessing the titles of nobility publicly burned, and established thereupon the most complete bureaucracy. Having conceived the plan of a great university for the whole of Russia, he drew up a set of by-laws which illustrate the strange state of Russian civilization. Any professor who should deviate from the orthodox faith, or practise magical arts, or despise the worship of images, was, according to the czar's regulations, to be publicly whipped, and, in case of a relapse, burnt at the stake. Feodor fought successfully against the Turks and Crimean Tartars, and forced the sultan by the peace of 1601 to give up his pretensions over the Ukraine. Feodor III. died in 1682, and was succeeded by his second brother Peter, afterwards called the Great; his next brother, Ivan, being hopelessly weak-minded.—F. P., L.

FEODOR, IVANOVICH, historical painter and engraver, was born about 1765 among a horde of Kalmucks on the borders

of the Russian-Chinese territory—the only one of his race, probably, who acquired celebrity as an artist. This he owed to having been, in 1770, seized by the Russians and carried to St. Petersburg, where the Empress Catherine interested herself in his favour, and had him baptized in the name by which he is known. After initiatory instruction in the school of Carlsruhe, under the patronage of the princess Amelia of Baden, he was sent to Rome, where he studied seven years, developing a singularly varied range of artistic talent. His skill in drawing from the antique led to his being engaged, in 1800, to proceed to Athens as draughtsman to Lord Elgin, who employed him in making drawings from the sculpture in that city. He was thus occupied during three years, and in Lord Elgin's Memorandum on his Pursuits in Greece, published in 1811, it is said that in the finished drawings made by the architects "of the plans, elevations, and details of the most remarkable objects in Athens, the Kalmuck has restored and inserted all the sculpture with exquisite taste and ability. He has besides drawn with astonishing accuracy all the bas-reliefs on the several temples, in the precise state of decay and mutilation in which they at present exist." On the removal of the Parthenon marbles, Feodor accompanied them to London, in order to superintend the execution of the projected series of engravings from them. When that design was abandoned, Feodor returned to Carlsruhe, where the grand-duke, Karl Friedrich, appointed him his court painter, an office which he retained till his death. He executed several paintings for the protestant churches of the city, his chief work being an altarpiece (completed in 1820) of the "Resurrection of Christ." He also painted some classical and bacchanalian subjects, and executed a few etchings. Feodor was an excellent draftsman, and his original designs exhibited a highly cultivated taste. He is considered to have excelled especially in his heads, which displayed great variety as well as individuality of expression; but his style was hard and academic. His engraving from Daniel de Volterra's Descent from the Cross, and his etchings from the famous Gates of Ghiberti, are the best examples of his management of the basin and needle. He died in 1821.—J. T.-e.

FEOPHAN, Archbishop of Novgorod, was born in 1681. His talents were recognized in early youth by his uncle, a professor at the high school of Kiew, where the young man finished his studies. He travelled in western Europe, took in 1705 the monastic vows, and was appointed professor. In 1706 he attracted the attention of Czar Peter, and became one of those statesmen who assisted the czar in carrying out his schemes of enlightened despotism and bureaucratic civilization. Feophan was successively raised to the dignity of abbot of Bratskoi, bishop of Pleskow and Narva in 1718, and archbishop of Novgorod in 1720, and supported the plans of Peter for restricting the influence of the priesthood; he even published a treatise on the dangers of the extension of priestly authority both to the state and to religion. Feophan reformed public instruction in Russia; he built and endowed a seminary for priests at Novgorod, to which he presented a valuable library. Having crowned in 1724 the Czarina Catherine I., in 1728 Czar Peter II., and in 1730 the Czarina Anne, he died in 1736. His works are voluminous; he advocates the protestant views of salvation by faith.—F. P., L.

FERABOSCO. See FORABOSCO.

FERABOSCO, ALFONSO, a celebrated musician, born of Italian parents at Greenwich, about 1560. He is ranked among the most eminent composers of Elizabeth's reign. Morley says that he had "a virtuous contention" with William Bryd, in making "various ways of plain-song upon a *miserere*." And Peacham speaks of another trial between the same parties, which should set the words of a certain ditty, "The Nightingale so pleasant and so gay," in which Ferabosco succeeded so well, that, in the judgment of Peacham, "his composition cannot be bettered for sweetness of air and depth of judgment." This madrigal, which deserves all praise, is printed in the first book of the *Musica Transalpina*, 1588. More than fifty of Ferabosco's madrigals are preserved in MS.—E. F. R.

FERABOSCO, ALFONSO, also a distinguished musician, was the son of the preceding. He is deserving of especial notice as the composer of the music to many of Ben Jonson's masques. He published a work, with the simple title, "Ayres, by Alfonso Ferabosco," 1609; and, in the same year, a volume of "Lessons for Viols." Both works are remarkable for copies of verses "to his excellent friend," by Ben Jonson.—E. F. R.

FERBER, JOHAN JACOB, a celebrated Swedish mineralogist was born at Karlskrona in 1743, and died in 1790. Ferber pursued his studies at Upsal under Wallerius, Kronstedt, and Linnaeus. He was also taught mathematics and astronomy by Mallet, with whom he for some time resided. Repairing to Stockholm in 1763, he obtained an appointment in the college of mines, and soon after visited the principal mining districts of Sweden. In 1765 he set out on his travels, and spent nine years in wandering from country to country in quest of scientific knowledge. He visited the mines of Germany, Hungary, France, Holland, England, and Italy. His letters written from Italy on the natural curiosities of that country, are especially interesting. Ferber returned to his native country in 1774, and was afterwards appointed by the duke of Courland professor of experimental philosophy and natural history in the high school of Mittau. He accepted an invitation from the Czarina in 1783, and three years afterwards placed his services at the disposal of the court of Prussia. While on a tour, he was seized with apoplexy at Berne, and died 12th April, 1790. He was buried by the side of the famous Haller. Ferber was an indefatigable worker and an able mineralogist, and published voluminously on his favourite subject.—R. M., A.

FERCHAULT DE REAUMUR. See REAUMUR.

FERDINAND, the name of a great number of sovereigns, kings, emperors, dukes, &c., noticed alphabetically in the order of their respective countries:—

FERDINANDS OF GERMANY AND AUSTRIA.

FERDINAND I., Archduke of Austria, emperor of Germany, the second son of Philip of Austria, was born at Alcalá in Spain in 1503. Though he remained under the control of Cardinal Ximenez, it was the Emperor Maximilian who shaped beforehand the destinies of Ferdinand's life. The policy of aggrandizement by the marriage of heiresses had never been pursued more successfully than by that shrewd emperor, who through his two wives, Mary of Burgundy and Blanche of Milan, had won the two richest duchies of Europe; and by the marriage of his son Philip to the weak-minded heiress of the Spanish throne, had secured to his house the greatest inheritance on record. Encouraged by such success, he sought to gain the crowns of Bohemia and Hungary for his second grandson. Accordingly, in 1506 he concluded a "family pact" with Vladislas II., king of Hungary and Bohemia, by which the Archduke Ferdinand was engaged to marry the Princess Ann, daughter of the king, and the Princess Mary of Austria was betrothed to the yet unborn son of Vladislas. At the death of the Emperor Maximilian in January, 1519, Austria rose in revolt. Charles V., just elevated to the German empire, soon saw therefore that his dreams of a universal monarchy could not be fulfilled, and that his possessions were even then too extensive to be kept in allegiance by one hand. Accordingly, in 1521, he ceded the German provinces to Ferdinand. The young prince solemnized in the same year his own marriage with the princess of Hungary, and that of his sister, Princess Mary, with the boy-king Louis of Hungary and Bohemia. The premature death of this king without issue, in 1526, brought the crowns of Bohemia and Hungary within the reach of Ferdinand, who by a bold policy might at once have secured them. Ferdinand, however, preferred slow, tortuous diplomacy to bold deeds of arms. He therefore cautiously presented his claims to the crown of Bohemia to the estates assembled in diet at Prague, who, having received satisfactory assurances about religious toleration, elected him to the throne; but in Hungary all the intrigues of the widow queen could not prevent the election of John Zapolya, who, having an army at his command, was thought to be able to defend the country. One month later, in December, 1526, the partisans of Ferdinand elected him king of Hungary. John had, however, obtained a fair start; he refused to give up his rights; a civil war became inevitable; and King John had ample time to seek and obtain the protection of the sultan. The war was protracted for many years without leading to any decisive result. The Turks alone profited by the dissensions, until the exhaustion of both factions led to negotiations, and to peace in 1538, by which the regal titles of both belligerents were acknowledged; but the country was weakened by a complete division, one half being left to Ferdinand, the other half to John, to revert at his death to Ferdinand. But when John died, in 1540, leaving an infant son, the guardians refused to give up the country, for fear of the sultan, who found it his interest to

take up the cause of the infant prince, John Sigismund, and under the pretext of keeping Hungary in trust for him, occupied Buda, the capital of the country. He pursued the war against Ferdinand until 1547, when a truce was bought from Soleyman at the price of a tribute. The war was renewed again in 1552, and terminated by a second truce, but the Turks had gained the lower tierce of Hungary, and the sovereignty over Transylvania. Though Ferdinand's cautious policy had such deplorable results in Hungary, it met with greater success in Germany. Charles V., involved in continuous struggles with France and the Italian powers, had in Germany to encounter the religious reformation and the attempts of the princes to weaken the bonds which bound them to the empire. Unable to surmount these difficulties single-handed, he had his brother Ferdinand in 1531 elected Roman king. In this capacity Ferdinand succeeded in negotiating the treaty of Passau between Charles V. and the elector Maurice of Saxony. In 1556 he was elected emperor, and the monetary reforms at the imperial diet of 1559, the organization of the judiciary, and the toleration displayed towards the protestants, made him popular in Germany. Ferdinand died in 1564, having divided his hereditary possessions among his younger sons.—F. P., L.

FERDINAND II., Emperor of Germany, son of the Archduke Charles of Styria, was born in 1578 at Gratz in Styria. His mother imbued him with the most fanatical hatred against the Reformation, which the jesuits, who educated him, did their best to inflame. Having, in 1600, made a solemn vow to make Roman catholicism at any sacrifice the dominant faith in his dominions, he at once entered the path of religious persecution, and actually suppressed protestantism in Styria, Carinthia, and Carniola by the sword and the axe. At the failure of the elder Austrian line, Ferdinand was elected king of Bohemia in 1618, and in the following year king of Hungary, but only after having formally guaranteed the rights of the protestants in both countries. However, he did not feel himself bound by these promises; and even before the death of the Emperor Matthias, though legally forbidden to exercise supreme power, he began the work of oppression by imprisoning Cardinal Klesel, the minister of the emperor. The Bohemians rose in arms against the invader of their religious and constitutional rights, and marched upon Vienna. The Emperor Matthias died broken-hearted in 1619; the Viennese rose now against Ferdinand, and were insisting, with threats against his person, that he should sign a decree recognizing religious liberty, when the timely arrival of General Boucquoi's army saved him. Ferdinand, attributed this rescue to the miraculous interference of the Virgin. He now succeeded likewise in Germany in obtaining the imperial election; but the estates of Bohemia, Silesia, Moravia, and both Lusatias, gave their crown to the Elector-palatine Frederic V. The independence of Bohemia, however, lasted only for a short time, though Gabriel Bethlen, rising about the same time in Hungary against Ferdinand, seriously endangered the position of the emperor. Bethlen conquered Hungary without meeting with serious resistance, and being elected king at the diet of Pressburg in 1620, he entered into an alliance with Bohemia. Ferdinand, however, was supported even by the protestant elector of Saxony, and thus his army was able to defeat the king of Bohemia in the battle on the White Mountain, on the 8th of November, 1620. Frederic lost his crown and even his hereditary possessions; Bohemia forfeited her constitutional freedom; but Hungary held out, and enabled Gabriel Bethlen, on the 31st of December, 1621, to conclude a peace with Ferdinand, which secured religious liberty to the protestants of Hungary, and one half of the country to the prince of Transylvania. Ferdinand's fanatical spirit, however, remained unbroken; he could not reconcile religious toleration with his vow, and he had the protestant Bohemians imprisoned and executed, their property confiscated, and their children brought up by the jesuits. In Hungary he had to modify this system, for Prince Gabriel Bethlen headed two other insurrections against him, and up to his death successfully maintained the rights of the protestants. The emperor's great difficulty lay, however, in Germany, whither his religious persecutions had transferred the war from Bohemia. The protestants, disheartened by the emperor's easy conquest of Bohemia, found no lasting support in King Christian IV. of Denmark, who was soon defeated by Wallenstein, Ferdinand's great general. Thus the emperor thought himself powerful enough to annul in 1629, all the rights and privileges of the protestants in Germany by

the so-called "edict of restitution." His success began to alarm the Roman catholic powers themselves; the German princes insisted upon the dismissal of Wallenstein, since the exactions of the imperial army had become a curse to allies as well as enemies. Cardinal Richelieu promised aid to the protestants, and King Gustavus Adolphus of Sweden came over with a powerful well-disciplined army to protect liberty in Germany, and at the same time to establish the preponderance of Sweden. All the advantages won by Ferdinand were now lost, his armies were defeated, and even Wallenstein could not stay the victorious career of the king of Sweden. The bullet which pierced Gustavus Adolphus in 1632, relieved the emperor of a great anxiety; but soon after Wallenstein himself became suspected, and was assassinated by Ferdinand's command. Though General Gallas defeated the Duke Bernhard of Saxe-Weimar at Nördlingen in 1634, the cause of protestantism remained successful, supported as it was by the statesmanship of the great Oxenstierna, by the gallantry of the Generals Banner and Torstenson, and by the diplomatic assistance of Cardinal Richelieu. Ferdinand finding now that his endeavours to crush protestantism in Germany were of no avail, continued the war without the hope of success, and his only object in life was to have the succession of his son Ferdinand secured. The emperor lived to see this wish accomplished; Ferdinand III. was elected to the throne of Hungary in November, and of Germany in December, 1636. Ferdinand II. died in February, 1637, after a bloody and disastrous reign of nineteen years, spent in religious wars and cruel persecutions.—F. P., L.

FERDINAND III., Emperor of Germany, son of the Emperor Ferdinand II., was born in 1608. Though brought up by jesuits, he did not inherit the dark fanaticism of his father. The general ruin of Germany, of which he was an eye-witness, made a deep impression on him; but when he ascended the throne in 1637, he saw that it was beyond his power to put a stop to a struggle which had disturbed and complicated all the relations of the German princes with each other, and through which France and Sweden found it their interest to weaken Germany. Ferdinand had, therefore, not only to continue the war, but even to witness its horrors increased by the growing demoralization of the armies. By and by, however, the emperor prepared a peaceful solution of his own difficulties and those of the empire, by granting amnesties to some of the compromised princes, even before the uniform success of the Swedish armies had broken the stubbornness of the Roman catholic German princes. But although diplomatic conferences promised a general settlement of affairs long before, the war raged at intervals until, in 1648, the peace of Westphalia was concluded, the basis of religious liberty in Germany up to our day. By this treaty freedom of worship for the Lutheran and Calvinist churches, was unreservedly acknowledged. With Hungary, where Prince George Rákóczy had risen in aid of his persecuted co-religionists, Ferdinand made peace in 1647, guaranteeing the constitution to the country and religious liberty to the protestants. These events disposed Hungary and Germany so favourably towards the emperor, that the election of his son Ferdinand to the throne met with no opposition, but the archduke died in 1654. In the same year the emperor presided at the German diet, reorganizing the judiciary, which, during the anarchy of the Thirty Years' war, had gone from bad to worse. The last years of Ferdinand were devoted to diplomatic negotiations for checking the ambition of Sweden. He died in April, 1657.—F. P., L.

FERDINAND I., Emperor of Austria, the son of Francis II., emperor of Germany, was born at Vienna, April 19, 1793. Subject to epileptic fits, neglected in his education, and treated with disrespect by the court of his father, he still enjoyed considerable popularity for his natural benevolence. His constitutional complaint increased with his years, and lamentably weakened all his mental faculties. Still the Emperor Francis had him crowned (in September, 1830) junior king of Hungary, in order to show Europe that the loyalty of Hungary remained unshaken by the revolution of Paris. After the death of his father in 1835 the business of government was carried on in the name of Ferdinand by the Archduke Louis, by Count Kollowrat, and principally by Prince Metternich. The mitigation of the punishment of the political prisoners in the Lombardo-Venetian kingdom at his accession, and the complete amnesty granted in 1838, on the occasion of his assuming the iron crown at Milan, were universally ascribed to the benevolence of the emperor himself. The

conservative policy of Prince Metternich, immutable in Germany, changed several times in regard to Hungary, where the half-liberal governor, Count Reviczky, was succeeded in 1836 by the reactionary Count Palffy, who had for successors in 1839 the liberal Count Majlath, and in 1844 the doctrinaire conservative Count Apponyi. Though the finances of the empire had gradually fallen into the greatest disorder, railways were formed by the state upon an extensive scale. The rising of the upper classes in Austrian Poland in 1846, was suppressed by letting the serfs loose against the gentry, and paying head-money to the murderers. The republic of Cracow was at the same time annexed to the empire, in direct violation of the treaties of 1815, and against the protest of England. The financial crisis in 1847 prepared the minds for the revolution of 1848, by which, on the 18th of March, Prince Metternich was expelled from his office, and obliged to flee from the country. The Archduke Louis and Count Kollowrat promised a constitution, which proved, however, unsatisfactory; and its publication in May led to an outbreak at Vienna, to a change of the administration, and to the flight of the emperor to Innsbruck in the Tyrol. In Italy a successful insurrection was suppressed by the defeat of the Sardinian army at Somma Campagna, by which the reactionary court party was reassured. The emperor returned to Vienna, though the government was still in hands unfit to govern any country. In Hungary, where Count Louis Batthyanyi and Kosuth stood at the head of affairs, the legal and constitutional progress of the country was checked by the insurrection of the Serbs, and by the invasion of Hungary by Baron Jellachich, both these movements being secretly supported by the court party. The open support given by the minister of war to Ban Jellachich after his defeat in Hungary, produced a revolution at Vienna. On the 6th of October the emperor fled to Olmütz in Moravia, where the Archduchess Sophia, being supported by the Generals Prince Schwarzenberg, Prince Windischgratz, and Ban Jellachich, succeeded in inducing the emperor to abdicate in favour of his nephew Francis Joseph, on the 2nd of December, 1848. The ex-emperor has since lived in great retirement at Prague in Bohemia.—F. P., L.

FERDINAND OF BAVARIA, Archbishop of Cologne, and prince-bishop of Liege and Munster, was the son of William, the fifth duke of Bavaria, and of Renée of Lorraine. He was born, October 7, 1577, and died, September 13, 1650. In 1612 he succeeded his uncle Ernest of Bavaria in the high offices above named, and for many years played a prominent part in the ecclesiastico-political affairs of Austria and the Netherlands. He contributed considerably to the election of the emperors Matthias and Ferdinand II.; and for some time commanded troops during the Thirty Years' war. But his name was best known in those times from his chronic quarrels with the people of Liege, who were partisans of France, while he, as might be expected, was a supporter of the Spanish party.—R. M., A.

FERDINAND I., II., III., OF BOHEMIA. See **FERDINAND I., II., III., OF AUSTRIA.**

FERDINAND I., II., III., OF HUNGARY. See **FERDINAND I., II., III., OF AUSTRIA.**

FERDINAND-CHARLES-JOSEPH-D'ESTE, Archduke of Austria, Prince-Royal of Hungary and Bohemia, and Prince of Modena, born 25th April, 1781; died 5th November, 1850. He was the second son of Ferdinand-Charles-Anthony-Joseph, brother of the emperors Joseph and Leopold. At twenty-four years of age he received the supreme command of the third division of the Austrian army in the campaign of 1805 against France, although in reality its movements were regulated by the orders of General Mack, who was chief of the staff. Mack having allowed his position on the River Iller, between Ulm and Guntzburg, to be turned, and his communications with Bavaria, Austria, and Tyrol to be cut off, Ferdinand, who commanded the left wing, was beaten on 9th October by Ney. When Mack had allowed himself to be shut up in Ulm, Ferdinand resolved to force a passage at the head of twelve squadrons. Prince Schwartzberg took the command of this force, and succeeded in crossing the French line, and reached Geilingen. Ferdinand retired towards Ettingen where he rallied what remained of the Hohenzollern division; his whole force did not exceed three thousand men, of whom eighteen hundred were cavalry. The infantry and heavy cavalry fell into the hands of the French. But after numerous fierce encounters with the enemy Ferdinand succeeded in reaching Eger with less than

fifteen hundred men, having traversed fifty German miles in eight days. He was now appointed to take the command of the Austrian forces in Bohemia, and inflicted several defeats upon the Bavarians. In 1809 being appointed commander of the seventh division of the army, consisting of thirty-six thousand men, he crossed the Pilica and entered on 15th April the grand-duchy of Warsaw. He published a proclamation calling on the Poles to rise against Napoleon and the king of Saxony, which was unheeded. He was opposed vigorously by Poniatowski, and on 22nd April was obliged to give up Warsaw by capitulation, and fall back upon Prague and the right bank of the Vistula. He then marched against Kalisch and attacked Thorn, but without effect. In the campaign of 1815 Ferdinand held the chief command of the Austrian reserve of forty-four thousand men. In 1826 he assisted as ambassador extraordinary at the coronation of the Emperor Nicholas at Moscow, whose confidence he seemed to possess in a high degree. He was governor-general of Galicia from 1830 until the insurrection of 1846, when he resigned that office. He afterwards resided in Italy.—J. T.-r.

FERDINANDS OF ITALY.

FERDINAND OF FERRANTE I., King of Naples, of the Sicilian branch of the house of Arragon, born in 1423, was a natural son of Alfonso I., who had been adopted as successor to the crown by Queen Giovanna, the last representative of the house of Anjou at Naples. Ferrante was called to the throne by the last will of his father in 1458. Pope Calixtus III. having refused to recognize him, he appealed from the pope to the council, and, supported by a portion of his subjects, made good his claims against both the church and the pretender, John of Anjou. The king afterwards reconciled himself with the court of Rome, and fought in its behalf, when Sixtus IV., who was mixed up with the conspiracy of the Pazzi, declared war against Lorenzo de Medici. Lorenzo, however, the ablest diplomatist of his times, having gone to Naples in 1480, succeeded in making a friend of Ferrante, and the pope, left alone, was obliged to desist from hostilities. Owing to the discontent evinced by the people towards the king and his son Alfonso, duke of Calabria, who had monopolized to their profit the whole commerce of the state, the hopes of the Anjou party were revived. The town of Aquila in the Abruzzi and the disaffected nobles rose in arms against the government in 1486. Ferrante, however, put down the insurgents, and the chiefs of the nobility were condemned to death. The relations with the papacy continued unfriendly, as the king refused to pay to Innocent VIII. the census claimed by Rome as a token of fealty; and, subsequently, he extended his patronage to Virginio Orsini and other vassals of the church against Alexander VI. The alliance which was subsequently formed between the king, Pietro de Medici, and Virginio, proved fatal to the house of Arragon; as Lodovico il Moro—the usurper of the dukedom of Milan against his nephew, Galeazzo Sforza, and the wife of the latter, Isabella d'Arragona—fearing that that alliance might turn to his ruin, enticed Charles VIII. of France to the conquest of Naples. Ferrante did not live to see the fall of his dynasty, as he died 25th of January, 1494.—A. S., O.

FERDINAND OF FERRANTE II. of Arragon, King of Naples. He was grandson of Ferrante I., and son and successor to Alfonso II., who, after a year's reign, 1494–95, abdicated in his favour, whilst the French were entering the frontiers of his states. Ferrante had attempted to oppose their progress in the Romagna, but the bad discipline of his army, the desertion of all his allies, and the defection of Prospero Colonna, compelled him to retire and seek at least to defend the Neapolitan territory. No defence, however, was possible; as by the treason of Triulzio, the Orsini and other followers of the Arragonese cause were reduced to inaction, and the king himself was obliged to take refuge first in the island of Ischia, then in Sicily. The kingdom, however, was no sooner lost than recovered; for, owing to a sudden revulsion of feeling in the Neapolitans against the insolence of their new masters, and a league of the rest of Italy against Charles, the latter was forced to retrace his steps to the Alps. Ferrante, with the aid of the great captain, Gonzalvo de Cordova, regained possession of his states. He died 7th October, 1496, at the age of twenty-nine.—A. S., O.

FERDINAND III. See **FERDINAND V. OF CASTILE.**

FERDINAND I., King of the Two Sicilies, of the house of Bourbon, was born 12th January, 1757. The rule of this house in southern Italy dates from the time of the war for the succession of Poland in the last century. The shrewd and ambitious Elisa-

betta Farnese, second wife of Philip V. of Spain, availing herself of the opportunity which was offered by that contest, managed to obtain as an independent kingdom for her son Charles, Naples and Sicily, whilst her second son Philip was appointed heir to the house of Farnese in Parma. Charles took possession of Naples in 1734; and when he succeeded in 1759 to the throne of Spain, he named his third son, Ferdinand, then eight years old, king of the Two Sicilies under a regency, at the head of which was the celebrated Tanucci, who had formerly been his prime minister. During the long administration of this enlightened man, the people were freed from feudal and ecclesiastical privileges; and through a more equal distribution of civil rights, a way was opened for the progress of modern civilization. Unhappily, the influence of Tanucci was destined to be destroyed by the germs of evil which subsequently came into play. Ferdinand had grown up as weak in mind as he was strong in body, and he was wholly given to vulgar sports. When he married in May, 1768, Caroline of Austria, the daughter of Maria Theresa, he gave up the government of his states to his wife. Still, as Austria was then following a liberal policy, the influence of the queen proved at first beneficial. Her brothers Leopold and Joseph—the imperial reformers of the eighteenth century—went on a visit to Naples, and lived as philosophers in familiar intercourse with the intellectual celebrities of the kingdom. It was the time of Filangieri, Genovesi, Palmieri, Pagano, &c., and Caroline then prided herself in the patronage of those men, against whom she was soon to turn all the cruelty of her nature. The misfortunes of the Bourbonian dynasty at Naples began with the fall of Tanucci, which was caused by a palace intrigue in 1777. John Acton, an Englishman and an adventurer, was raised to the office of minister in the department of the army and navy, and became the uncontrolled monopolizer of the feelings of the queen and the fortunes of the state. The dread subsequently produced by the French revolution ripened the seeds of evil which had been sown in the heart of the queen by her new councillors; and when the fate of Louis XVI. and the Reign of Terror in France augmented the fears and kindled the spirit of revenge in the sister of Marie Antoinette, a violent persecution took place at Naples. The educated classes who had led the movement of reform previous to the popular outbreak in France, although adverse to the excesses, accepted the doctrines of the Revolution, and were dissatisfied with the blind policy of the court at home and abroad. The Neapolitan government, whilst causing the best of their subjects to become domestic enemies, followed a system of foreign policy which authorized French invasion. Apparently at peace with France, and having bound themselves to the conventions of the treaty of Leoben, they secretly signed an alliance with Great Britain and Austria; and before the allies were ready for action, they indulged in open demonstrations against France. Lady Hamilton, of unenviable celebrity, was the intimate friend of the queen, and Acton the ruling mind of the state. The king was not roused from his apathy by the dangers of the monarchy. Hunting, horse-taming, and fishing, were his favourite occupations; and his days were spent in riotous games and revelries with the lowest of the rabble, whose manners and fashions it was his delight to assume.—(See the admirable description of his character in Colletta's History, vol. i., book ii.). If he took any part in public matters, it was only to approve of the iniquitous proceedings of Acton, Vanni, and Castelficala, against the noblest among his subjects; "for, from his childhood to his old age," as Schlosser says, "one feeling of humanity never entered his heart."—(*History of the Eighteenth Century*, vol. vii.) It was by those men that a system of repression was organized, which had for its instruments the spy, the police, and the exceptional tribunals. The spy—rewarded with rank and honours by the queen, who declared this vile function to be a patriotic virtue—destroyed the very foundations of social confidence; the police-agent and the exceptional tribunals set at nought every law of justice in their proceedings. Vincenzo Vitanale, Emanuele de Deo, and Vincenzo Galiani, all three in the prime of life, of noble birth, and adorned with every gift of nature and education, were the first victims of tyranny. Such was the state of things at Naples when the war against the French, who were then masters of the papal states, was resolved upon; but after a short occupation of Rome, the Neapolitans were obliged to retire on all points. King Ferdinand fled the first, terror-struck and in disguise, from Albano. The French general, Championnet, easily conquered a disorganized army; and

having overcome, not without heavy losses, the more formidable resistance of the populace of the capital, he established in January, 1799, amidst the good wishes of the Neapolitan patriots, the Parthenopean republic; which, being connected with the fortunes of the French armies in Southern Italy, fell with their reverses in the same year. The Bourbons gave free scope to their revenge, and involved the name of England in their foulest deeds. Through the connivance of Lady Hamilton with the queen, and the compliance of Nelson, who on that occasion sullied his nobly-earned fame, the capitulations with the patriots were broken through. Admiral Caracciolo was condemned to death by Nelson himself, on board the British flag-ship. Conforti, Pagano, Cirillo, Eleonora Pimentel, and others equally high in talent and character, died on the scaffold; many were murdered by the mob. It was the reign of terror of the reaction, of longer duration than the saturnalia of liberty in France. Napoleon put an end to it when, after the battle of Austerlitz, he sent a French army to the conquest of Naples. The royal family took refuge in Sicily. The islanders, whose old franchises had till then been respected, had remained faithful to their masters, and received them with open arms; they fought in their cause against Murat with the insurgents of Calabria, and were rewarded for their loyalty on the part of the king by an attempt to deprive them of their constitutional rights. Another English officer, Lord Bentinck, made amends in Sicily for the complicity of Nelson in the crimes at Naples. He for a while kept off from that country slavery and judicial murder. The reformed constitution of 1812, solemnly sworn by King Ferdinand in Palermo, was inaugurated under the auspices of England. But when, after the fall of Napoleon, and through the treaty of Vienna, Italy was again given over to Austria and to the old dynasties, the restoration proved equally faithless to friends and foes. The king returned to Naples with the promise of granting a constitution; but he was no sooner in power again than he broke through all his engagements with both Neapolitans and Sicilians. By a secret convention with Austria he bound himself to enforce an absolute system of government, whilst he was proclaiming to his subjects his liberal intentions. All that was profligate and violent in the dominant faction, headed by Canosa—a name of European infamy—ruled the state by the scourge and the scaffold. The consequence was the revolution of 1820. Ferdinand again swore to the constitution, and offered to go to Leybach to plead the cause of his subjects before the councils of the holy alliance. He returned soon after in the rear of seventy thousand Austrians, to put down freedom. General Nugent, the chief of the expedition, and the Austro-Sanfedistic camarilla, then re-established that system of espionage and police-government which has, from 1821 down to the present day, oppressed the people of the Two Sicilies. The noble protests of Lord Bentinck, of Mackintosh, and others in the British parliament, were of no avail. The destruction of free constitutions in Sicily and Naples was remorselessly acquiesced in as a *fait accompli*. Ferdinand died of apoplexy, despised and hated by Italy and the world, in January, 1825.—A. S., O.

FERDINAND II., King of the Two Sicilies, grandson of Ferdinand I., was born 12th January, 1810. He succeeded his father, Francis I., in 1830, soon after the French revolution. The beginning of his reign was promising, as in his first measures he seemed inclined to put an end to the hereditary misgovernment of his house, to the malversation of public money in all administrative departments, and to political prosecutions. But when the Austrians were allowed by France, in spite of the principle of non-intervention proclaimed by the French government, to put down the revolution in the Romagna in 1831, the king of Naples was prevailed upon by Metternich to persevere in the old system of tyranny. He married in 1832 Maria Christina, daughter of Victor Emanuel, king of Piedmont; but at her death in 1836 he turned to Austria for a new alliance, and, a year after, took for his second wife Maria Theresa, daughter of the Archduke Charles. Austrian influence has been ever since dominant at Naples, and history has but to record a succession of conspiracies and violent reactions. The principal attempt at insurrection took place in Sicily in 1837, then in the Abruzzi in 1842, but without success. Two years afterwards, 1844, Cosenza was the scene of the heroic death of the brothers Bandiera, who fell victims to their patriotism and to diplomatic espionage. Through the opening of their letters at the British post-office, their plans were discovered and made known to

Austria and the Neapolitan police. The latter first enticed them to a descent in Calabria, by false reports of insurrection; then arrested and executed them. As regards foreign affairs, the only event worthy of notice, previous to 1848, was the dispute with Great Britain concerning the monopoly of the sulphur commerce carried on in Sicily by a company of French merchants, through a concession granted to them by the Neapolitan government. The mediation of France in 1840 made the king withdraw the concession, thus preventing a rupture between Great Britain and Naples. During the Italian movement of 1848, Ferdinand was compelled to yield to the wishes of the people, and grant a constitution; but, at the same time, he sent fifteen thousand men to join the national war in Lombardy. But the outburst of the 15th of May in the capital, caused by the secret instigations of the royal police itself, gave him a pretext to reassert his absolute sway over his subjects. He recalled the troops which were on their march to the north of Italy, and twice dissolved the parliament till the old order of things, so well and so truly described by Mr. Gladstone in his Letters to Lord Aberdeen, was fully restored. The island of Sicily, which had been the first to give the signal of revolution in southern Italy by the victorious struggle of Palermo in January, 1848, became involved in a war which, when the king again got the upper hand, proved fatal to her liberty as well as to that of Naples. The cause of it was the Sicilians insisting on having the constitution of 1812 restored to them, and on having a separate administration of their local interests. The inharmonious attempts at mediation of the French and British, produced no good for the Sicilians, and the Neapolitan fleet was allowed to bombard Messina. Soon afterwards the whole island fell a prey to the revenge of King Ferdinand and his satellites. Through the long series of Neapolitan calamities in this century, the names of Del Carretto, Peccheneda, Merenda, &c., became infamous in the records of corruption and tyranny; and those of Poerio, Settembrini, Conforti, &c., and, later, of Pisacane and Nicotera, famous in the list of the martyrs of freedom. Ferdinand died May 22, 1859, leaving the crown to his son Francis II.—A. S., O.

FERDINAND, Duke of Parma, born 20th January, 1757, was the son of Philip of Bourbon, who had succeeded to the last of the Farnesi.—(See **FARNESE** and **FERDINAND I.** of the Two Sicilies). His father dying in 1765, Dutillo, marquis of Felino, prime minister to Philip, was appointed regent. The latter had joined the movement of reform against feudal and ecclesiastical privileges; and the administration of his minister, even during the regency, was very beneficial to the state. Pope Clement XIII. published in 1768 an admonitory brief, which produced no effect. The duke remained neutral during the wars of the French republic, and Napoleon sold his protection to him for a large sum of money in 1796, besides robbing Parma of Correggio's chef-d'œuvre, the St. Jerome. Ferdinand died 9th October, 1802, and after his death Parma and Piacenza were governed as a dependency of France.—A. S., O.

FERDINAND I. and II. OF TUSCANY. See **MEDICI**.

FERDINAND III., Grand-duke of Tuscany of the house of Lorraine, was born at Florence on the 6th of May, 1769. He succeeded Pietro Leopoldo, when the latter was called to the imperial throne at the death of Joseph II. in March, 1790. He married a daughter of Ferdinand I. of the Two Sicilies. When the war between France and Austria broke out in Italy, he prudently avoided joining it, and in 1795 a treaty of peace was concluded by him with the French government. He maintained himself in his dominions until 1799, when, through a suspicion that he was not faithful to his engagements with France, he was first banished from his states, and subsequently, at the peace of Lunéville, compelled to give them up. In 1814, however, he was restored to Tuscany, and was the only Italian prince who did not adopt the system of brutal reaction which prevailed everywhere else. Though he was not a friend to free institutions, he ruled mildly. A certain amount of intellectual freedom which he allowed to his subjects, together with the traditions of the reforms that had been effected in Tuscany by his father, acquired for him a popularity which lasted until the development of the national idea throughout Italy and the errors committed by his son Leopold, destroyed it for ever. He died 18th June, 1824.—A. S., O.

FERDINAND, MARIO, Duke of Genoa. See **VICTOR EM-MANUEL**.

FERDINANDS OF SPAIN.

FERDINAND I. OF ARRAGON, second son of John I. of Castile and Eleanor of Arragon, born in 1373. On the death of Henry III., his elder brother, in 1407, Ferdinand I. became, jointly with the dowager-queen, guardian of the kingdom; and, owing to the small promise which the young king, John II., gave of kingly qualities, the grandees of the kingdom offered the crown to Ferdinand. The prince, however, conceiving himself bound to act as the guardian of his brother's child, refused it, and bade the nobles obey their lawful king, as he would set them the example. He gained several victories over the Moors, and handed down to his ward a power which he himself was far better suited to wield. In 1412 Ferdinand unexpectedly became king of Arragon, on the death of Don Martin—partly by the vote of the cortes, and partly in right of his mother Eleanor. To this crown by similar, and in these days not unusual means, were added those of Sicily and Cerdeña. Ferdinand died in 1416.—His son, Alonso, added to his inheritance the crown of Naples; his second son, D. Juan, became king of Navarre; and his daughter, Doña Maria, was married to the king of Castile, whose rights Ferdinand had so faithfully guarded.—F. M. W.

FERDINAND II. OF ARRAGON.—See **FERDINAND V.** of CASTILE.

FERDINAND I. OF CASTILE, son of Sancho III., king of Navarre and Castile, succeeded his father in 1035 in the latter kingdom, and inherited the crown of Leon and of Asturias through his wife, Doña Sancha, whose brother, Veremund III., perished in an unprovoked attack upon Ferdinand's kingdom of Castile in 1037. In the early part of his reign he was involved in hostilities with his brother Garcia IV., who had inherited the paternal kingdom of Navarre, fomented, it would seem by courtiers who found it their interest to sow dissension between the brother kings. Garcia perished in 1054, in a treacherous attack on his brother's camp, near Burgos. Ferdinand, however, generously allowed the crown of Navarre to pass to the son of his ill-fated brother. Ferdinand reigned twenty-eight years, and is said by the Spanish historians to have subjugated the Moorish kings of Toledo, Seville, and Saragossa, and extended his conquests from the Tagus to the Guadiana. His wife, Doña Sancha, is said to have urged him on to these wars, and assisted him, by the sacrifice of her jewels, in equipping his last expedition against the king of Toledo. In virtue of his extensive power, Ferdinand assumed the title of Emperor, which was disputed by Henry III. of Germany. In the contests which thus arose, the celebrated Ruy Diaz (see **CID**) first became famous, and led an army of ten thousand men into France, intending to march into Germany; but the war was terminated by the recognition of Ferdinand's independence. Ferdinand died in 1065, and, following his father's unwise example, divided his dominions, leaving Castile to his eldest son Sancho, Leon to Alfonso, Galicia (including the Portuguese provinces) to Garcia, and the cities of Zamora and Toro to his two daughters.—F. M. W.

FERDINAND II. OF LEON, second son of Alfonso VII., inherited the kingdoms of Leon and Galicia in 1157. He was engaged in war with the king of Navarre, and afterwards with his own nephew, Alfonso VIII. of Castile. In 1177 he was again engaged in hostilities with Alfonso I. of Portugal, who attacked Badajoz, but fell into Ferdinand's hands, who treated him with singular courtesy. Ferdinand died in 1188, and was succeeded by his son, Alfonso VIII.—F. M. W.

FERDINAND III. OF CASTILE, called **SAINT FERDINAND**, was the son of Alfonso IX. of Leon, and of Berenguela, daughter of Alfonso VIII. of Castile. Berenguela, on the death of her father in 1214, administered the kingdom of Castile for her younger brother, Henry I., during three years, and at his death resigned her own claim to the throne in favour of her son Ferdinand in 1217. At this time Berenguela had been repudiated by her husband, and the latter, with the aid of the powerful counts of Lara, made great efforts to possess himself of the crown of Castile, but the prudence of Berenguela defeated his intrigues. Ferdinand was married when young to Beatrice, daughter of Philip of Germany. As king of Castile, he extended his dominions by conquests over the Moors in Andalusia, and when, in 1230, he succeeded his father in the kingdom of Leon, his wars against the infidels were carried on with greater energy; he captured Cordova, and the kings of Murcia and Granada became his tributaries. These exploits, together with his restoration of the cathedral of Toledo, procured him the title of Saint.

Ferdinand also founded the university of Salamanca. He was preparing an expedition against the Moors in Africa when he died in 1252, leaving ten sons, of whom the eldest, Alfonso X., succeeded him.—F. M. W.

FERDINAND IV. OF CASTILE AND LEON, succeeded his father, Sancho IV., while yet a minor, in 1295. His mother, Maria, administered the kingdom and maintained his rights against several opposing claimants. On coming of age in 1300, he carried on the long-standing wars against the Moors, and expelled them from Gibraltar; but he made disadvantageous treaties with the kings of Arragon and Murcia. He died at the age of twenty-four in 1312. It is said that two men named Carvajal, whom he sentenced to death for an alleged murder, summoned him to meet them before the supreme judgment-seat within thirty days; at the expiration of that term he was found dead in bed. He was succeeded by his son, Alfonso XI.—F. M. W.

FERDINAND V. OF ARRAGON, surnamed **THE CATHOLIC**, son of John II. of Arragon, was born 10th March, 1452. Such at least is the more probable date. The little kingdom of Arragon (including Sicily) was, in his early days, distracted by the feuds between King John and his son by a former marriage—Carlos, known in history as the prince of Viana—feuds which did not terminate with the death of the prince in 1461, but were finally settled by the vigour which the old king displayed at the age of eighty, in 1472. Ferdinand, after a somewhat neglected education, which he afterwards partially repaired, was married 19th October, 1469, to Isabella, daughter of John II. of Castile, and heirress by a disputed title to the throne, which fell to her on the death of her brother, Henry IV. At the time of Ferdinand's marriage, neither the bride nor bridegroom was possessed of sufficient funds to defray the cost of the preparations, and it was not for some time that the king of Castile could be reconciled to the union. The death of Henry, 11th December, 1474, imposed on Ferdinand and Isabella not only the task of vindicating the title of the latter, but the still more arduous duty of repairing the decay into which the financial and judicial administration had fallen. The Santa Hermandad (Holy Brotherhood) was a species of volunteer police, which obtained such political importance that it was afterwards suppressed. The military orders of St. Jago and of Calatrava were an important feature in the reorganization of the military power of this little kingdom. The reign of Isabella (for the sovereign authority was carefully reserved to her) was still further distinguished by the commencement of an opposition to the overweening claims of the papal see. Less laudable steps were the expulsion of the Jews, and the establishment of the inquisition. On the death of Ferdinand's father, 20th January, 1479, the crowns of Arragon and Sicily devolved upon him, thus bringing the whole of Spain under one sceptre, with the exception of the kingdom of Navarre, and the Moorish provinces of Granada. It was the conquest of these latter regions that gained for Ferdinand the title of Catholic, which his successors have since borne. The wars against the Moors were not terminated till the year 1492, when the king and queen made their triumphal entry into Granada. In the same year it was that Christopher Columbus sailed on his first voyage of discovery.—(See **COLUMBUS**.) The same memorable year was distinguished by those steps on the part of Charles VIII. of France which brought his successor into collision with Ferdinand at a subsequent period; and we may also note that in the same year the first secular dramas were acted at Madrid. The death of Isabella in 1504 cast a shade over the growing glories of the monarchy. The crown of Castile descended to her daughter Joanna, married to Philip, archduke of Austria, who soon showed proofs of insanity. For the first two years after Isabella's death, the government of Castile was thrown into confusion, and for a time was carried on in Philip's name; but at his death in 1506 the regency reverted to Ferdinand. Among the subsequent events in the career of Ferdinand was the conquest of Naples, which kingdom he had previously agreed to divide with Louis XII. of France. Ferdinand thus became the third of his name on the throne of Naples. In this war the celebrated Gonzalvo de Cordova chiefly distinguished himself, but was repaid with distrust by the king. By a similar combination of diplomacy and force, Ferdinand succeeded in recovering the kingdom of Navarre, which had belonged to his ancestors. Isabella, in her will, had enjoined on Ferdinand that he should not marry a second time, in order to avoid the danger of a separation of the two crowns. He did,

however, within little more than a year marry Germaine, sister of Louis XII. of France, by whom he had one son, who lived but a few hours. Ferdinand died January 23d, 1516, and his remains were interred by those of Isabella, in the Alhambra. Of Ferdinand's character we must judge by the light of his time. He was brave, vigorous, and adroit. Some have accused him of hypocrisy, but it is rather probable that he was often influenced by Isabella's lofty views without comprehending them. That he was ungrateful to his best friends is but too apparent—that he conducted himself frigidly towards Columbus is an ineffaceable stain upon his memory. He was unfaithful to Isabella while she lived, and his speedy re-marriage was looked upon as a sort of treachery to her memory. Yet it was by a character so strangely compounded that the foundations of Spain's greatness in modern history were laid.—F. M. W.

FERDINAND VI. OF SPAIN, born 23d September, 1713, was son of Philip V. of Bourbon, whom he succeeded in 1746, being then married to Barbara, infanta of Portugal. His first efforts were devoted to the pacification of Europe, and he was a party to the treaty of Aix-la-Chapelle in 1748. It was he who made use of the expression so remarkable from a Bourbon—"Peace with England, even if at the price of war with all the world;" and had his reign lasted longer, it is probable that a still closer alliance with England, under the guidance of William Pitt, might have been brought about. In European politics, Ferdinand's policy was to hold, as far as possible, a neutral position, and at the breaking out of the war in 1756 his alliance was sought in vain by both parties. Among the distinguished men who surrounded his throne, we can only name Ensenada, Carvajal, and Farnelli. Ferdinand sedulously promoted agriculture, and also had the honour of recovering, by a concordat with Pope Benedict XIV., the ancient rights of the kings of Spain to church patronage. He died in 1759, leaving no issue.—F. M. W.

FERDINAND VII. OF SPAIN, eldest son of Charles IV. and of Maria Louisa of Parma, born at the Escorial, 14th October, 1784. Under the rule of the queen's favourite, Godoy, prince of Peace, the heir-apparent (prince of Asturias) was brought up in a manner little calculated to fit him for his future rank. His first wife (his cousin Maria Antonia, of Bourbon, daughter of the king of Naples, married in 1802; died without issue in 1806) was an able and well-educated woman; but she became only the companion of his dependence. A plan seems to have been formed to marry Ferdinand to a sister of the princess of Peace. Ferdinand, however, was at this time not without able counsellors, especially the canon Escociguiz.—(See **ESCOIGUIZ**.) He resolved to make an effort to throw off the degrading yoke of Godoy. A document was prepared, which Ferdinand was to lay before the king, setting forth the disastrous state of the kingdom, and asking the dismissal of the favourite. Nearly at the same time (11th October, 1807), Ferdinand wrote to Napoleon, who, having recently concluded the peace of Tilsit, was at liberty to turn his attention to the peninsula. Ferdinand laid before the emperor the state of confusion into which public affairs had fallen, and in too humble terms for the heir of the Spanish monarchy asked the hand of a princess of the Napoleon family. But the watchfulness of Godoy detected the movements of the prince; his papers were seized, and an absurd charge of plotting against the lives of his father and mother was made the excuse for placing him under close arrest. A so-called confession, in which he declares himself to be "guilty," was obtained; but there is in this document no word that can justify the charge of attempted parricide. Charles IV., terrified at the menacing aspect of public affairs, was meditating a flight to America, when an outbreak among the guards at Aranjuez, 17th March, 1808, showed it was too late. The life of Godoy was in imminent danger, and only the interference of Ferdinand prevented still further excesses. On the 19th March, Charles signed a formal abdication in favour of Ferdinand; but on the 21st he recalled it, and wrote to Napoleon—who by this time was preparing an army for the subjugation of Spain—reiterating the charge against Ferdinand, and declaring that he could never ascend the Spanish throne. Napoleon, however, under the pretence that he himself was about to visit Madrid, induced Ferdinand to come to Bayonne to meet him; and after an interview which lasted but a few minutes, Ferdinand received from General Savary the intimation that the Bourbons had ceased to reign in Spain. It was, however, still Napoleon's policy to keep up the appearance of respect for the king and queen, who by

this time had also arrived at Bayonne. Ferdinand endeavoured to make his abdication in favour of his father conditional on the carrying out of some of the most pressing reforms. But the proposal was treated as a new crime. Ferdinand contented himself with a simple renunciation of his rights in virtue of the decree of the 19th March, and wrote to his uncle, Don Antonio, whom he supposed to be still at the head of the junta of Madrid, urging him to guard against the policy of "our natural enemies, the English." Ferdinand was transferred to Valençay, a country-seat belonging to Talleyrand, where he lived in a not inglorious leisure until March, 1814. The only event worth notice during this period was an attempt made by Napoleon, by means of a pretended secret agent from England, to ascertain Ferdinand's real intentions. The result seems to have been, that Napoleon satisfied himself he had little to fear from this quarter. The events of 1813 in other parts of Europe led Napoleon to desire the restoration of his royal captive, and by the treaty of Valençay, 11th November, 1813, he agreed to recognize Ferdinand and his heirs as kings of Spain. The cortes, of whose proceedings Ferdinand had been in ignorance, refused to recognize any compact entered into by the king while in captivity, and demanded, first, that every treaty should be ratified by the king in his own palace at Madrid; and secondly, that he should swear to observe the constitution proclaimed at Cadiz in 1812. Ferdinand temporized, but from the moment of his entering Spain, which he did by a different road from that marked out by the cortes, it was evident that the clumsily paternal rule of a Bourbon could never work well with the turbulent policy of a cortes, consisting of men, ardent patriots indeed, but wedded to theories far in advance of the intellectual and social *status* of their countrymen. The decree of Valencia (14th May, 1814) annulled all the acts of the legislature during his absence, but promised to convoke the cortes "according to the lights of the age," a promise never fulfilled. The re-establishment of the inquisition with some limitations, and the restoration of the jesuits, followed; and, on the entry of the king into Madrid, a furious persecution was directed against the constitutionalists, especially the members of the cortes, who were excepted from the general pardon on his second marriage with Maria Isabella, daughter of the king of Portugal, 28th September, 1816. Ferdinand seems at this time to have been greatly under the influence of the Russian minister, Tatistcheff; and we must also bear in mind that his life had twice been endangered by conspiracies of the disappointed liberals, and that the enthusiasm for the absolute king died away in a short time after his return. It would have required statesmanship of a very high order to repair the disorder of Spanish affairs at this period; but whether we examine the financial, the legislative, or the colonial policy of the seven years from 1813 to 1820, we shall see that the outbreak of the latter year had far other than temporary or accidental causes.

Passing over the insurrections of Valencia and Barcelona, we come to the military outbreak at the Isla de Leon (the peninsula of Cadiz) headed by Riego and Quiroga, commencing the 1st January, 1820. On the 9th March in the same year, Ferdinand swore to the constitution of 1812, and the cortes were convoked on the 9th July. The liberal leaders—"men of enlarged views and great capacity," says the conservative historian, Alison—were overborne by the violence of the democratic clubs of Madrid on the one hand, and the absolutist tendencies of the rural population on the other. Before the close of the session (9th November) the disorder became so great that the king was obliged to remain within the walls of his own palace. The civil dissensions of the next three years we gladly pass over. On the 7th April, 1823, a French army under the duke of Angoulême entered Spain, "to deliver Ferdinand from the slavery in which he was kept by a factious party." On the 23d they entered Madrid. The cortes fled to Seville, and thence to Cadiz, the king being obliged to follow (though not until he had been declared insane, and a regency appointed). In September following, the French besieged Cadiz, and the king was permitted to leave the city to make terms with the invaders (1st October). He promised a general amnesty; recognition of the debts incurred in resisting the French; and all needful reforms. So far from these engagements being kept, his first act was to disavow every legislative act since 1820. The entry of the king and queen into Madrid was preceded by the execution of Riego, and the degradation of the nation was completed by a

convention under which all the fortresses of the kingdom were to remain for a year in possession of the French troops.

During the remaining ten years of his life, Ferdinand interfered but little in the course of public affairs. His third wife was the Princess Maria Josefa Amelia of Saxony; but by none of his three first wives had he any issue. In 1829 he married his niece, Maria Christina, daughter of the king of Naples, afterwards queen regent. By her he had two daughters, of whom the eldest, Maria Isabella, is the present queen of Spain. Ferdinand died on the 29th September, 1833. His remains were interred with great pomp in the palace of the Escorial.—F. M. W.

FERDINAND, CARDINAL, Infanta of Spain, and Governor of the Netherlands—born in 1609; died at Brussels in 1641—was the third son of Philip III., and was designated by Philip IV. to succeed the Archduchess Isabella Clara Eugenia. At a very early age he was made archbishop of Toledo, and in 1633 he was sent at the head of a considerable force to effect a junction with the king of Hungary on the Danube. On his way he received intelligence of the death of the archduchess, and, after carrying out his mission—taking part on the way in the victory of Nordlingen, 16th September, 1634—made his entry into Brussels. Next year he was attacked by the French, but, taking the offensive, he invaded Picardy and threatened the capital. The remainder of his life was occupied with the prosecution of these wars, but in 1640–41 fortune turned against him, and he saw one strong place after another wrested from him. He was distinguished by the purity of his life, and, had he been less engaged in war, would have been a beneficent ruler.—F. M. W.

FERDINANDS OF PORTUGAL.

FERDINAND I., surnamed **THE BEAUTIFUL**, son and successor of Pedro the Cruel, born 13th October, 1345, ascended the throne at the age of twenty-two. With a view to secure the crown of Castile, he was about to marry Eleanor, sister of Henry of that kingdom; but becoming suddenly enamoured of Eleanor Tellez (see **ELEANOR**) the wife of one of his courtiers, he carried her off to Oporto, and, having procured a dissolution of her previous marriage, was united to her in 1372, although a formidable insurrection was excited by this conduct. The first result of this union was a renewal of the war with Henry of Castile. In this war Ferdinand had the alliance of John of Gaunt, duke of Lancaster, also a claimant of the Castilian crown; and although peace was made, on the death of Henry the contest was renewed, and an English army, commanded by the earl of Cambridge, a younger brother of John of Gaunt, landed in Portugal. The Castilian troops speedily abandoned Portugal, and a scheme which had been in contemplation for the marriage of Beatrix, Ferdinand's heiress, to the son of the earl of Cambridge, was broken off, in order, it would seem, to further the union of the two kingdoms by a marriage between Beatrix and the son of John of Castile. The latter monarch becoming a widower, proposed himself to marry the princess; and while the queen was absent at the nuptials of her daughter, a formidable league was formed against her, headed by the king's illegitimate brother, John. The king was urged to consent to the assassination of his queen's paramour, Andeiro. Ferdinand's death, however, on the 22nd of October, 1483, delayed the execution of the design. Ferdinand's character was in many respects estimable; but the vacillation of his policy, and the burdens he imposed on the country, tended greatly to weaken the power of Portugal.—F. M. W.

FERDINAND THE STEADFAST, Infanta of Portugal—born in 1402; died in 1443—was the son of John I. of Portugal. As grandmaster of the order of Aviz he accompanied his brother Henry in an expedition against the Moors of Barbary in 1437. The expedition was much smaller than had been intended, and the christian forces were compelled to succumb to treachery. The wreck of the expedition was allowed to embark for Portugal, but Ferdinand remained a hostage in the hands of Cala-ben-Cala, who finding it impossible to obtain what he deemed an adequate price for the liberation of his prisoner, handed him over to the sultan of Fez, by whom he was treated with the utmost cruelty, and he died at the age of forty-one. His remains were afterwards removed to Portugal, and he received the honours of canonization in 1470.—F. M. W.

* **FERDINAND AUGUSTUS FRANCIS ANTONIO OF SAXE COBURG-GOTHA**, born 29th October, 1816; married in 1836 to Doña Maria II. queen of Portugal. On the birth of his eldest son (the present Don Pedro VII.) in 1837, he received the title of King-consort, as Ferdinand II., and on the death of the

queen on 5th November, 1853, he assumed the regency, and conducted the affairs of the kingdom without making any change in the ministry, until the 16th September, 1855, when he resigned the regal authority into the hands of his son.—F. M. W.

FERDINAND I., Duke of Braganza, son of Don Alfonso, first of that title, born in 1403, was named admiral of the Portuguese fleet in 1437, and captain-general of Ceuta in 1445. He succeeded his father in the title of Duke of Braganza in 1461, and in 1471 followed Alfonso V. into Africa, with a large force maintained at his own cost. The king conferred on him the title of *Fronteiro Mor* (Viceroy) of all the possessions of the house of Braganza. He died at Villa Viçosa in 1478.—F. M. W.

FERDINAND II., Duke of Braganza, son of Ferdinand I. of that title, born in 1430; married at the age of seventeen to Eleanor de Menezes, and again, in 1470, to Doña Isabel, niece of the king of Portugal. In 1458 he followed the king, Alfonso V., into Africa, at the head of a little army of his own, and in 1462 was named *Fronteiro Mor*, or chief warden, of the province of *Entre Minho e Douro*. On the death of his father in 1478, Ferdinand found himself virtually an independent prince, with an army and a revenue which made him a formidable subject of John II., with whom he was involved in a long series of disputes respecting the homage to be rendered for his possessions. The king resolved to rid himself of Ferdinand, although the latter was supported by most of the nobles, and was supposed to be in alliance with the court of Castile. A court, presided over by the king, found Ferdinand guilty of high treason, and he suffered death on the scaffold, 21st July, 1483. His son, James I., was reinstated in the paternal possessions in 1496.—F. M. W.

FERDINAND DE CORDOVA, a Spanish writer and warrior, born about 1420 at Cordova, of a good family; died about 1480. He served under John II. against the Moors, and is recorded to have performed prodigies of valour and strength. He, however, devoted himself to literary pursuits, and the extent of his knowledge was so marvellous as to draw down upon him the accusation of sorcery. He was sent on several important missions to Paris and Rome by Ferdinand V., and was received with honour by Pope Alexander VI. Of his works, the most important are—commentaries on the Apocalypse, and various small works on parts of the Bible; a preface to Albertus Magnus, *De Animalibus*, Rome, 1478; and some ecclesiastical writings.—F. M. W.

FERDINAND DE JESUS, a Spanish carmelite monk, born in 1571; died in 1644. He entered the order in 1588, being already distinguished for his learning. His fame, however, soon became greater as a preacher, and he received the appellation of the Spanish Chrysostom. His works are forty-eight in number, including commentaries on Aristotle, and on several of the prophets; treatises on logic and physical science; theological and historical essays; and Greek and Hebrew grammars.—F. M. W.

FERDINAND DE TALAVERA, Archbishop of Granada, born in 1445; died in 1507; was confessor to Queen Isabella, and a counsellor of Ferdinand V. He was extremely zealous in urging on the sovereigns the prosecution of the wars against the Moors, and was the first archbishop appointed to the see of Granada after it was recovered by the Christians. His works are numerous, relating chiefly to matters of doctrine and ritual.—F. M. W.

FERDINANDI, EPIFANTO, an Italian physician, born at Messagna in 1569, and died in 1638. After making himself a proficient in the knowledge of the ancient languages, he went to Naples, where he graduated in philosophy and medicine, and whence he returned to practice the latter in his native town. In 1616 he became physician to Giulia Farnese, with whom he visited Rome and other cities, in which he refused tempting offers to take up his residence. He wrote, "*Theoremata Medica et Philosophica*," Venice, 1611; "*De Vita Proroganda, seu juventute conservanda et senectute retardanda*," Naples, 1613; "*Centum Historiæ, seu observationes et casus medici*," Venice, 1621. The last has been frequently reprinted.—R. M., A.

FERDUSI. See **FIRDUSI**.

FERGUS I., one of the chiefs who headed the immigration of the Scots from Ireland into the western Highlands. He was the second son of Erc, king of Dalriada, or Ulster, and along with his brothers, Lorn and Angus, led a colony into the ancient province of the British *Epidii* in 503, and effected a settlement upon the promontory of Cantire, which ultimately fell to his share; while Lorn took possession of the district which still bears his name, and Angus is supposed to have colonized Ila. The Irish chroniclers affirm that these three chiefs were far

advanced in years before leaving Ireland—a statement which seems to be confirmed by their early death, after they had laid the foundation of their new settlement. Fergus died in 506, and was succeeded by his son Domangart.—J. T.

FERGUS II., was the son of Aodh-fin, a powerful Scottish prince, who died in 769 after a glorious reign of thirty years. Fergus occupied the throne only three years, and died in 772. Nothing worthy of notice is recorded of him.—J. T.

FERGUSON, ADAM, LL.D., philosopher and historian, was born, June 20, 1723, at Logierait in Perthshire, of which parish his father was minister. After completing his preliminary education at the parish school of his native place and the grammar-school at Perth, he entered the university of St. Andrews in 1738, where he took his M.A. degree in 1742, and soon after commenced the study of divinity. Before he had completed the curriculum of professional study, he was permitted to receive ordination, on the ground that his knowledge of Gaelic eminently fitted him for the then vacant office of chaplain to the 42nd (Highland) regiment. In this situation he continued till 1757, when he was elected keeper of the advocate's library as successor to David Hume; but this office he resigned before he had filled it for a year. After some months of a very desultory and migratory life, he was elected professor of natural philosophy in the university of Edinburgh—an office the duties of which he seems to have discharged satisfactorily, though previously to his appointment he had not devoted much attention to the study of physical science. His tastes led him to prefer ethical and political studies, and in 1764 a sphere was opened for the gratification of his tendencies in this direction, by his being appointed to the chair of moral philosophy. Entering on the duties of this chair with enthusiasm, he speedily attracted a numerous class by the interest and ability of his prelections. Like his illustrious contemporary, Adam Smith, his expositions were delivered without the use of notes; the lecturer trusting to his familiarity with his subject and to his command of language for the success of his address; and he stands among the very few in this country who have attained eminence by that difficult and hazardous, but in itself highest method of oral instruction. Shortly after closing his first session in this chair, he issued his essay on the "*History of Civil Society*"—a work which if not betokening much depth of thought, is full of just and ingenious observation presented in a pure, elegant, and at the same time vigorous style. It is evident from this work how much the author's mind was turned to philosophical history; and, therefore, we are not surprised to find him shortly after this engaged on his great work—"The History of the Progress and Termination of the Roman Republic." In the meantime he had married, and added agricultural pursuits to those of literature. He had also accompanied a son of Lord Chesterfield abroad, for the purpose of superintending his education, having, for this purpose obtained leave of absence from the university for the session of 1774-75. Having been appointed secretary to the commissioners sent out to quiet the disaffection of the American colonies he was again absent from his professorial duties during the session of 1778-79, when his place was supplied by Mr. Dugald Stewart. In 1780, soon after his return from America, he suffered from an attack of apoplexy so severely that he felt it necessary to write out his lectures, as he could no longer trust himself to lecture extempore. In 1783 his "*History*" made its appearance in 3 vols., 4to, and speedily commanded general attention. It is a work of considerable research; the narrative is fluent and perspicuous, the style correct and animated, and it is full of admirable delineations of character and philosophical analysis of conduct and synthesis of events. More recent works, superior to it in historical research, have somewhat cast it into the shade; but, for the philosophical inquirer and the politician, it still retains its value. Having in 1784 resigned his professorship to Mr. Stewart, Dr. Ferguson set himself to revise his lectures on ethics and politics for the press; they were published in 1792 under the title of "*Principles of Moral and Political Science*." This work, which is an extension of a work published by him in 1769 as a text-book for his students, under the title of "*Institutes of Moral Philosophy*," is valuable for the survey it gives of the history of opinion on moral questions, as well as for the author's own discussion of these. Having in his seventieth year paid another visit to the continent, in the course of which he visited Berlin, Vienna, Florence, Naples, and Venice, spending the winter of 1793 at Rome, he retired on his return home

entirely into private life, residing first at Neidpath castle, near Peebles, afterwards at Hallyards on Manor Water, and finally at St. Andrews, where he died, February 21, 1816, in the ninety-third year of his age.—W. L. A.

FERGUSON, JAMES, was born near Keith, a small town in Banffshire, Scotland, in the year 1710. His parents were persons of good character, but so poor as to be unable to send their children to school. James, however, was taught by his father to read and write, and he enjoyed the privilege, denied to the other members of the family, of attending the grammar-school of Keith for three months. He was self-educated in a more literal sense than that in which the term is applied to many who have made themselves illustrious. In Ferguson's own account of himself, prefixed to his "Select Mechanical Exercises"—one of the most interesting autobiographies in the English language—he tells us that his taste for mechanics was first excited when he was a boy of eight years of age, and by a singular incident. The roof of the cottage in which the family lived having become much decayed, and having gradually fallen from its proper position so as to be inconvenient and dangerous, his father, with a view to repair it by the introduction of some new beams, raised it by the application of a lever. The result powerfully excited the wonder of the child, and led to the development of a taste for mechanics which he never lost. He began immediately afterwards to make experiments with levers, wheels, and wedges, and before he emerged from boyhood wrote a treatise, in which he gave descriptions of his machines, and a statement of the principles on which they were constructed, and of the advantage which might be derived by their practical application in the business of life. This treatise, though stating principles which had been established long before, and though illustrated by diagrams of the rudest description, was beyond question one of the greatest marvels of boyish ingenuity, and showed Ferguson's genius for mechanics to be as remarkable as was that of Pascal for mathematics, or that of Mozart for music. For several years Ferguson was employed on some of the farms in the neighbourhood of his birthplace, and while his sheep were feeding around him on the hill-side, he employed himself in making models of mills, spinning-wheels, and such other machines as came under his observation; at night he was diligent in observing the heavens, making observations with his simple apparatus of a string and a few beads, to determine the apparent distances of the stars from each other, and noting upon a map the positions of the more remarkable constellations in our hemisphere. By the Rev. John Gilchrist of Keith, who had kindly explained to Ferguson the figure of the earth, and had given him the use of a map of the world, and of some geometrical instruments, he was introduced to Mr. Thomas Grant of Achoyanney, a gentleman of a benevolent disposition, who took him to his residence, and directed his butler, who was a person of some attainments, to give the inquiring youth such instruction as he could impart. From this person Ferguson obtained a little knowledge of decimal arithmetic and of algebraic notation. After this we find him an invalid in his father's house, suffering from an illness which had been brought on by excessive labour and insufficient food, but true to his mental instincts, amusing himself during the period of his convalescence, by making a clock which struck the hours on the neck of a broken bottle, and a watch with a spring made of whalebone, the wheels of both machines being of wood. The clock, he tells us, "kept time pretty well;" but the watch proved a failure, from the inability of the teeth of the wheels to bear the force of the balanced spring. On his recovery, Ferguson visited Sir James Dunbar of Durn, to whom he showed some maps and models which he had made. Sir James treated him kindly, and by his permission Ferguson remained a considerable time, earning a little money by cleaning clocks and drawing patterns for needlework, while in the evenings he steadily continued his astronomical observations. By Lady Dipple, the sister of Sir James Dunbar, he was introduced to Mr. William Baird of Auchmedden, her son-in-law; and he lived with Mr. Baird for eight months, during which period he seems to have been chiefly occupied in drawing. Some of his sketches were deemed so promising, that, through the advice of friends, he came to Edinburgh with a view of studying regularly as an artist; but meeting with difficulties, he began to take likenesses in Indian ink, and was so successful that he soon had considerable employment. During his stay in Edinburgh, which extended over two years, Ferguson having

conversed with some eminent physicians, and read a few books on the medical art, returned to his native district with the intention of practising medicine, but his success in this line of business was small. His own account is curious—"At the end of the second year," says he, "I left Edinburgh, and went to see my father, thinking myself tolerably well qualified to be a physician in that part of the country, and I carried a good deal of medicines, plasters, &c., thither; but to my mortification I soon found that all my medical theories and study were of little use in practice. And then, finding that very few paid me for the medicines they had, and that I was far from being so successful as I could wish, I quite left off that business, and began to think of taking to the more sure one of drawing pictures again. For this purpose I went to Inverness, where I had eight months' business." While at Inverness, Ferguson diligently prosecuted the study of astronomy; and after much labour he prepared a diagram, which he called the "Astronomical Rotula," being a scheme for showing the motions and places of the sun and moon in the ecliptic. After comparing this scheme with the almanacs of some preceding years, and satisfying himself that its computation of eclipses agreed with observed facts, he sent an account of it to the celebrated Colin Maclaurin, professor of mathematics in the university of Edinburgh, who corrected some slight errors in the work, and got it engraved and published. In May, 1743, Ferguson, who had been recently much occupied with the construction of orreries and other apparatus for the illustration of astronomical science, went to London, and there he continued to devote himself to his favourite studies, supporting himself and his family meanwhile by taking portraits. In 1748 he began to give lectures on astronomy, mechanics, pneumatics, and other branches of natural philosophy. The clearness of his statements and the familiar illustrations which he employed, the sparing use which he made of technical terms and mathematical reasoning, together with his admirable diagrams and mechanical apparatus, made Ferguson popular as a lecturer; and George III. showed his appreciation of the "peasant-boy philosopher's" genius and efforts by sometimes attending the lectures, and by giving the lecturer an annual pension of fifty pounds from the privy purse. Ferguson was admitted a member of the Royal Society, and communicated various valuable papers to the Transactions. He died in 1776, leaving about £6000 to his family, which he had acquired by his lectures, publications, and the sale of orreries, models, &c. His principal published works are—"Astronomical Tables, 1763;" "Tables and Tracts," 1767; "Easy Introduction to Astronomy," 1769; "Astronomy on Newton's Principles," 1756; "Select Mechanical Exercises," 1773; "Introduction to Electricity," 1770; "Lectures on select Subjects in Mechanics, Hydrostatics," &c., 1760. Some of these works, especially the "Astronomy on Newton's Principles" and the "Lectures," both of which have been admirably edited by Sir David Brewster, are of great and permanent value; for though Ferguson was almost entirely ignorant of the higher mathematics, he knew thoroughly what he did know of the various branches of philosophy which he taught, and could explain with remarkable clearness those profound truths which, though requiring the mightiest effort of the intellect to discover and establish by rigid scientific evidence, are, when once discovered, capable of being simply stated and easily apprehended.—J. B. J.

*FERGUSON, ROBERT, born at Carlisle, 1819, eldest son of Joseph Ferguson, late member of parliament for Carlisle. Robert Ferguson has published, in addition to a prose narrative of his travels in the East, a volume of poems, some of great beauty, entitled "Shadow of the Pyramid." His late studies have been chiefly connected with the antiquities of Northern Europe. His book on the "Northmen of Cumberland and Westmoreland" has shown the probable source from which the original population of that part of England was derived. The subject which he here investigates in reference to a particular district, is pursued on a more extensive scale in a volume lately published by him on English and Scandinavian surnames. He has aided in the formation and progress of literary and scientific institutions in the district where he resides, and has frequently held the office of mayor of his native city.—J. A., D.

FERGUSON or FERGUSSON, ROBERT, one of the minor poets of Scotland, was born at Edinburgh on the 5th September, 1750. William Ferguson, his father, was an Aberdonian, but had come to Edinburgh in search of employment about 1746, and eventually became a clerk in the British Linen Com-

pany's bank. He was an intelligent, sober, industrious man, and addicted, it is said, to the making of verses. He died while his family, consisting of two sons and two daughters, were still young. The record of the life of Robert, the younger son, is a sad story enough. He received his preliminary education partly at the high school of his native city, and partly at Dundee. At the age of thirteen he removed to the university of St. Andrews, where he obtained a bursary and resided during four years. His parents designed him for the church, but his father having died two years before he had finished his academical course, Robert gave up all thoughts of pursuing the clerical profession, and returned to his mother's house in Edinburgh without any definite plan of life or prospect of occupation. About half a year after, however, he obtained employment as an assistant in the office of the commissary-clerk of Edinburgh, where he continued, with the exception of a few months, during the remainder of his life. Fergusson's career as a poet was very short and very miserable, owing to his own desperate folly. From the time of his leaving college he had occasionally employed his leisure hours in writing verses, and became, ere long, a constant contributor to *Ruddiman's Weekly Magazine*, a popular and respectable miscellany of the day. The success which attended his literary efforts, unfortunately gave him a strong dislike to the drudgery of the commissary-clerk's office. He fell among loose companions, who preyed upon his happy convivial qualities, and allured him into unlawful courses. His riotous living injured his bodily health, and induced a constant feverishness of mind bordering on insanity. Fits of melancholy filled him with remorse and horror, and he gradually lost strength of resolution to resist temptation. When a child, it is said, his chief pleasure had been to read in the Bible, but now the memory of that golden time served only to deepen the gloom that overshadowed his thoughts, and pointed but too certainly to the end. That end was not far distant. One night, when about to return home from his revels, he fell from a staircase, and received a violent contusion on the head. Madness, which indeed had been long imminent, ensued; and his widowed mother being unable to maintain him at home, the wretched youth was removed to a lunatic asylum. There, after two months of confinement, he died, in the darkness of the night, alone, on a bed of straw. The interest that attaches to the name of Robert Fergusson arises partly from the unhappiness and melancholy close of his short life, and partly also from his having been in some sense the forerunner of Burns. His poems, which made no deep impression on the mind of his country at the time of their publication, are now all but forgotten. Not that they are devoid of merit. On the contrary, they abound in happy pictures of local manners, in a certain kind of quaint humour, and in a hearty sympathy with the genial and joyous in human life. And when it is remembered that they were written in hours snatched from drudgery and dissipation, by a youth who died at twenty-three, they will perhaps appear not altogether contemptible; though we may still affirm that the poetic gift of Fergusson showed itself as a longing and striving rather than a well-defined faculty or power. We have called Fergusson the forerunner of Burns. It is true that Ramsay had already opened a genuine vein of national poetry, and claims by his lyrical genius a closer affinity than Fergusson with the great Scottish poet. But it seems to have been the younger bard who had the honour of showing Burns, if indeed he did not instinctively perceive, how fertile a field for the exercise of his peculiar powers lay in the manners and customs and simple feelings of the Scottish people. Fergusson, besides, had been dead only nine years when Burns paid his memorable visit to Edinburgh, so that we may regard him as having received that harp of Caledonia over which he possessed such a perfect mastery, immediately from the hands of the poor maniac to whose memory he generously raised a humble monument at a time when his scanty resources were barely equal to his own demands.—R. M., A.

* FERGUSSON, JAMES, was born in 1808 at Ayr in Scotland. Upon leaving the High School, Edinburgh, he was placed for a while in a counting-house in Holland, and then in one in London. In 1829 he went to India, where he remained ten years, first in an indigo factory at Bengal, afterwards as partner in a mercantile establishment. It was during these years that he laid the foundation of his future celebrity. He has himself told us that his leisure hours were now devoted to the study of art and archaeology, but especially of these in connection with architecture;

and the depth and extent of his studies were shown in the works he, at no distant period, put forth in rapid succession. But his researches were not confined to books. He travelled much in India, and, we believe, visited China; and wherever he went he carefully examined and drew the ancient buildings. Quitting India and commercial life in 1839, he spent some time in visiting and studying the principal remains of antiquity in Europe. Mr. Fergusson's first work, published in 1845, was entitled "Illustrations of the Rock-cut Temples of India," an 8vo volume of text, with eighteen lithographs in folio from his own drawings. What may be called a second part—"Picturesque Illustrations of Ancient Architecture in Hindostan"—appeared in 1847. In the same year he published "An Essay on the Ancient Topography of Jerusalem," in which sites differing from those generally received were proposed for some of the most important of the sacred localities, especially of that of the "holy sepulchre." Mr. Fergusson's opinions have been opposed by other travellers and students, but in his latest work he has taken occasion to declare his continued conviction of their accuracy. His next publication was a venture in a new field, and one in which, as a civilian, he was certain to find many opponents. "An Essay on a New System of Fortification," was, in fact, an attempt to show that, whilst the received systems were incapable of withstanding the attacks of modern artillery, a fortress might be constructed nearly impregnable on a "new system," in which the works, instead of elaborate revetements of stone, should consist of parallel ramparts of earth, executed in a manner explained at length by him, and which had been suggested by some earthen fortifications he had seen in India. Nothing daunted by the professional attacks made on his theories, Mr. Fergusson prepared elaborate models of his proposed fortifications, which he placed before the public in the Great Exhibition of 1851; and followed this by a pamphlet entitled "The Peril of Portsmouth: French Fleets and English Forts," of which a third edition was published in 1853. The success of the new earthworks thrown up before Sebastopol, and the failure of the works constructed on the old system, recalled attention to Mr. Fergusson's theory. It has been denied, indeed, that the Russian works in any way resembled his; but one important point, at least, in his system seemed to obtain confirmation from them, and the value of his labours have received authoritative and official recognition in the fact of his appointment, in 1859, as one of a royal commission for examining into the state of our national defences. In the same year with the work on fortification, Mr. Fergusson published the first volume of "A Historical Inquiry into the True Principles of Beauty in Art, more especially with reference to Architecture." This was an attempt to deduce, by an elaborate examination of the great architectural works of every age and country, those great æsthetic principles, or artistic ideas, which lie at the base of all successful construction, and so to arrive at an understanding of what is required for the creation of a true national style of architecture for the future. The work was perhaps planned on too large a scale to admit of an entirely satisfactory working out; and required too much knowledge as well as too close attention on the part of the reader to find wide circulation; a second volume was not published, and its continuance is understood to be abandoned, the materials collected for that purpose being embodied in the more popular "Illustrated Hand-book of Architecture" published in 1855. This hand-book is probably the work by which Mr. Fergusson will continue to be most widely known. It supplied a great want in our literature, and in an entirely satisfactory manner. As far as it goes it is the most comprehensive manual of the history of ancient and mediæval architecture, not only in the English language, but in any language; and it is not likely to be surpassed. To render it complete it requires to be continued through the renaissance and modern periods, and some few omissions to be supplied. Such a continuation it is to be hoped Mr. Fergusson will not be long in furnishing. To this list of his published writings we have only to add his pamphlet on the British Museum, National Gallery &c., 1849; and his suggestive essay on Assyrian architecture, "The Palaces of Nineveh and Persepolis Restored," 1851. His views on this last subject he had an opportunity of exhibiting more palpably in the Assyrian court at the Crystal Palace, Sydenham, which was constructed under his superintendence. For a while Mr. Fergusson held the office of general manager of the Crystal Palace, but retired when it was resolved to convert the building essentially into a place of amusement.—J. T.e.

FERGUSON, JOHN, of Cairnbrock, Ayrshire, was born in 1787. He was for a time a merchant in America, but returned to Scotland in 1810, on succeeding to the estate of his uncle George. His enormous wealth came chiefly from maternal uncles of the name of Service, who belonged to Ayrshire, and made fortunes as merchants in London and New York. Mr. Fergusson passed the later years of life almost wholly in Irvine, and in comparative seclusion. He died in January, 1856, leaving property amounting to £1,250,000 sterling. His will recognized all relations on the side of both parents, and to the extent of £681,000. The admitted legatees, above one hundred in number, received from £500 to £50,000, according to the degree of proximity. He left £20,000 to twenty-four personal friends. To the town of Irvine he made liberal bequests; £1000 to the poor; £1000 for educational purposes; £50 to each of the six churches; £5000 as a fund, the interest of which was to be given to deserving women above forty years of age in reduced circumstances, having never received parochial relief; and £5000 to men in the same condition. He left £20,000 for religious societies and institutions in Scotland, and £10,000 for ragged or industrial schools. The residue of his estate is consolidated into the Fergusson Bequest Fund, the interest of which is devoted to the furtherance of educational, missionary, and ministerial operations, and public libraries, in the six western counties of Scotland, and in connection with the *quoad sacra* churches of the Establishment, the Free Church, the United Presbyterian, the Reformed Presbyterian, and the Independent churches. For the management of this permanent fund, the trustees are by the will of Mr. Fergusson increased to thirteen, chosen in the following proportion from the denominations above-mentioned—three of the Established Church, four of the Free Church, four of the United Presbyterian Church, one of the Reformed Presbyterian Church, and one of the Independent Church.—J. L. A.

FERHAD-PACHA, an Ottoman general and minister, died in 1596. Ferhad rose from the humblest station to be the grand-vizier of Amurath III. He experienced the usual changes of fortune which attend oriental courtiers. He rose and fell according to the caprice of his master. In disgrace at the death of Amurath III., he was again raised to favour on the accession of Mahomet III.; but losing a great battle, he was accused of treason by one of his old enemies, and put to death.—R. M., A.

FERID ED-DIN-ATHAR, a Persian sofi and author, was killed at the taking of Schadyakh in 1122. Possessed of an immense fortune, he lived for some time in great magnificence, but becoming a convert to the doctrines of the sofis, he abandoned his former manner of life, retired to the monastery of the sheikh Rohn ed-din Asaf, and gave himself up to the fanaticism peculiar to the most devoted followers of Mahomet. He was a prolific writer; but his works, whether in poetry or verse, are characterized by such a high-flown mysticism as renders them unintelligible to the ordinary European reader.—R. M., A.

FERISHTA, MOHAMMED KASIM, a Persian historian, was born at Asterabad, capital of the province of that name, most probably in the year 1570. He was the son of a learned preceptor, Gholam Ali Hindoo Shah, who, after a long course of travel, settled at Ahmudnugger in the Deccan, and was appointed to instruct Miran Hossein the son of Murtuza Nizan Shah in the Persian language. After the death of his father who did not long survive the date of this appointment, he was warmly befriended by Miran Hossein, who procured for him the dignities of privy councillor and captain of the royal guard. In the troubles that followed the death of Murtuza and of Miran Hossein, Ferishta repaired to Bejabore, where he was introduced at the court of Ibrahim Adil Shah II., in whose service he passed the remainder of his life. It is probable that he died in 1611 at the age of 41. It was at the request of Ibrahim that he undertook to prepare his great work "The History of India," one of the fullest and most trustworthy sources of information regarding the rise of the Mohammedan power in India. A translation of the first two books of this work was published by Colonel Dow in his history of Hindostan, 1768; and of the third book there is a translation in Mr. Jonathan Scott's history of the Deccan. A translation of the whole from the pen of Colonel Briggs was published in London in 1829, four vols. 8vo. The history is divided into twelve books, preceded by an account of Hindoo history before the time of the Mohammedans. To the first ten books are given the titles of various Mohammedan

sovereignties; the eleventh book is an account of Malabar, and the twelfth an account of the European settlers in Hindostan. In the preface Ferishta mentions thirty-five historians whose works he had consulted, and there are quotations from many more in his pages. Among oriental historians, he is a rare example of a good critic and a faithful narrator.—J. S., G.

FERMAT, PIERRE DE, a famous mathematician, was born at Toulouse in 1595, and died there in 1665. He held during the greater part of his life, and up to the time of his death, the office of one of the councillors of the parliament of Toulouse. All we know of his public life is, that he was assiduous in the discharge of his judicial functions, and was held to be one of the most eminent lawyers of his time. Of his private life nothing is known, except that he carried on a correspondence on mathematical subjects with Descartes, Torricelli, the Pascals, Frenicle, Roberval, Huyghens, Wallis, and other eminent scientific men of his time; that he was a master of many languages, and a composer of elegant verses; that his most intimate friend was one of his colleagues in the parliament of Toulouse, Monsieur de Carcavi, to whom he is said to have bequeathed the care of his manuscripts; and that he left a son, Samuel de Fermat, who after his death edited a portion of his writings.—(*Eloge de Monsieur de Fermat—Journal des Sçavans*, 9 Fevrier, 1665.) The mathematical studies of Fermat, on which his present fame is founded, were pursued by him as a recreation only. Their results were very imperfectly recorded, many of them having been originally scattered in the form of letters to his friends and detached notes on books; and in too many cases we possess them in the form of propositions only, of which the demonstrations have been left to after generations to rediscover. The works in which most of the remains of Fermat's mathematical writings were collected by his son after his death are entitled, respectively, "Diophanti Alexandrini Arithmeticonum libri sex, et de numeris multangularis liber unus, cum commentariis C. G. Bacheti V. C., et observationibus D. P. de Fermat, Senatoris Tolosani," Tolose, 1670; and "Varia Opera Mathematica D. Petri de Fermat," 1679. Fermat applied himself with much ability and success to the restoration and completion of some of the imperfect works of ancient mathematicians which have come down to modern times, and this pursuit seems to have been the means of suggesting the subjects of his own original researches. These may be classed for the most part under three heads—geometry, the calculus of probabilities, and the theory of numbers. In geometry, the most important of Fermat's labours were those in which, although he did not discover the general principles of the differential and integral calculus, he certainly came nearer to that discovery than any mathematician before the time of Newton and Leibnitz, by the particular problems which he solved. These were, the quadrature of parabola of all orders; and a method of finding maxima and minima, and the tangents of curves, substantially identical in principle with those now followed. The method of finding tangents was misunderstood by his contemporaries, and he did not obtain from them by it the credit which he deserved. In the calculus of probabilities, Fermat is considered to have laid the foundation of that science as it now exists. It was in the theory of numbers that the discoveries of Fermat were the most extraordinary. In this branch of mathematics he began by studying and commenting upon the works of Diophantus, and then carried his original researches to a point which succeeding mathematicians have, up to the present time, failed to reach. He left behind him a body of propositions, of which the demonstrations were lost. Many of these demonstrations were rediscovered by subsequent mathematicians, especially Euler, Lagrange, and Legendre; but some of them remain to this day a puzzle to the mathematical world, the truth of the propositions being verified by calculation in every particular case, while the general demonstrations remain unknown. Of this, perhaps, the most striking example is the celebrated theorem, that no integer which is a power of a given order higher than a square, can be the sum of two integers which are powers of the same order. The French Academy of Sciences, for several years, offered in vain a prize of three thousand francs for the general demonstration of this theorem.—W. J. M. R.

FERME, CHARLES, was born at Edinburgh, and was educated at the university there among its earliest students. He passed M.A. in 1587, and in 1589 was chosen one of the regents of the university. In 1600 he became principal of the newly-erected

college of Fraserburgh, and at the same time minister of that parish. A keen opponent of episcopacy he fell under the ban of the ruling powers; and, for his share in the proceedings of the assembly of 1605, he was condemned by the privy council to be imprisoned. This he endured for three years, after which he returned to his duties at Fraserburgh. His labours and sufferings, however, had conspired to undermine his strength, and he died, 24th September, 1617. With him expired the college of Fraserburgh. He left a commentary in Latin on the Romans, which has been translated and published by the Wodrow Society, edited with a life by the writer of this notice.—W. L. A.

FERMOR, WILLIAM, Count Von, a celebrated Russian general, was born at Pleskow in 1704, and died in 1771. He was the son of a Scotchman, and entered the army as a common bombardier; but rising rapidly in his profession, was at the close of the Turkish war of 1736 appointed governor of Zolberg. He obtained the chief command of Petersburg, Finland, and Novogorod at the new modelling of the army, and became commander-in-chief in 1755. He distinguished himself highly in the war against Prussia, during which he fought the famous battle of Zorndorf against the great Frederick, and took possession of the city of Berlin. Peter III. at length recalled him from the army, but his successor appointed him governor-general of Smolensko, and a member of the supreme senate.—R. M., A.

FERN, FANNY. See PARTIN, SARAH P.

FERNAN GONZALEZ, first independent count of Castile, a favourite hero of Spanish romance (descended from one of the vassal counts murdered in 922), became independent of the kingdom of Leon about 933. Ramiro II., king of Leon, having secured himself on the throne, undertook the conquest of the Moors in Cordova (who had penetrated even to Madrid), in which the count bore a distinguished part. The king of Navarre gave the successful hero his daughter in marriage; and the king of Leon promoted the union of his own son, D. Ordoño, with Doña Urraca, daughter of the count. On the death of Ramiro II., his son, Ordoño III., succeeded—his reign being an almost uninterrupted series of civil wars with his brother Sancho, in which the count took part against his own son-in-law. Ordoño, in revenge, put away his wife and married another, but the insult does not seem to have been avenged. Fernan Gonzalez died about 952; and a host of miraculous legends have been gathered about his memory.—F. M. W.

FERNAND or PHERNANDUS, CHARLES, a Roman catholic ecclesiastic and author, probably of Spanish descent, was born at Bruges about 1450, and died in 1496. Fernand was either born blind, or lost his sight in early childhood. This calamity however seems only to have quickened his desire of knowledge. He studied (probably at Paris) philosophy, theology, rhetoric, and music, and subsequently lectured on Latin literature at the university of Paris. In 1490 he entered the Benedictine monastery of Chezal-Benoit. Fernand, notwithstanding his blindness, was a prolific author both in prose and verse. We may mention his "De animi tranquillitate libri duo," Paris, 1512; "Collationes monasticae," Paris, 1515; and his "De Conceptione, contra Vincentium."—R. M., A.

FERNANDEZ, ALVARO, the Elder, a Portuguese navigator, born about 1412. In 1446 he took part in the expedition under Lancalet to the mouth of the river Senegal. The following year, in command of a small sloop, he pushed the limit of Portuguese discovery about forty miles along the west coast of Africa. Landing about seven miles south of the Tabite stream, he was driven back by armed natives, and returned to Portugal, where he was received with honour by the king, Dom Pedro, and the Infante Don Enrique.—F. M. W.

FERNANDEZ, DIEGO, a Spanish adventurer and historian, born in the beginning of the sixteenth century. He was first intended for the clerical profession, but in 1545 embarked for Peru and served under Alvarado until the arrival of the viceroy, Hurtado de Mendoza, who attached Fernandez to his person as historiographer. In this capacity he wrote a "History of Peru," embracing the period from 1546 to 1571, which was completed after his return to Spain. He has been accused of indulging his animosities in this work, but it was probably the opposite fault which led the council of the Indies to suppress it. It abounds in information evidently the fruit of personal knowledge, in acute remarks, and valuable criticism.—F. M. W.

FERNANDEZ, JOAO, a Portuguese traveller, the first European who succeeded in penetrating to the interior of Africa.

In 1446 he sailed with the expedition fitted out by Prince Henry, under the command of Antonio Gonzales, to explore the coast of Africa; and with a heroic desire to forward the object of the expedition, he, at his own request, was left alone on the coast, near the mouth of the Rio do Ouro. He lived with a native tribe (perhaps that now known as the Ashantees) for seven months, and though he was stripped of everything he possessed, and treated with much rigour, he succeeded in collecting much valuable information as to the habits of the tribe. When rescued by his companions he is said to have been in excellent health, though he had lived on camel's milk and fish during the whole time. In 1447 he was attached to the expedition sent out to establish commercial relations with the Moors of Maça on the coast of Africa. The ship being driven off by a tempest, he was again left on shore, and spent some time in the country of Anquin. He was rescued in the following year, and furnished most valuable information as to the tribes of central Africa.—F. M. W.

FERNANDEZ, JUAN, a Spanish navigator, died in 1538. He was engaged in the South American war under Francisco Pizarro, and afterwards passed into the service of his rival Alvarado. When the latter entered into a treaty with Pizarro, Fernandez was intrusted with other commands, and was sent with an expedition under Antonio de Seden to subdue the island of Trinidad. Instead of this they disembarked on the mainland, in search of gold, and the expedition was almost destroyed by the climate and the attacks of the Indians. Fernandez became commander on the death of the chief, and endeavoured to maintain a position in Calaparo; but he soon died, and his comrades found their way back to the Spanish settlements.—F. M. W.

FERNANDEZ, JUAN (who must not be confounded with the foregoing), a Spanish navigator, died in 1576. He first attained distinction as a navigator by observing the course of the trade winds, and the currents off the coast of South America; and thus succeeded in making his voyages to the coast of Chili in so short a time that he was arrested on a charge of sorcery. In 1563 he discovered the two islands which bear his name, one of which has become famous in romance as the residence of Alexander Selkirk. Fernandez obtained a royal concession of these islands, whose natural riches and defences were highly extolled, and founded a colony there, which, however, was soon broken up, leaving no traces save a number of goats, which multiplied to a considerable extent, and are still the only attraction to the navigator. In the latter part of his life Fernandez pushed his adventures still further, and maintained that he had discovered a new continent in the Southern Ocean, which some suppose to have been Australia, others New Zealand; but it is quite possible that the story was a fabrication.—F. M. W.

FERNANDES or FERDINAND, VALENTINE: the dates of Valentine Fernandes' birth and death are unknown. He was a German printer, who settled towards the close of the fifteenth century at Lisbon. He was given some small office about the court, which did not interfere with his devotion to what he called the noble art of printing. He published a Portuguese translation of part of Marco Polo's travels. The "Vita Christi," which appeared from his press, with the date of February, 1500, is described as the *chef d'œuvre* of Portuguese typography at that period. It is a book of extreme rarity.—J. A., D.

FERNANDEZ, VASCO, a distinguished Portuguese painter, who has been the original cause of the creation, in popular belief, of an imaginary painter, commonly called Grand-Vasco in Portugal, and to whom most early Gothic works in that country are attributed. Vasco Fernandez was born at Vizeu, September 18, 1552, and became the most distinguished of the Portuguese painters of his period. Little is known about him; he was, however, the painter of the "Calvary" and some other works, still preserved in the cathedral of Vizeu. Vasco's style is thoroughly Gothic, somewhat remarkable in the close of the sixteenth century; but as he probably never left his native place, Count Raczynski conjectures that he drew his inspirations from German prints. The "Calvary," Vasco's masterpiece, represents Christ crucified between the two thieves, and is much in the style of Albert Durer. Another excellent work by this painter is "St. Peter as a pope"—both are engraved in Count Raczynski's *Dictionnaire Historico-artistique du Portugal*, 1847. The same writer mentions a "St. Michael" in the possession of the duke of Palmella as a good example of this master. The date of the death of Vasco Fernandez is unknown.—R. N. W.

FERNANDEZ-NAVARRETE, JUAN, commonly called **EL MUDO** (the Dumb), was born at Logrono in 1526. He became deaf, and consequently dumb, when quite a child, and commenced his art by expressing his wants in rough sketches, which finally led to the development of a great power. He learnt painting of Vicente de San Domingo, a monk of Estrella, and then when still young made a journey into Italy to perfect himself amid the art treasures of that country. Titian became his great model. He returned to Spain, and was invited to Madrid, where, on March 6th, 1568, he was appointed painter to the king, Philip II., with a yearly pension of two hundred ducats. Philip engaged him on many important works for the Escorial; but El Mudo resided at his native place, and painted also some pictures for the monastery of Estrella. One of his principal works for the Escorial was "Abraham visited by the three Angels," painted in 1576, for which he received five hundred ducats, a large sum at that time. He had undertaken many works for the same convent, but his premature death prevented their completion. He died at Toledo, March 28, 1579. El Mudo was a painter of very great ability, and is said by good judges to have well deserved the title which he earned of the "Spanish Titian." Lord Lansdowne possesses, at Bowood, a beautiful female portrait by him.—(Cean Bermudez, *Diccionario Historico de los mas Ilustres Profesores*, &c., 1800.)—R. N. W.

FERNANDEZ VILLAREAL, MANOEL, a Portuguese writer of Jewish extraction, strangled at Lisbon in 1622. He had filled the functions of Portuguese consul at Paris; but on his return, being accused of following the Jewish law, he was delivered over by the inquisition to the secular power, and though he recanted, was put to death. He has written a curious work on the captivity of Prince Edward, brother of John IV. in Germany; "Political Christianity," being discourses on the life of Cardinal Richelieu, and some poems in French and Spanish.—F. M. W.

FERNAU, KARL. See **DAXEMBERGER**.

FERNE, SIR JOHN, an English antiquary, was a native of Lincolnshire. He was educated either at St. Mary's hall or University college, Oxford, and afterwards studied municipal law in the Inner Temple. He was appointed secretary and keeper of the king's signet of the council established at York for the north of England, and received knighthood early in the reign of James I. In 1586 he published the "Blazon of the Gentry" in the form of dialogues, which are quaint and curious, giving critical accounts of arms, the principles of precedence, and strictures upon the times. He died about the year 1610.—J. L. A.

FERNE, HENRY, Bishop of Chester, the youngest son of Sir John Ferne, was born at York in 1602. He was educated at the free school of Uppingham in Rutlandshire. In 1618 he was a commoner of St. Mary's hall, Oxford, and after two years removed to Trinity college, Cambridge, of which he became a fellow. He was presented to the college living of Marsham in Yorkshire, to Medbourne in Leicestershire, and to the archdeaconry of Leicester. Having preached before the king, he was appointed chaplain-extraordinary. In 1642 he published his "Case of Conscience touching the Rebellion," which led to his retreat to Oxford, where he preached in St. Aldate's church; after which he was appointed chaplain-in-ordinary to the king, and received the degree of D.D. He was present at the battle of Naseby, went to Newark, where he remained till the surrender of the garrison. During the usurpation Dr. Ferne lived in retirement. At the restoration he was appointed master of Trinity college, Cambridge, and was twice elected vice-chancellor. He was afterwards named dean of Ely, and, on Dr. Walton's death, was consecrated bishop of Chester, but died about five weeks afterwards in March, 1661. He was buried in Westminster abbey. He was a man of great learning, loyalty, modesty, and piety. He is said to have greatly aided Dr. Walton in his Polyglott. His publications were confined to the defence of episcopacy against presbytery on the one hand, and popery on the other.—J. L. A.

FERNEHAM, NICOLAS, an English physician and naturalist, born in the latter part of the twelfth century, and died at Durham in 1241. He studied at the universities of Oxford, Paris, and Bologna, and was fond of botany. He made botanical excursions on the continent of Europe. He became physician to Henry III. Ultimately he gave up medicine and took to theology, and was finally chosen bishop of Durham.—J. H. B.

FERNEL, JEAN, a celebrated French physician, born at Clermont in Beauvoisin in 1497; died 26th April, 1558. He was first educated in his native village, and afterwards at the college

Saint Barbe in Paris. Here his progress was so great, that he had no sooner obtained his degree in arts, than he was appointed to a professorship in his college. He, however, became attached to the study of natural science, and determined to devote himself to the study of medicine. He accordingly took his degree of doctor of medicine in 1530. It was not till two years after, that he gave up the study of mathematics and astronomy. He now devoted himself entirely to the practice of medicine, and was appointed a professor at the school of medicine in Paris in 1534. He quickly acquired great reputation as a physician; and although devoted to study and observation, he had one of the largest and most lucrative practices in Paris. His writings and lectures soon gained for him distinction at court, which, however, he avoided as much as possible. He was appointed physician to Henri II. of France, and accompanied that monarch to the siege of Calais. Here his wife died of fever. She was a woman of great sagacity, and exercised much influence over her husband. Fernel took her loss so much to heart that his health gave way, and he died shortly after her. Fernel's reputation was greater during his life than it has been since. He gained for himself the title of the modern Galen, and Borden, one of his contemporaries, says he was a little below Hippocrates, and nearly equal to Galen. He lived at a time when the practice of medicine in Europe had fallen to its lowest ebb; even its most distinguished practitioners were satisfied to quote the opinions of Hippocrates and Galen as sufficient for every emergency. Fernel, in his writings, did not hesitate to express his dissent from these great authorities. He wrote numerous important treatises, embracing the subjects of anatomy and physiology, pathology and therapeutics. He was in the habit of dissecting and making post-mortem examinations, and maintained that the rational practice of physic must depend on a knowledge of anatomy and physiology. He was the teacher of Vesalius, and seems to have inspired that great anatomist with his enthusiasm for anatomical research. In his pathological works he attached great importance to the study of the pulse and the urine. He was more theoretical in his therapeutics, and was what would now be called an allopath. He believed in the doctrine of *contraria contrariis curantur*, and in defending it displayed both logical skill and great professional acquirements. He laid great stress on the necessity of destroying the cause of a disease before treating its symptoms. He objected to mineral medicines, so greatly in vogue in his day. He supported the doctrine that nature furnishes remedies in the same districts where diseases are produced. He has left behind him numerous works, all written in Latin. The works published during his life are as follows—"De naturali parte Medicinæ, libri septem," Paris, 1542, folio; "De evacuandi ratione liber," Paris, 1545, 8vo; "De abditis rerum causis, libri duo," Paris, 1548; "Medicina," Paris, 1554, folio. This last work comprehended his pathological and therapeutical views, and has passed through more than thirty editions. Parts of his works have been published in many forms, and several of them have been translated into French, but no complete edition appears to have been published.—E. L.

FERNOW, KARL LUDWIG, a German miscellaneous writer, was born near Pasewalk, 19th November, 1763, and died at Weimar, December 4, 1808. From the humblest walks of life he rose by his own exertions and the aid of kind friends to a distinguished position. For several years he lived in Italy, where he acquired a solid and elegant knowledge of art and literature. Among his numerous writings we mention—"Römische Studien;" "Life of Carstens;" "Life of Ariosto;" "Francesco Petrarca" (ed. by Hain).—K. E.

FERRACINO, BARTOLOMEO, an Italian engineer, was born at Solagna, near Bassano, in 1692, and died in 1777. His parents being very poor, Bartolomeo had in his youth to work as a day labourer. His inventive genius, however, at length brought him into notice, and he soon obtained employment more suited to his tastes. His inventions were remarkable for their ingenuity. He made clocks, hydraulic machines, &c., and threw a wooden bridge across the Brenta, at Bassano, which is a very wonder for strength and boldness of design.—R. M., A.

FERRAND, ANTOINE, a French poet, was born at Paris in 1678, and died in 1719. He wrote songs and epigrams, the latter said to be worthy of Rousseau. Some of his pieces are much too free in sentiment, but they are lively and graceful. Most of them are to be found in the "Pièces libres et Poésies de quelques auteurs sur divers sujets," Londres, 1797, &c.—R. M., A.

FERRAND, ANTOINE FRANÇOIS CLAUDE, born at Paris in 1751; died in 1825. He first proposed to himself the bar as a profession, but in the disputes between the parliament of Paris and the court he was, in the fashion of that day, sent into exile, and consoled himself by writing tragedies and farces. The government, however, found means to attach him to their interests, and we find him drawing up documents for them a little before the outburst of the Revolution. When it did break out, he emigrated. He returned in 1801. Whatever had been his early leanings, his political bias was now in favour of absolute power. He published a book which he called "*L'esprit de l'histoire*," which, with some alterations by the police, was allowed to be circulated in Paris. A work of De Rulhière's on the partition of Poland, which he translated, was suppressed by the government. Another translation appeared, in which Ferrand was accused of having falsified the original. Ferrand successively supported or was employed by Bonaparte and the Bourbons. In 1815 he was at the head of the post-office. He was displaced by Lavallette on Bonaparte's reappearance, but on the return of the Bourbons was reappointed. He was made a peer of France; and on the reorganization of the Institute in 1816, was named member of the Academy.—J. A., D.

FERRAND, LOUIS, was born at Toulon in the year 1645. He studied in the college of his native town, and afterwards at Lyons. A lawyer by profession, he devoted himself greatly to theological and biblical literature, and is best known by his labours in these departments. He published a paraphrase of the seven penitential psalms when he was scarcely nineteen, which was favourably received. His principal writings are—"Reflections on the Christian Religion, with explanations of the prophecies of Jacob and Daniel relating to the Advent of the Messiah;" "Commentary on the Psalms," in Latin; "the Psalter," in Latin and French; "a Collection of Dissertations on the Bible," and some tracts of a controversial nature. He died in the year 1699.—J. B. J.

FERRAND, MARIE LOUIS, a French general, was born at Besançon in 1753, and died in 1808. He fought as a volunteer in the American war of independence, and after his return served in the French army. Raised to the rank of general of brigade, he was sent out with an expedition to St. Domingo, where he saw a good deal of fighting with the blacks, and of which he subsequently became governor. When the war broke out between France and Spain he did all he could, but in vain, to prevent a conflict in the West Indian seas. He shot himself on the failure of his attempt to suppress an insurrection stirred up by the Spanish governor of Porto-Rico.—R. M., A.

FERRAND DE LA CAUSSADE, JEAN HENRI BECAYS, a French general, was born in 1736, and died in 1805. He served in the French army in the Netherlands, was made major-commandant of Valenciennes, and once with nine thousand men held that town for three months against an allied army of one hundred and fifty thousand. When Bonaparte became first consul, he made Ferrand prefect of the Meuse-Inférieure. Two years afterwards the infirmities of age forced him to retire, when he went to reside on his estate near Paris.—R. M., A.

FERRAND. See **FERNAND, CHARLES**.

FERRANDUS, FULGENTIUS, an early christian writer, was an African by birth, and the friend of Fulgentius, bishop of Ruspæ. There are few particulars of his history known, except that he was for some time an exile in Sardinia, that he was a deacon in the church of Carthage, and that he died in 551. The most valuable of the works of Ferrandus is an abridgment of the ecclesiastical canons, being a collection under distinct heads of the decisions of the great councils of Ancyra, Laodicea, Nice, Antioch, Gangra, and Sardica. His other works are an epistle to Count Reginus on the duties and trials of a christian engaged in military affairs; an epistle to Anatolius, and another to Severus Scholasticus on the sufferings of Christ; an epistle to Anatolius and Pelagius on the authority of councils; and a life of St. Fulgentius.—J. B. J.

FERRAR, NICOLAS, was the third son of Nicolas Ferrar, a merchant adventurer of London, by Mary, daughter of Laurence Wodenoth, Esq., of Savington Hall, Cheshire. He was born on the 23d February, 1592, in the parish of St. Mary Stayning, Mark Lane, London. At four years old he went to school. At five he read perfectly, and could repeat accurately and becomingly a chapter in the bible. At six he was sent to the parish school of Euborn in Berkshire; and at thirteen, was a proficient

in Greek, Latin, arithmetic, short-hand, and vocal and instrumental music. At this period he was sent to Clare Hall, Cambridge, where, in 1610, he proceeded B.A., and was the same year elected medical fellow. Two years after, on account of his health, he was advised to travel, and the university admitted him to the degree of M.A. before the usual time. He travelled in the retinue of the Princess Elizabeth, with the Elector Palatine, her husband, with whom he visited Middelburg, the Hague, and Amsterdam. Afterwards he went to Hamburg, and other cities of Germany, especially Leipzig, where he increased his literary and scientific stores, perfected himself in the German language, and acquired that extensive general information which astonished men of all pursuits with the accuracy and variety of his knowledge. He visited many of the German courts, among the rest that of the emperor; and then betook himself to Venice and Padua, in which latter city he made himself master of the Italian tongue. He visited Rome for ten days, and then passed to Spain by way of Marseilles. He reached Madrid before his father supposed he would be there; and, fearing that his money would not hold out, he resolved to start for St. Sebastian on foot, and thence sail for England. He arrived in safety in the year 1618, after six years' absence; and seasonably, for his family were connected with the Virginia Company, which was now imperilled by the intrigues of Spain at the English court. He was offered about this time the professorship of geometry in Gresham college, but declined it, desiring to devote himself for the present to the defence of the company, which was, however, eventually suppressed. But Ferrar had the opportunity of exposing the whole affair abundantly in the house of commons, of which he was elected member in 1624. This year saw the termination of his public life. His many escapes and severe illnesses had deepened his serious impressions, and he resolved at once to begin a course of life which he seems to have long before meditated, and purchased the lordship of Little Gidding in Huntingdonshire. A large mansion was forthwith put in repair, and a neighbouring church restored. Hither he resorted with his relatives, consisting of forty persons. He took deacon's orders, and, though offered valuable preferment in the church, said it was never his intention to rise. Mrs. Ferrar restored the tithes and glebe lands to the church. The mansion was distributed into apartments, oratories, and schoolrooms. A round of devotion was maintained day and night. The whole book of Psalms was recited in the house every day. Part of the family were sisters of charity; and all were occupied in works of mercy and self-denial. Ferrar produced several valuable treatises and scripture harmonies. He wrote chiefly for the benefit of the society which he had established, and was engaged in composing contemplations on death when he felt the contemplated event to be fast overtaking him. He officiated for the last time on the 2nd of November, 1637. His parting words to his brother have "something like prophetic strain"—"Sad times are coming on; very sad times, indeed; you will live to see them. And when you shall see the true worship of God brought to nought and suppressed, then look, and fear that desolation is nigh at hand." On the 1st of December, after receiving the holy communion, surrounded by his family, precisely as the clock struck one, Ferrar expired amid the devotions which he commonly celebrated at that hour. His dying words were emphatically fulfilled. The ruffian soldiers of the parliament plundered Gidding house and church, broke up the organ, carried off or destroyed all the plate, furniture, and provisions, and burnt the voluminous works of the founder.—H. T.

FERRAR or FARRAR, ROBERT, the martyred bishop of St. David's, was born in Halifax parish, Yorkshire. When a youth, he became a canon regular of the order of St. Austin, and after some residence at Cambridge was admitted into St. Mary's college, Oxford, the nursery for canons of that order. Following the example of Archbishop Cranmer, whose chaplain he was for some time, he took to himself a wife. He was chosen prior of Nostel, or St. Oswald's monastery, in Yorkshire, and on its dissolution in 1540, received an annual pension of £100. He was consecrated bishop of St. David's in September, 1548. The bishop, finding that a systematic spoliation of the cathedral was in progress, set himself to check it, and accordingly ordered a commission. The form was unfortunately left to the chancellor, and appeared in the old papal style without sufficient acknowledgment of the king's supremacy. This blunder his

enemies took advantage of to accuse him of a *præsumptio*. An indictment was served against him, containing fifty-six charges—most of which were of the most frivolous nature. On the accession of Queen Mary he was charged with heresy, and was brought with Hooper, Bradford, Rogers, Saunders, and others, before Bishop Gardiner of Winchester, by whom he was coarsely treated, and then remanded to his own diocese to be tried by Morgan, his successor. The principal charges preferred against him were, that he allowed the priests to marry; denied the bodily presence in the sacrament and the propitiatory character of the mass; refused to elevate and adore the host; and asserted that man was justified by faith alone. All these were denounced by Morgan as damnable heresies. Pardon was offered, upon condition that he would conform to the catholic church; but Dr. Ferrar refused answering, until he had evidence of the commission and authority of Morgan. After several examinations Dr. Ferrar still refused to renounce his faith, whereupon Morgan degraded him from his ecclesiastical functions, and handed him over to Mr. Leyson, the sheriff of Carnarthen, for punishment. He was burned at Carnarthen on the 30th of March, 1555. It is recorded that a young gentleman, called Jones, condoled with the bishop on the severity of the sentence, when he got the remarkable answer—"If you see me once stir, while I suffer the pains of burning, then give no credit to those doctrines for which I die." He stood perfectly unmoved until a ruffian, named Gravell, beat him down with a staff. The character of Bishop Ferrar has been very differently represented. It would seem certain, however, that the first prosecution against him was alike unwarranted and malicious, and that what followed was owing to his constancy in avowing the protestant faith.—J. L. A.

FERRARA, ANDREA, a celebrated maker of swords and rapiers, was an Italian by birth, and settled at Saragossa in Spain in the early part of the sixteenth century. In the opinion of the Spaniards, the best manufacturer was El Morillo, El Moro de Saragoza; but Ferrara is better known in England, because he furnished the magnificent blades which were presented by Ferdinand to our Henry VIII., on his marriage with Katherine of Aragon, and also because his name is found on great numbers of Highland claymores, which, both as relics of the civil wars in Scotland, and as weapons of admirable quality, are highly prized. He made the "Toledos trusty," of exquisite strength, lightness, flexibility, and ornament, of which, says Mercurio, "a soldier dreams." Such Othello "kept in his chamber" as a precious treasure; "a sword of Spain, the ice-brook's temper, a better never did itself sustain upon a soldier's thigh." Specimens are to be seen in the Armeria of Madrid.—T. J.

FERRARA, ERCOLEDA, the name by which ERCOLE GRANDI is commonly known, from his birthplace. He was born about 1462 and is generally said to have been the pupil of Lorenzo Costa; but this is assumed to have been an error of Vasari's for Francesco Cossa. Lorenzo and Ercole were contemporaries and friends, and Ercole appears to have assisted Lorenzo in the Bentivoglio chapel at Bologna in 1488, and to have chiefly resided in that city. Ercole's greatest works are the frescos of the Garganelli chapel in San Pietro, in Bologna, representing the "Crucifixion" and the "Death of the Virgin," destroyed with the chapel in 1605; they occupied the painter twelve years. He died in 1531. His works are very scarce; some fragments of his frescos are preserved in the academy at Bologna, and a few specimens are at Ferrara, chiefly in the Costabili gallery there. The Dresden gallery possesses two of his works; and there is an unimportant example in the National Gallery.—(Laderchi, *Pittura Ferrarese*, 1856.)—R. N. W.

* FERRARA, FRANCESCO, born at Palermo in December, 1810. He founded in Sicily a statistical journal, the importance of which was immediately recognized by government, who conferred upon him in 1834 the office of director of statistics. In 1847 he published some articles against the policy of the Neapolitan executive, for which he was imprisoned at Palermo. In the following year Ferrara was elected a member of the provisional government who sent him to Charles Albert of Piedmont, to offer the crown of Sicily to the duke of Genoa; the king of Naples having in the meantime treacherously abrogated the constitution. Ferrara remained at Turin, where in 1849 he was appointed professor of political economy in the university. His principal works are "Importanza dell' Economia politica;" "Economia politica degli Antichi;" "Biblioteca degli Economisti;" &c.—A. C. M.

FERRARI, BARTOLOMEO, was born at Milan in 1497. Along with other two pious persons of wealth, he founded an institution for training ministers in knowledge and morality. This institution was confirmed by Pope Paul III. in 1535. The ministers educated in it were called "the regular clergy of St. Paul," and "the Barnabites." Ferrari was appointed general-superior in 1542, and died in 1544.—J. B. J.

FERRARI, FRANCESCO BERNARDO, born at Milan in 1556 or 1557. He received a liberal education under the most skilful masters. It is to this bibliographer we owe the formation of the Ambrosian library, whose rare and costly manuscripts were gathered by him in all quarters of Europe, the necessary funds being furnished by the celebrated Cardinal Federico Borromeo. Ferrari was amongst the first scholars elected a member of the Ambrosian college, whose doctors, limited to twelve, were chosen among the most learned men of Europe. Deeply read in sacred history, and an excellent Greek and Latin scholar, he wrote three books, entitled "De Vita sacrarum ecclesiarum catholica concionum," which have been reprinted many times at Paris, Lyons, and Utrecht. Ferrari is also the author of another work much esteemed by ecclesiastics, "De antiquo epistolarum ecclesiasticarum genere," which went also through many editions. Argelati in his *Biblioteca degli Scrittori Milanesi*, attributes to this writer many other works, which are still inedited; and Tiraboschi considers him as one of the most polished Latin writers of the age in which he lived. Ferrari died in 1669.—A. C. M.

FERRARI, GAUDENZIO, was born in Valduggia in 1484, and received his first lesson in painting from Girolamo Giovenone. He attended also the Milanese academy, established by Leonardo da Vinci, and then under the direction of Stefano Scotto; he is said also to have studied with Bernardino Luini. Gaudenzio early distinguished himself by some works, the subjects of which were taken from the Passion of Christ, in the church of the Sepulchre at Varallo, and such was his enthusiasm in his art, that although an established master, he visited Perugia, according to his biographers, to study in the school of Pietro Perugino, where he is said to have formed a friendship with Raphael. Gaudenzio returned to Varallo, and about 1510 executed there, in the church of the Franciscans, the "Crucifixion," and other works from the life of Christ. In 1514 he painted, in oil, the grand altarpiece of San Gaudenzio at Novara, representing the "Marriage of St. Catherine," for which he received one thousand two hundred and fifty francs, fifty pounds sterling. In 1516 he is supposed to have gone to Rome to assist Raphael in the Vatican. In 1524 he left Rome and returned to Varallo; and it was on this occasion that he executed his masterpiece, his celebrated frescos of the "Crucifixion" in the church of San Sepolero, in which figures are introduced in relief as part of the composition. Varallo, from the great patronage he received, was practically the home of Gaudenzio. He painted also at Vercelli, Saronno, and other places. His last works were executed in the church della Pace, at Milan, where he died in 1549. Gaudenzio Ferrari resembled Leonardo da Vinci not only in style, but in his life and in the variety of his accomplishments; he was distinguished also for his piety—"Opere quidem eximius, sed magis eximie pius," as his friends of Novara said of him. Lomazzo, his countryman, enumerates Gaudenzio among the seven greatest painters of modern times. He excelled in sentiment in his earlier works; but his later oil pictures have more the character, in form, of the Roman school. His execution is elaborate but hard, his colouring positive, crude, and inharmonious. He seems to have been very fond of shot colours. His accessories are introduced and treated without taste, though in their occasional elaboration he appears to have aimed at illusion; or, at least, to have set a high value on imitation. However, he executed many vast works of great power and merit, as the cupola at Saronno; and, though he may not deserve the extravagant eulogy of his scholar Lomazzo, he was undoubtedly one of the greatest masters of his time and country.—(Lomazzo, *Idea del tempio della Pittura*, 1590; Bordiga, *Gaudenzio Ferrari*, 1821; Turotti, *Leonardo da Vinci de*, 1857.)—R. N. W.

* FERRARI, GIUSEPPE, an Italian philosopher, son of a physician, was born at Milan in 1811; studied at Paris, and took the degree of doctor in law at the age of twenty. A remarkable article on Romagnosi, published in 1835, brought him into notice, and this was followed in the same year by an

edition of Vico, comprising a dissertation upon his philosophy, which was reprinted in 1853. In 1837 Ferrarî settled in France, where he published his work entitled "Vico and Italy," and became a contributor to the *Revue des Deux Mondes*. In 1840 he was appointed to a chair of philosophy at Rochefort, whence he removed to Strasburg in the following year. In both of these towns, and subsequently at Bourges, he provoked the wrath of the ultramontane journals by prelections on ancient philosophy savouring of modern scepticism. His most important work, "Essai sur le principe et les limites de la Philosophie de l'Histoire," appeared in 1847.—J. S., G.

FERRARI, LUDOVICO, born at Bologna in 1522. He studied at Milan under Cardano, and soon became distinguished in mathematics, architecture, and geography, as well as in Latin and Greek literature. He was employed by Ferrante Gonzaga, then governor of Milan, in taking a census of all the lands in the state. In 1564 he returned to Bologna, and was appointed to the chair of mathematics; but he died in the following year. He first discovered the solution of the equations of the fourth degree, which was the highest point reached by the science of that age.—A. S., O.

FERRARI, OTTAVIANO, born at Milan in 1518. He taught philosophy at Padua, and enjoyed the reputation of an accomplished Latin scholar. He wrote a most learned treatise, "De antiquitatibus Romanorum;" a dissertation, "De Disciplina encyclopedica," and notes on Aristotle. Moreri relates that he spent most of his time writing and studying. All his works bear the stamp of a meditative mind, and are highly commended for their purity of language and elegance of style. Tiraboschi fixes this author's death in 1586.—A. C. M.

FERRARI, OTTAVIO, born at Milan in 1607. Having been presented to Cardinal Federico Borromeo by his uncle, Francesco Bernardo Ferrari, he was encouraged by that protector of learning to undertake the study of archæology. At twenty-two years of age he was elected professor of philosophy in the Ambrosian college, and so great was his reputation for learning that in the year 1634 the university of Padua called him to the chairs of philosophy and Greek literature. However, Tiraboschi states that this author's renown must be attributed rather to the bad taste then predominant, than to his intrinsic merit; whilst, on the other hand, Argellati records that Maria Christina of Sweden and Louis XIV., both esteemed good judges in literary matters, munificently rewarded him for orations written in their praise. The city of Milan elected Ferrari its historiographer, and he left seven books of a history of Milan, which he interrupted, fearing to give offence to the house of Austria. His principal works are—"Origines linguæ Italicæ;" "Gymnasia sacra," &c. He died at Padua, March 16, 1682.—A. C. M.

FERRARIS, JOSEPH, Count de, born at Luneville in 1726, held a situation in the household of the empress-dowager Amelia, when the death of Charles VI. commenced the troubles of his daughter, Maria Theresa. Having obtained a commission in her army, Ferraris soon attracted notice by his bravery; and his subsequent services in the Seven Years' war, particularly at the battle of Hohenkirchen, were rewarded with the order of Maria Theresa. He continued in active service till 1793, having been intrusted with the training of the young archduke, Maximilian; and died in 1814 a privy-councillor and a marshal of the empire.—W. B.

FERRARS, GEORGE, a famous lawyer, courtier, historian, and poet of the sixteenth century. He was born of an ancient family, in a village near St. Albans, about 1512. Having graduated at Oxford, and entered as a student of Lincoln's Inn, he was called to the bar, and soon became known in Westminster hall as an able advocate. He was indebted for his first advancement to Thomas Cromwell, earl of Essex, who, captivated by his wit and gentlemanly deportment, introduced him to the court of Henry VIII., where he became a general favourite; and the king himself, in 1535, being so satisfied with his good services, both civil and military, made him a large grant of land from his own private estate in Hertfordshire. Ferrars was extravagant in his habits; and, notwithstanding the king's bounty, soon found himself in embarrassed circumstances. In 1542 he sat in the commons' house of parliament as member for Plymouth. During the session he was arrested for debt and lodged in the compter. This circumstance was brought under the notice of the house, and a lawsuit ensued; the issue of which was that Ferrars was released from prison "under privilege of parliament," and the

sheriffs of London, as well as the detaining creditor, were thrown into prison for contempt. This lawsuit (noticed in Grafton's Chronicle) settled the "rule of privilege." Ferrars continued to be a great favourite with Henry VIII., and was the constant companion of the young Prince Edward. In the succeeding reign his good fortune at court still continued; for we find him an army commissioner in the expedition of the Protector Somerset to Scotland in the year 1548. Some time afterwards he held a very different office. When Somerset was under sentence of death, and murmurs and discontent began to prevail among the people, it was deemed expedient to do something to lull the populace, and divert the melancholy of the young King Edward. Accordingly Ferrars was appointed lord of misrule, or master of the revels, at a festivity held at Greenwich during twelve days at the commencement of the Christmas holidays. He possessed considerable merit as an author. His "Double translation of Magna Charta from French into Latin and English;" his "Other Laws enacted in the time of Henry III. and Edward I., translated into English;" and his "History of the Reign of Mary," display considerable talent. The last work is inserted in Grafton's Chronicle. His reputation as a poet rests upon some metrical stories which he contributed to the *Myrrour for Magistrates*. These are—"The Fall of Judge Tresilian;" "The Murder of Woodstock, Duke of Gloucester;" "King Richard II.;" "Eleanor Cobham, Duchess of Gloucester;" "Humphrey Plantagenet, Duke of Gloucester;" and "Edmund, Duke of Somerset." He wrote his "History of the Reign of Mary" with much caution, and lauded her personal virtues; while he gives a detailed account of the death of Cranmer, and of the insurrection of Sir Thomas Wyatt. He died at Flamstead in the year 1579, and was buried in the parish church there.—W. A. B.

FERRARS, HENRY, born in 1579, was in early life a poet; but became famous for his knowledge of the heraldry, genealogies, and antiquities of his native county. He belonged to a highly respectable family in Warwickshire, was educated at Oxford, and was on intimate terms with Camden. Dugdale was greatly indebted to him in his *Antiquities of Warwickshire*. After Dugdale's death the collections of Ferrars were secured and deposited in the Ashmolean museum. He died in 1633.—J. L. A.

FERRATO, SASSO. See SALVI.

FERRAUD or FERAUD, NICOLAS, born in the Vallée d'Aure in 1764, was elected by the department of the Hautes Pyrénées in 1792 to the national convention, where he became prominent by his knowledge of political economy, and by his devotion to the revolutionary principles. He voted for the execution of Louis XVI., fought under Barras in the assault on the hotel de Ville, and after rendering other services to the Gironde, was slain in the emeute of 1795, resolutely defending Boissy D'Anglas, the president of the convention, against the fury of the mob.—W. B.

FERRAULO. See FERRAJUOLI.

FERRÉ, one of the leaders in the revolt of the Jacquerie in France about the middle of the fourteenth century. He possessed indomitable courage united to extraordinary physical strength, which he displayed in the combat with the English at Creil, where he was said to have slain more than forty with his own hand. On a subsequent occasion he rose from a sickbed and drove off a party sent to apprehend him; but the exertion so aggravated his fever that in a few days it ended fatally.—W. B.

FERREIN, ANTOINE, a French physician, was born at Frespech in 1693, and died in 1769. He was educated by the Jesuits, and commenced the study of medicine when twenty-two years old. He taught anatomy at Marseilles. Disappointed in his expectation of obtaining the chair of anatomy at Montpellier, he went to Paris, and soon after was appointed first physician to the French army in Italy. In 1742 he obtained the chair of medicine in the college of France, and was in 1758 named professor of anatomy and surgery at the jardin des plantes.—R. M., A.

FERREIRA, ALEXANDRE RODRIGUES, a Portuguese traveller and man of science, was born in 1756; died in 1815. He was selected to explore the geography and natural history of the South American regions, then known as Amazonia; but before his departure, which was delayed for several years, he had rendered good service in the exploration of the mines of Buarcos. It was not till 1783 that he landed in America. Among many other labours he explored the course of the Amazon, the Rio Negro, and other rivers; he also bestowed

great attention on the ethnology of the Indian tribes, and took part in the settlement of the questions between Spain and Portugal. Unfortunately, the maps and voluminous memoirs which contain the result of his labours are lost. He returned to Portugal in 1793, and was charged with the care of the royal botanical gardens and museum of natural history. He died 23rd April, 1815.—F. M. W.

FERREIRA, ANTONIO, sometimes styled the Horace of Portugal, was born at Lisbon in 1528, of a noble family, and received his education at the university of Coimbra. Here he took the degree of doctor of civil law, but was much more interested by the lectures of Diogo de Tieve on ancient literature than in his legal studies. Very early in his literary course he formed the resolution which now constitutes his chief claim to notice, namely, to combine the classic correctness of the writers of antiquity with the natural dignity and ease of his own language. He determined not to write a single line in any other, not even in Spanish. Among his associates—the disciples and admirers of Saa de Miranda—were Cortereal and Andrade Caminha. At the age of twenty-nine he published a collection of one hundred and thirteen sonnets, the greater number of which were written before he left the university. Most of these are amatory. "In all," says Bouterwek, "the language is excellent, the sentiment noble; but . . . there is not one which exhibits a truly lyric flight of fancy; . . . the descriptive passages are usually the best." Perhaps his most successful works are his epistles or "Cartas," mostly addressed to men of rank and learning, and treating of questions respecting the improvement of the national taste. He is most happy where he touches on pastoral subjects; and where his discourse takes a sportive turn he reminds us not unpleasantly of his great model, Horace. In epigrammatic poetry he is not equally successful. We have also from his pen a tale in honour of Saint Comba (Columba), in which he has scarcely done justice to the legend. In dramatic poetry Ferreira has left us a tragedy on the national theme of Inez de Castro, the first of a long series of compositions on the same subject; and two comedies, "Bristo" and "The Jealous Man," of which the merit is considerable, both in point of language and delineation of character, though in comic power they are not equally fortunate. Ferreira died at the age of forty-one of the plague; his monument was to be seen recently in the church at Lisbon where he was buried. The last edition of his works, Lisbon, 1771, contains a biography of him.—F. M. W.

FERRER, BARTOLOMEO, one of the early Portuguese navigators, lived about 1543. He sailed as first pilot in an expedition fitted out in 1542 by Cabrillo, for exploring the west coast of California. The voyagers doubled Cape Todos los Santos and discovered the islands of San Salvador and La Victoria. On the death of Cabrillo, 3rd January, 1543, Ferrer took the command of the expedition and discovered four more islands, which it is now difficult to identify. He returned to La Navidad, New Spain, after nine months' absence. The scientific results of this voyage are not of great importance.—F. M. W.

FERRER, JAME, a name borne by two persons sometimes confounded. (1) A Spanish navigator, a Catalan, who, according to an atlas recently discovered in Paris, made a voyage to the coast of Guinea in 1346, and probably discovered the Rio de Ouro. (2) A learned geographer and cosmographer (also a Catalan), who lived at the latter end of the fifteenth century, and was summoned to assist in the discussions between Spain and Portugal which arose out of the discoveries of Columbus in the western hemisphere.—F. M. W.

FERRERAS, JUAN, a learned Spanish historian, born in 1652; died in 1735. He was one of the founders of the Academia de la Lengua Española, and librarian to Philip V. He wrote in all thirty-eight works, of which the most important is the "Synopsis Historica y Chronologica de España," Madrid, 1700–27, in 16 volumes, bringing the history down to the year 1588. The style is dull, but the facts are more carefully authenticated than in Mariana's work.—F. M. W.

FERRETI, EMILIO, an eminent Italian jurist, was born of a noble family at Castelfranco in Tuscany in 1489. Having publicly pleaded in many important cases, he was called to the bar when only nineteen years of age, and was appointed secretary to Pope Leo X. Not satisfied with this position, Ferreti followed the marquis of Monferrato's army to the conquest of Naples in 1528; but that expedition having failed, he came to France, where he obtained the professorship of jurisprudence at Valence.

His merit soon became known to Francis I., who named him councillor to the parliament. Ferreti was sent by that sovereign on many diplomatic missions to the Emperor Charles V., and the Florentine and Venetian republics. His principal works are the commentaries on Tacitus, and several treatises on jurisprudence. He died at Avignon on 5th July, 1552.—A. C. M.

FERRETI, GIOVANNI BATTISTA, born at Vicenza in 1639. Having completed his classical education, he entered the Benedictine convent of Monte Cassino, and applied himself exclusively to archaeological researches. We have but one work from his pen, which was published at Verona in 1672—"Musae lapidariae antiquorum in marmoribus carmina"—and dedicated to Louis XIV. Ferreti had accepted the distinguished post of historiographer to that monarch, when he died suddenly in the midst of the preparations for his journey to France in 1682.—A. C. M.

* FERREY, BENJAMIN, was born at Christchurch, Hampshire, April 1, 1810. Having displayed a marked fondness for our early English remains, he was at the age of sixteen articled to Mr. Augustus Pugin, the celebrated architectural draughtsman, and father of the still more celebrated architect, Wilby Pugin, along with whom Mr. Ferrey undertook several tours both at home and on the continent, for the purpose of making admeasurements and drawings of Gothic edifices. He also, whilst with Mr. Pugin, executed a large number of the lithographs in that gentleman's Gothic Ornaments, and other works. On leaving Pugin, Mr. Ferrey entered for a time the office of Mr. Wilkins, the architect of the National Gallery, in order to acquire a knowledge of the practical branch of architecture. But his bent had always inclined strongly towards the Gothic style, and as soon as he commenced practice on his own account, he united himself with the band of young architects then rising into notice, who devoted themselves earnestly and almost exclusively to the study and revival of the pointed Gothic. Mr. Ferrey's professional practice has lain chiefly in ecclesiastical, and wholly in Gothic architecture. He has been employed in the erection of a large number of new churches, and in the restoration of numerous old ones. But whilst all his churches are pointed Gothic, he seems to attach no superior value to the style of any particular period; his churches being some early English, others decorated, and some perpendicular. Of his new churches we may mention—St. Stephen's, Westminster, with the schools and buildings attached; St. John's, North Brixton; All Saints', Blackheath; and others at Dorking, Esher, Eton, Taunton, Morpeth, and Denshanger. Among his restorations are the fine old priory church of his native place, of which also he early in life published an account, under the title of the "Antiquities of the Priory of Christchurch;" the noble churches of Romsey abbey, Beaulieu abbey, and Publow, Somersetshire; the Lady chapel and other portions of Wells cathedral, and the episcopal palaces at Cuddesden and Wells.—J. T-e.

FERRI, CIRO, a celebrated fresco painter, was born at Rome in 1634, and became the most distinguished of the scholars of Pietro da Cortona, and the chief assistant of that painter in his vast and ornamental decorations. Ferri completed his unfinished frescos in the Pitti palace at Florence. He succeeded Pietro da Cortona as the leader of the so-called school of the Machinists at Rome, a faction opposed to the more careful school of Sacchi, at the head of which was Carlo Maratta. Ferri's works are vast, effective, and careless; as the Cupola of Sant Agnese at Rome. He died in 1689. Many of his pictures are engraved.—(Baldinucci, Lanzi).—R. N. W.

FERRI, PAUL. See FERRY.

FERRIAR, JOHN, was born in Chester in 1764. He studied and took his medical degree in Edinburgh, and settled in Manchester, where he became physician to the infirmary and lunatic asylum. He was a zealous and valuable member of the Literary and Philosophic Society, in which he took a very lively interest. His writings are in a great measure professional, including many tracts published under the title of "Medical Histories and Reflections;" but he was also known in literature as a miscellaneous writer, particularly by his "Illustrations of Sterne," in which he brings much learning and research to the discussion of Sterne's obligations to older writers. He died in 1815.—J. B. J.

FERRIER, ARNAUD DU, born at Toulouse about 1506; died in 1585. He studied law at Padua. He represented the king of France at the council of Trent. His bearing and language there gave offence by its uncompromising boldness. He was recalled and sent ambassador to Venice. He is next

found at the court of the king of Navarre, afterwards Henry IV. of France. Ferrier was, in the latter part of his life, a protestant. His diplomatic correspondence exists in manuscript in the imperial library at Paris.—J. A., D.

* FERRIER, JAMES F., LL.D., professor of moral philosophy in the university of St. Andrews, nephew and son-in-law of the late Professor John Wilson of Edinburgh university and of *Blackwood's Magazine*. Dr. Ferrier was educated (partly at Oxford, where he graduated B.A.) for the Scottish bar, but is known as a writer on philosophy. Some metaphysical essays from his pen, which were published in *Blackwood*, attracted attention to the writer; and the chair of moral philosophy in the university of St. Andrews becoming vacant, he was appointed to it in 1845. On the death of his distinguished relative in 1852, Professor Ferrier became a candidate for the chair of moral philosophy in the university of Edinburgh, but was unsuccessful. He was also an unsuccessful candidate for the chair of logic and metaphysics in the same university, vacant by the death of Sir William Hamilton. The reputation of Ferrier as a philosopher rests chiefly on his "Institutes of Metaphysics, the theory of Knowing and Being," published in 1854—a work which is characterized by much acuteness of thought and no little learning. The avowed aim of the author was to shake to the foundation the distinctive principles of the Scottish philosophy, and to prove that the common *dicta* of consciousness are to be repudiated as false, instead of being accepted as the source and groundwork of all true mental science. As far as this object is concerned, the book is one which must be left to the judgment of our readers, but there can be no doubt entertained as to its merits in point of vigour and elegance.—J. B. J.

FERRIER, JEAN, a French jesuit, was born at Rhodes in 1619, and died in 1670. He obtained the rectorship of the college of Toulouse, where for a considerable number of years he taught philosophy, ethics, and theology. In the year of his death he was appointed successor to father Annat in the office of confessor to the grande monarche. Ferrier wrote "Responso ad Objectiones Vincentiaras," &c. Of a course of theology which he designed to put forth only one volume appeared. But his most considerable production was that entitled "On Probability." It was levelled against the Jansenists, of whom its author was one of the ablest opponents of his age.—R. M., A.

FERRIER, JEREMIE, a distinguished preacher and professor of divinity at Nîmes, was born about the middle of the 16th century. In the earlier part of his life he was an adherent of the reformed doctrine, and at a public disputation in 1602, he maintained that Pope Clement VIII. was properly the Antichrist; but some circumstances excited the suspicions of the protestants against him, and they began to regard him as a spy and a traitor employed by Louis XIII., and his minister Cardinal Richelieu. The popular indignation against Ferrier became at last so great, that a tumult was occasioned, in the course of which his house was plundered, and he himself narrowly escaped a violent death by fleeing to a burial vault, in which he lay concealed for several days. Shortly after this occurrence, which seems to have taken place in 1613, he declared his adherence to the Church of Rome; and having removed to Paris, he published in 1614 a work on the points in dispute between protestants and papists, in which he repudiated the doctrines which he had before defended. Whether Ferrier was an agent of the king and Richelieu before his formal avowal of having embraced popery, it is difficult to say; but it is certain that afterwards he enjoyed much of their confidence, and was employed in several important political affairs. Ferrier was the reputed author of a political work of great temporary notoriety, entitled "Catholique d'Etat," containing a clever answer to certain attacks made by the partizans of Spain on the alliance which France had entered into with the protestant powers in the Thirty Years' war. He died in September, 1626.—J. B. J.

FERRIER, MARY, the author of three novels, which have taken a high and permanent place among works of fiction, was born at Edinburgh in the year 1782. Her father, James Ferrier, was one of the clerks of the court of session, and a colleague in this office of Sir Walter Scott, with whom Miss Ferrier was intimately acquainted. Her first work, "Marriage," appeared in 1818, and was followed by "The Inheritance," in 1824, and by "Destiny, or the Chief's Daughter," in 1831. When the first two of these tales appeared, public attention was absorbed by the brilliant fictions of Scott, which were being issued one

after another with marvellous rapidity; but even in these circumstances the high merit of Miss Ferrier's works did not escape notice. Unlike that of Scott, the genius of Miss Ferrier was little attracted by the purely romantic; highly cultivated, and keenly appreciating natural and moral beauty, she sought her materials not from the past, but rather in human life and character as they existed around her. That Sir Walter Scott had a high opinion of her talents is obvious from the various references which he has made to her. Thus, in the notes to the Legend of Montrose, he speaks of her as "his sister shadow," and of "Marriage" as a "very lively work." In his diary he says, "Edgeworth, Ferrier, Austen, have all given portraits of real society, far superior to anything man, vain man, has produced of the like nature. . . . Miss Ferrier comes out to us. This gifted personage, besides having great talents, has conversation the least *exigante* of any author, female at least, whom I have ever seen among the long list I have encountered with; simple, full of humour, and exceedingly ready at repartee; and all this without the least affectation of the blue-stocking." Mrs. Davy, in her account of a drive with Sir Walter Scott in the neighbourhood of Valetta, says, "He spoke with praise of Miss Ferrier as a novelist." Praise from such a quarter meant fame, and that it was deserved is attested by the fact that Miss Ferrier's productions are at the present day regarded as classic. In her tale of "Marriage," the author deals with the silliness, cunning, selfishness, and hypocrisy, observable among men in a somewhat hard and masculine manner; but in her later works there is more tenderness, with no less wit in the dialogue, and no less accuracy and vividness in the delineation. Each of Miss Ferrier's works was an improvement on its predecessor in artistic skill, the story being more naturally constructed, and the conversations and descriptions being less liable to the charge of extravagance and caricature. Miss Ferrier was much esteemed by the literary society of Edinburgh, where she died in November, 1854. A new edition of her works, issued in 1841, was very favourably received.—J. B. J.

FERRIERE, CLAUDE DE, born at Paris in 1639; died at Reims in 1715; took the degree of doctor of law in Paris, and from thence went to Reims, where he held a professorship of civil and canon law, and afterwards of French law. He published several works, both on Roman law and on the customary law of France. His "Traité des fiefs, suivant les coutumes de France," continues to be of some interest. His son, CLAUDE JOSEPH, who died about 1748, held a professorship of law in Paris, and wrote and edited several law books.—J. A., D.

FERRO, SCIPIO DEL, a Bolognese, who was professor of mathematics in his native town from the year 1490 to 1526. He co-operated in the solution, formerly unknown, of the equations of the third degree—a point which the Italian mathematicians of that age were the first to master. Some of his pupils, and especially Antonio Maria del Fiore, rose to great reputation in mathematics; and the competition which took place between the latter and Tartaglia concerning the aforesaid problems, is an interesting fact in the history of science.—A. S., O.

FERRON, ARNOUL LE. See LE FERRON.

FERRY, CLAUDE JOSEPH, was born in 1756, and died in 1845. Ferry was first educated at the military school of Paris, and his studies were afterwards directed by D'Alembert. At the age of thirty he was appointed professor at Mezières. In 1792 he was sent to the convention as deputy from Ardennes. He voted for the death of Louis XVI. In 1793 he was one of the officers sent to the central departments, to devise the best means of resisting the threatened invasion of the kingdom. On his commission expiring, he resumed his duties as professor. At the creation of the polytechnique school, he was appointed examiner, an office of which he was deprived in 1814, as a regicide. Ferry's political principles prevented his assisting Bonaparte, either at the period of the consulate or the Hundred Days. In 1815 he was given a pension, which enabled him to give the close of his life to study. He published some tracts, of temporary interest, on politics and political economy.—J. A., D.

FERRY or FERRIUS, PAUL, was born at Metz, in the French department of Moselle, on the 24th of February, 1591. At an early age he was sent to study theology at Montauban, and made such progress that in 1610, when he was only nineteen years old, he became a minister in his native town. Previous to this he had published a volume of poems, in the preface to which he intimated by the words, "Sat ludo nugisque datur," that he

considered verse-making as an amusement, and was now to devote himself to what he regarded as the more serious and appropriate business of life. Ferry had a noble appearance and a fine voice, and he had the reputation of being the most eloquent man of the province in which he lived. He had the honour of being appointed to deliver the funeral orations at the death of Louis XIII. and of the queen-mother, Anne of Austria, and on both occasions the discourses were published. In 1616 Ferry published a work, entitled "Scholastici Orthodoxi Specimen," in which he showed that the doctrines of grace, instead of being novelties of the Reformation, as had been often said, were contained in the writings of several of the schoolmen. This book was replied to in 1619 by Leonard Perinus, a learned jesuit, in a work called "Thrasonica Pauli Ferri Calvinistæ;" and Ferry, in 1630, published an elaborate defence of his views, in a book entitled "Vindiciæ pro Scholastico Orthodoxo." Besides these works, Ferry was the author of various other controversial treatises, of which may be named "Le dernier Desespoir de la Tradition," and "General Catechisme de la Reformation," the latter of which was replied to by the illustrious Bossuet. Ferry deplored the divisions that existed among protestants, and corresponded on this subject with Dury. He died on the 27th of December, 1669.—J. B. J.

FERSEN, AXEL VON, a Swedish officer of rank and member of various diets. He was the descendant of a long military line, which was said to have originally emigrated from Scotland. He was born in Stockholm on the 12th of June, 1715. At the age of twenty-two he entered the military service, and soon after, by the royal consent, joined the French army, in which he served till 1750, when he again entered the Swedish army as major-general. His talents, wealth, and family connections raised him also high in political rank, and in 1755 he was elected president of the *ridderhus* or house of nobles. In 1757 he became lieutenant-general, and as such served in the Seven Years' war, 1770. He was made field-marshal when he retired to his estate. Again, however, he entered political life, sat in various diets, and in 1789, as leader of the opposition against Gustavus III., was imprisoned by royal command. He died in Stockholm, 24th April, 1794.—M. H.

FERSEN, HANS AXEL VON, son of the foregoing, was born at Stockholm, 4th September, 1755. He completed his education at the military academy of Turin, and on his return to Sweden at the age of twenty was appointed captain of the royal life dragoons. In 1779 he made his second visit to France. As son of the leader of the French party in Sweden, he was now, as he had been already, received with great kindness at the court of Versailles, more especially by Marie Antoinette; his accomplishments, fine person, and chivalric manners, having, it was said, awakened a tender sentiment in the heart of the queen. Be this as it may, he soon afterwards went with the French army to North America, where he distinguished himself on various occasions. On his return to France in 1783, he was appointed colonel and commander of the royal Swedes, but he left the French service to attend Gustavus III. on his journey to Italy. On the breaking out of the French revolution, he was employed on secret diplomatic missions to the courts of Versailles and Vienna. He was in Paris in 1791 when the unfortunate Louis XVI. and his queen resolved to fly from France, and he it was, who dressed as coachman, drove them on their way to Varennes. In 1797 he was sent as Swedish ambassador to the congress at Rastadt, at which, however, he was not received; after which he remained almost entirely at home. On the sudden death of the Crown Prince Carl August in 1810, which was generally attributed to poison, Fersen, whose devotion to the house of Gottorpe was well-known, was suspected in connection with his sister, the Countess Piper, of being concerned in this crime. In spite of the warnings which he received to the contrary, he determined to attend the funeral of the prince in quality of his rank as *riks-marshall*, to which he had been appointed in 1801, when he was attacked by the populace and barbarously murdered, 20th June, 1810. He died unmarried, and his brother and his two nephews having also since died, the male line of this race is now extinct.—M. H.

FERTE, SENNETERRE. See LA FERTE.

FERUS, JOHANN, a learned Franciscan, was born at Metz in 1494, and died in 1554. His German name was WILD, which according to the fashion of his times he latinized into Ferus. Like many of his order, he was endowed with the gift of elo-

quence, and preached with great reputation and success in his native city for the long period of twenty-four years. He was besides a learned and industrious divine. He wrote commentaries on the Pentateuch, Job, Ecclesiastes, the Lamentations, and Jonah; on the gospels of Matthew and John, and on the Epistle to the Romans, &c. These commentaries, which are not mere dry notes, have been highly praised by Dupin and others. He was, however, accused of teaching Lutheranism by the famous Spanish Jacobin, Dominic de Soto, but did not live to make his defence. His works are included in the *index-expurgatorius*.—R. M., A.

FERUSSAC, ANDRÉ ETIENNE, son of J. B. Ferussac, was born in 1784; died in 1886. He chose the military profession, and served in Spain, where his military duties did not interrupt his love for natural history; and during the privations of a campaign, he found leisure to study the natural productions of the country. A severe wound rendered him unfit for further service, and he returned to France. His writings had attracted the notice of Bonaparte, and he obtained employment in the civil service. When the allies entered France, he tendered a willing allegiance to the Bourbons, and was subsequently promoted to various situations. From 1823 till 1830 he conducted a useful scientific journal, the *Bulletin Universel des Sciences*, &c. His most important work was his "Natural History of land and fresh-water mollusca." This was an extension of the posthumous work of his father, and is of great value to the naturalist, from the number of species described and figured.—J. S.

FERUSSAC, JEAN BAPTISTE LOUIS, born in 1745 in the south of France; died in 1815. He entered the navy, and when the Revolution broke out attained the rank of captain. Like other royalists he emigrated, and did not return to his native country until 1801. The remainder of his life was devoted to literary and scientific pursuits. His best performance was his work on land and fresh-water mollusca.—J. S.

FESCA, FRIEDRICH ERNST, a musician, was born at Magdeburg on the 17th of February, 1789, and died at Carlsruhe on the 24th of May, 1826. His talent for his art was proved in infancy. His first instructor was Lohse, under whose tuition, and when but eleven years old, he played a violin concerto in public. In 1804 he went to Leipzig, where he became the pupil of August Eberhard Müller. His first appointment was that of solo violinist at the opera in Cassel, which he obtained in 1807, while Reichardt was *kapell-meister* there. In this city he produced his first symphonies and violin quartets. He went to Vienna in 1814, where he published three volumes of quartets. In 1815 he was engaged as intendant of the court theatre, and concert-master at Carlsruhe, in the discharge of which offices he wrote his operas of "Cantemira" and "Ceila." A collection of his quartets and quintets for string-instruments was published at Paris.—His son, ALEXANDER FESCA, was born at Carlsruhe in 1820, and died at Brunswick in 1849. He also was a composer of considerable merit, and his pianoforte trios and many of his songs have been very popular.—G. A. M.

FESCH, JOSEPH, Cardinal, born at Ajaccio in Corsica in 1763; died at Rome in 1839. His father was a French officer, whose second wife was Angela Maria, mother of Letitia Bonaparte. The future cardinal was educated at the college of Aix in Provence, and entered into holy orders. In 1793 he took part against Paoli and the English. He was banished from Corsica, and followed the Bonapartes to Toulon. During the period in which religion was suppressed in France, he found employment and support in the commissariat of the French armies. On the re-establishment of religion in France, Fesch resumed the ecclesiastical habit, and was an active party in the negotiations which ended in the concordat of 1801. He was appointed archbishop of Lyons, and a few months after received his cardinal's hat. In 1804 he was ambassador from France at the court of Rome. Chateaubriand was in his suite. Between Chateaubriand and the cardinal there were from the first serious misunderstandings. Chateaubriand had recently published his "Genie du Christianisme," and, with a Frenchman's vanity, seemed absolutely to believe that he was the great restorer of religion, which, but for him and his book, would for ever pass away. To him St. Peter owed, he thought, a debt of gratitude which all the favours that they could bestow would do but little to repay; and this, too, was very much the feeling in Rome. Fesch was mortified at being comparatively neglected. All attentions of every kind were lavished on the fortunate author, whom the cardinal thought

of rather as a clerk in his office than in any other capacity. On Napoleon's proclaiming himself emperor, Fesch conducted the very delicate negotiations which ended in Pius VII. coming from Rome to assist at the ceremonial of the coronation. Among the honours which he received on this occasion, one was the title of *Altesse Eminentissime*, with an annual pension of one hundred and fifty thousand florins. Fesch founded schools through his diocese for the education of his clergy. In the contests between Napoleon and the Pope Fesch sided with Rome. In a council held in 1811 to adjust these differences, Fesch presided. In 1812 a letter of his to the pope was intercepted, and his pension stopped. Fesch assisted the recall of the jesuits. After Napoleon's first abdication, he made Rome his residence. He returned to France during the Hundred Days, and was named member of the chamber of peers, but never took his seat. After Waterloo he returned to Rome. He possessed a valuable collection of pictures, part of which he left to the city of Lyons.—J. A., D.

FESCH or FAESCH, SEBASTIAN, was born at Basle in 1647, and died in 1712. He studied jurisprudence at Basle, and travelled in France, England, and Holland. In 1678 he went to reside in Vienna, and devoted himself to the study of numismatics. In 1681 we find him reading the Institutes with a law class, and in 1695 the Code. He left some books on heraldry and numismatics.—J. A., D.

FESSLER, IGNAZ AURELIUS, a distinguished German novelist and miscellaneous writer, was born at Czarendorf in Hungary in 1756, and educated by the capuchins. Joseph II., to whom he had denounced the secret misdoings of this order, appointed him professor of Eastern languages at Lemberg. Here he got embroiled with the authorities on account of his tragedy "Sidney," and fled to Breslau, where he became tutor to the prince of Carolath, and embraced the Lutheran faith. Some years later we find him at Berlin deeply engaged in freemasonry. In 1809 he was appointed professor of philosophy and Eastern languages at St. Petersburg; in 1820, superintendent and evangelical bishop at Saratov; and in 1824 ecclesiastical councillor at St. Petersburg again. Here he died, December 15, 1839. His historical novels—"Marc Aurel," "Aristides and Themistocles," "Matthias Corvinus," and "Attila"—enjoyed a deserved popularity in their day. His most elaborate work, is his "History of Hungary," 10 vols. Among his miscellaneous writings, his autobiography—"Rückblicke auf meine 70 jährige Pilgerfahrt"—is the most interesting.—K. E.

FESTA, CONSTANTINE, a celebrated composer of madrigals and motets in the sixteenth century. He was appointed a singer in the pontifical chapel in 1517, and died at Rome in 1545. One of his motets is to be found in the fourth book of Motetti della Corona, printed as early as 1519. In the third book of Arkadelt's madrigals, published at Venice in 1541, there are seven of Festa's compositions. "In these," says Burney, "more rhythm, grace, and facility appear, than in any production of his contemporaries that I have seen. Indeed, he seems to have been the most able contrapuntist of Italy during this early period, and if Palestrina and Constantius Porta be excepted, of any period anterior to the time of Carissimi. I could not resist the pleasure of scoring his whole first book of three-part madrigals from the second edition, printed at Venice in 1559; for I was astonished as well as delighted to find the composition so much more clear, regular, phrased, and unembarrassed, than I expected." A large number of Festa's inedited compositions are preserved in the Vatican, and in the library of the pontifical chapel. He was the composer of the highly popular madrigal, "Down in a flowery vale," so admirably adapted to English words by Thomas Oliphant, Esq.—E. F. R.

FESTUS, PORCIUS, was appointed successor to Felix Antonius in the government of Judea about the beginning of the reign of Nero. He distinguished himself by vigorously repressing the robbers (*sicarii*) by whom the province had been infested. The apostle Paul, who had been left in prison at Cæsarea by Felix, had a hearing before Festus (Acts xxv.); but having appealed to the emperor, he was ordered to be sent to Rome for trial. Festus died soon after. His conduct in reference to Paul shows that he was not a thoroughly corrupt judge, and this opinion is confirmed by the testimony of Josephus, whose representation of Festus is, on the whole, favourable.—J. B. J.

FESTUS, SEXTUS POMPEIUS, a Roman grammarian and lexicographer, is said to have lived in the latter part of the fourth century; but it is impossible to ascertain the exact period. The

work by which he is now known is entitled "De Verborum Significatione," and the high authority of Scaliger has classed it among the most important aids to the knowledge of the Latin language. It was formed upon the model of the earlier work *De Significatu Verborum* by Verrius Flaccus, of which it is an abbreviation, enriched with quotations from other treatises of the same distinguished grammarian, and with numerous additions in which Festus has given the results of his own learning and judgment. Flaccus was honoured by Augustus with the tuition of his adopted sons; but none of his writings are extant, and the work of Festus has come down to our times in a mutilated condition. The subsequent treatise of Paulus Diaconus, however, furnished the means of supplying in some measure the *hiatus valde defendendus*, and by its help Scaliger in 1565, and Ursinus in 1581, published editions which may be viewed as nearly approaching the original form of the complete work. A respectable edition had been previously given to the world by Augustinus, bishop of Tarragona; but that of Müller, Leipzig, 1839, is the most valuable. It contains a preface giving a historical account of the manuscript authorities; then the text of Festus and that of Paulus, with the conjectural supplements of Scaliger and Ursinus in a separate form, but so arranged as to be easily combined by the reader; and a selection of the most useful comments is added. Another work is known to have been written by Festus, on the obsolete words of the Latin language. It has not been preserved, and the loss of it is the more to be regretted, because the treatise above mentioned, even in its mutilated condition, attests so clearly the learning and critical acumen of its author. In addition to the light which it casts on the origin and grammatical force of many Latin words, it introduces a number of allusions which illustrate the mythology and antiquities of the Roman people.—W. B.

FETH ALI SHAH or BABA-KHAN, King of Persia, was born about 1762. He succeeded his uncle, Aghá-Mohammed, who was assassinated in 1797. He had to contend with several competitors for the throne, one of them his own brother; but in a short time they were all subdued, and the internal tranquillity of the country during his long reign was almost undisturbed. He had to struggle, however, against the ambitious designs of Russia in repeated wars, which generally terminated unsuccessfully for Persia. Georgia was for a long time an object of dispute between the two countries, but in 1800 it finally submitted to the czar. In 1803 Mingrelia was subdued, then Gunjah was taken, Daghistan and Shirwan were overrun, and in 1805 Karabagh fell into the hands of the invaders. Through the interference of Great Britain the progress of Russia was arrested, and the peace of Gulistan was concluded in 1813. But the boundaries of the two kingdoms were so loosely defined, that a new dispute soon arose, and after tedious negotiations, led to another appeal to arms in July, 1826. The Persians fought with great bravery, but in the end the numbers and superior discipline of the Russians prevailed. Peace was again concluded in 1828, through the mediation of Great Britain, but very heavy sacrifices were exacted from Persia. The only other important events of the shah's reign were the subjugation of the rebellious chiefs of Khorasan, and the reduction of Yeza, Turshish, and Khabushan. Feth Ali Shah died in October, 1834.—J. T.

FETI, DOMENICO, sometimes called IL MANTUANO, was born at Rome about 1589, became the scholar of the Cavaliere Cigoli, but removed with the Cardinal Ferdinando Gonzaga, afterwards duke, to Mantua, lived at his court there, and studied the works of Giulio Romano. He subsequently visited Venice to study the school of colour there; but he led an intemperate life, and died of dissipation in 1624, in the flower of his age. Feti painted in oil with great force and facility, in the taste of Caravaggio, with very forcible light and shade, but was sometimes cold in colour. His subjects are from ordinary life, and religious; many are engraved. A figure of "Melancholy" in the Louvre is a good example of his work. There are twelve pictures by him in the Dresden gallery.—R. N. W.

* FÉTIS, FRANÇOIS JOSEPH, the learned musical theorist, critic, and journalist, known also as an industrious composer, was born at Mons in Belgium in 1784. He manifested a passion and talent for music at a very early age, and had his first instruction from his father, who was organist at the cathedral, and conductor of the concerts in that city. He entered the conservatoire at Paris in the year 1800, where he became the pupil of Rey in harmony. In 1804 he studied

under Albrechtsberger in Vienna. He tried his fortune in many branches of musical composition, not excepting symphonies and the larger forms of church music; but his true vocation more and more developed itself in the sphere of musical learning and criticism. He published first, in 1823, his "Traité élémentaire d'Harmonie et d'Accompagnement;" afterwards, in 1824, a valuable treatise on counterpoint and fugue—"Traité du Contrepoint et de la Fugue"—which was adopted as the basis of instruction at the conservatoire. His next work was a memoir on the question—"What was the merit of the Flemish musicians in the fifteenth, sixteenth, and seventeenth centuries?" which received a prize from the Royal Institute of the Netherlands. In 1829 he published his "Traité de l'Accompagnement de la Partition," and in 1830 his popular little work, which has been translated into English and German, "La Musique mise à la portée de tout le monde." In 1827 Fétis commenced the publication of his very valuable musical journal, *La Revue Musicale*, which he continued without interruption till November, 1835. Of the labour and responsibility of this task we may form some idea from his own description of it in his "Biographie Universelle des Musiciens." With the exception of ten or twelve articles, Fétis edited the first five years alone, making an amount of matter equal to about eight thousand octavo pages. During the first three years he gave every week twenty-four pages of small, close type, and in the fourth year thirty-two pages of a larger size. During this time he had to be present at all representations of new operas or revivals of old ones, at the *débuts* of singers at all kinds of concerts; to visit the schools of music; inquire into new systems of teaching; visit the workshops of musical instrument-makers, to render account of new inventions or improvements; analyze what appeared most important in the new music; read what was published, in France or foreign countries, upon the theory, didactics, or history of music; take cognizance of the journals relating to this art, published in Germany, in Italy, and in England, and even consult a great many scientific reviews for facts neglected in these journals; and, finally, keep up an active correspondence—and all this without neglecting his duties as a professor of composition in the conservatory, or interrupting other serious labours. At the same time M. Fétis edited the musical *feuilleton* in the journal *Le Temps*; and he says that several times he has written three articles upon a new opera on the same day, amounting in all to about twenty-five octavo pages—namely, one for his own *Revue*, one for the *Temps*, and one for the *National*; each article considered the opera under a different point of view, and all three appeared the day but one after the performance. Fétis commenced the collection of materials for his great biographical dictionary of musicians as early as 1806. The first volume appeared in 1837, Brussels, Meline, Cans, & Co.; and the continuation in 1844, Mayence, Schott & Sons. It is the most complete work of the kind in existence, filling eight large octavo volumes, under the title of "Biographie Universelle des Musiciens et Bibliographie Générale de la Musique." It is a work invaluable for reference, though the Germans and English complain, with some justice, of the partiality displayed in this and other writings of Fétis. In the year 1833 Fétis was appointed director of the newly-established Belgium conservatoire at Brussels, which position he still holds. His musical journal has also been revived for some years past, under the title of *Revue et Gazette Musicale*, at Paris, and principally edited by himself and his son. He has also continued to compose music, to write and publish books and treatises—theoretic, critical, philosophical, and didactic—and to give historical concerts, and lectures upon music. For a fuller catalogue of his works, we must refer to the article "Fétis," in his "Biographie Universelle," &c. An interesting ceremony in connection with the subject of this memoir took place at Brussels during the last year, 1859—the celebration of the fiftieth anniversary of his marriage. It was commemorated by the artists, the pupils of the musical conservatoire, and several of the principal state functionaries of Belgium. On the day appointed, a mass was sung in the church of the Sablon, the music of which, by the delicate attention of the ecclesiastical authorities, was of M. Fétis' own composition; after which the inauguration of his bust took place in the court of the conservatory, in presence of a large concourse of artists and functionaries. It is a bronze cast, after Geefs, and has the

inscription, "To François Joseph Fétis, from the professors and pupils of the Conservatoire of Brussels." One of the expressions of the answer of M. Fétis to the address, is characteristic of the man and his career—"In choosing for this solemnity the fiftieth anniversary of the beginning of my domestic happiness, you become the instruments of Providence which recompenses in a single day a life of devotion to the beautiful; for whatever opinion posterity may form of the value of my labours, I can conscientiously say that, as artist, theorist, historian, and critic, I have struggled at first with the ardour of youth, and have been subsequently taught by the lessons of experience, to realize the triumph of the beautiful, and the preservation of the soundest traditions of musical science." M. Fétis is now superintending a new and much enlarged edition of his "Biographie Universelle."—E. F. R.

FEU-ARDENT or FEVARENTIUS, FRANÇOIS, a famous controversialist, was born at Constance in Lower Normandy in 1539. He belonged to a good family, and might have inherited a large estate, but he became a Franciscan friar under the impression, it has been alleged, that as an ecclesiastic more than as a soldier, he would find scope for his fierce and ambitious temper. In the disturbances raised against Henri III. and Henri IV., Feu-Arden was one of the most violent of the seditious preachers, and he scrupled not to rebuke sharply the princes of Guise and other leaders of his own party, when he thought they were acting to prejudice the cause of the League. He was a furious persecutor of the protestants, and Dailly says of him, "he deserved his name—Feu-Arden—perfectly well, for he was so transported with hatred, anger, and fury that he was seldom in his right senses." Feu-Arden wrote various controversial treatises displaying much learning, but disfigured by an intolerance which even Roman Catholic critics have condemned. He is known also in connection with a valuable edition of the extant works of Irenæus. His death took place at Paris in 1610.—J. B. J.

FEUCHÈRES, SOPHIE, Baronne de—born at the Isle of Wight about 1795; died in 1841—daughter of a fisherman of the name of Dawes. Of her early life nothing is known with certainty. In 1817 she is found as mistress of the duke de Bourbon. In 1818 she married the baron de Feuchères—the duke settling on her an annuity of about three thousand pounds a year. In 1822 there was a formal separation between her and her husband. Her relations with the duke continued; her influence over him was considerable, and he proposed providing for her largely by will. She succeeded in getting him to become godfather to the duke d'Aumale, and to leave to him a large part of his property. This movement secured to her the interest of the Orleans branch of the Bourbons. The will by which the duke de Bourbon made dispositions in favour of his mistress and of his godson, bore date August, 1829. In the following July occurred the revolution which placed Louis Philippe on the throne. The revolution created in the mind of the duke de Bourbon a strong revulsion of feeling in favour of the exiled prince, whom he still regarded as rightful king of France. This was the state of affairs when, on the morning of the 27th of August, 1830, he was found dead, hanging from a curtain rod attached to the top of a window of his bedchamber. Suspicion fell on madame de Feuchères; but the persons who officially investigated the case, reported it as suicide. The princes de Rohan, the heirs of the duke, instituted proceedings, criminal and civil, to establish the fact of murder, and to invalidate the will. They failed in both. Suspicion continued to rest on madame de Feuchères, which was not diminished by her being received at court. Anxious litigations, connected with the duke de Bourbon's will, existed during the rest of her life. She died in England of angina pectoris.—J. A. D.

FEUCHTERSLEBEN, ERNST, Freiherr von, a German writer on mental philosophy, was born at Vienna, April 29, 1806; devoted himself to the study of medicine; was gradually promoted to a high rank in the administrative service of Austria; and died September 3, 1849. The most popular of his works is his "Zur Diätetik der Seele." His "Lehrbuch der ärztlichen Seelenkunde" has been translated into English for the Sydenham Society under the title of "Medical Psychology." Complete works ed. by Hebbel, Vienna, 1851–53, 7 vols.—K. E.

* FEUERBACH, LUDWIG ANDREAS, fourth son of Paul Joseph Anselm Feuerbach (see the following article), was born July 28, 1804, at Anspach, Bavaria. He received his first education at the grammar-school of his native town, and

then studied theology at the universities of Heidelberg and Berlin. At the latter place he got acquainted with Hegel's works, and their influence on his mind was such that he determined to abandon his intention of becoming a minister, and to devote himself to philosophical literature instead. He accordingly sought and obtained in 1828, an assistant-professorship at the university of Erlangen, and began teaching Hegel's philosophy. But he found few pupils, in consequence of which he removed to the house of a friend at Bruckberg, near Anspach, and marrying a lady of some fortune, has been settled there ever since. His first work—"Gedanken über Tod und Unsterblichkeit, aus den Papieren eines Denkers," Nürnberg, 1830—was confiscated at its appearance, on account of its being antichristian, but was afterwards released. A second work—"Abälard und Heloise, oder der Schriftsteller und der Mensch," Anspach, 1833—became extremely popular, and still more so his next, "Geschichte der neuern Philosophie von Bacon von Verulam bis Spinoza," ib. 1833. These were followed by "Kritiken aus dem Gebiete der Philosophie," ib. 1835; "Pierre Bayle, nach seinen für die Geschichte der Philosophie und Menschheit interessantesten Momenten dargestellt und gewürdigt," ib. 1838; and "Über Philosophie und Christenthum in Beziehung auf den der Hegelschen Philosophie gemachten Vorwurf der Unchristlichkeit," ib. 1839. His most important works are the following—"Das Wesen des Christenthums," Leipzig, 1841; second edition, 1843; and "Das Wesen der Religion," ib. 1845, which contain the exposition and development of Hegel's philosophy, as taught by the author. For an account of this philosophy see HEGEL. A collection of Feuerbach's works appeared at Leipzig, 1846-51, in 8 vols.—F. M.

FEUERBACH, PAUL JOSEPH ANSELM, born at Jena in 1775; died in 1833. His university studies and degrees were at Frankfort and at Jena. He published, in 1798, a tract entitled "Anti-Hobbes on the rights of subjects and sovereigns relatively to each other;" and in the same year, "Researches on the Law of High Treason." These books led to his being classed with the "Rigorists," a name given to the school of jurists who regard the chief object of the punishment of crime to be that persons should be deterred from its commission. About this time Feuerbach delivered at Jena what are called private, or unauthorized courses of lectures on subjects connected with law, and in 1801 was appointed professor of jurisprudence in that university. In the next year we find him at Kiel, in the same capacity. In 1804 he gave his services to the university of Landshut. It was the day of codes and codification, and Feuerbach was invited to draw out a code of criminal law for Bavaria. This took him to Munich, where he resided for some years as a sort of police magistrate. The code of penal law adopted by the legislature of Bavaria in 1813 was altogether Feuerbach's work. He had been engaged in the administration of justice in that kingdom for several years. In 1806 he abolished the system of torture. His criminal code, drawn up for Bavaria, served as a basis of legislation for Saxe-Weimar and Wurtemberg. Feuerbach was instructed to adapt the code Napoleon to the civil legislation of Bavaria. This was commenced—circumstances interfered with its execution at the time, and the project died away. In 1817 Feuerbach was appointed second president of the court of appeal at Bamberg, and soon after president of the appeal court of Anspach. In 1821 he visited Paris, and within a year or two published a book on the criminal legislation of France, and its system of procedure. In 1832 he published one or two pamphlets on the subject of Kasper Hauser. In the next year he died at Frankfort-on-the-Maine, on a visit to the baths of Schwalbach. Besides the works we have mentioned, Feuerbach published in 1808 and 1811 two volumes of "Remarkable Criminal Cases;" this work has been abridged and translated into English by Lady Duff Gordon. Feuerbach's works are collected and published, with a life by his son, Ludwig; Leipzig, 1852.—J. A., D.

FEUILLEADE. See LA FEUILLEADE.

FEUILLET, LOUIS, a French botanist, was born at Mane in Provence in 1660, and died at Marseilles on the 18th of April, 1732. He passed his earlier years in a convent in the capacity of porter. There he showed a love for mathematics, and especially astronomy, and at the age of eighteen he manifested a decided tendency to these studies. In order to have leisure for study he became a monk, and entered a convent at Avignon in 1680. There he acquired reputation, and he was appointed to

aid Cassini in a geographical and hydrographical voyage in the Levant. He explored the Greek islands and Archipelago, Rhodes, Crete, and the coasts of Asia Minor. He subsequently visited scientifically the sea of the Antilles. From 1703 to 1706 he was engaged in examining Martinique, Carthage, and many places on the coast of Caraccas. On his return to France he was chosen corresponding member of the Academy of Sciences, and was nominated royal mathematician. In 1708 he visited Buenos Ayres, and the southern parts of South America. He afterwards proceeded to Lima, and examined many parts of Peru. After visiting the island of Conception he returned to Marseilles in 1711. Finally he went to the Canary Islands, and determined the height of the Peak of Teneriffe. He published an account of the physical, mathematical, and botanical observations made by him on the eastern coasts of South America and in the West Indies from 1707 to 1712; also an account of the medical plants of Peru and Chili. A genus in the native order cucurbitaceæ has been named Feuillea after him.—J. H. B.

FEUILLET, NICOLAS, was a zealous and eloquent preacher of the seventeenth century. He was distinguished by boldness in reproving vice, and was remarkably successful in bringing men under the dominion of religion. Among the most illustrious of his converts may be mentioned M. de Chanteau, of whose change of character Feuillel wrote an account, which was published at Paris in 1712. Feuillel died at Paris in 1693, at the age of sixty-one. It is of this preacher that Boileau says—"Et laissez à Feuillel, réformeur l'univers."—J. B. J.

FEUQUERES. See PAS.

FEURBORN, JUSTUS, a learned German protestant divine, born at Herwerden in Westphalia in 1587; died in 1656. He was appointed court-preacher to the landgrave, and afterwards pastor and extraordinary-professor of divinity in the town of Giessen. He removed to Marburg, and again to Giessen on the re-establishment of its university.—R. M., A.

*FEVAL, PAUL HENRI CORENTIN, born at Rennes in 1817, was educated for the bar, which, however, he soon deserted. He was first known in literature as the author of some vaudevilles, and of the class of novels and nouvelles published in French newspapers. Some of the most successful have purported to be translations from the English. M. Feval has lately ventured into the more ambitious walk of history.—J. A., D.

FEVARDENTIUS, F. See FEU-ARDENT.

FEVRE, ANNE LE. See DACIER.

FEVRE. See FABER, LE FEBVRE, and LE FEVRE.

FEVRE, CLAUDE LE, a French painter and engraver, was born at Fontainebleau in 1633. He studied under Le Sueur and Le Brun, the latter of whom advised him to devote himself to portrait painting. Le Fevre was elected a member of the Academy of Painting in 1663, and in 1666 sent in as his reception picture a portrait of Colbert, which is considered to be one of his most successful works. Although his reputation as a portrait painter was sufficiently established for him to receive a commission to paint Louis XIV. and his queen, Le Fevre fancied there was a more promising field for the exercise of his talents in England. He came here accordingly, and, say the French authorities, "was regarded as another Vandyke." Walpole, however, is sceptical as to this statement. Already (1762), he avers, his name is entirely forgotten. Le Fevre died in London in 1675, just as he was about to return to France. Although most celebrated for his portraits, he also painted many religious pieces, especially Holy Families and Madonnas, of which twenty have been engraved. His best piece is a "Birth of Christ," painted by direction of Louis XIV. for the hermitage of Franchard, near Fontainebleau. Le Fevre engraved several of his own portraits; the best is perhaps that of De Pils.—J. T. e.

FEVRET, CHARLES, Seigneur de Saint Mesmin—born at Semur-en-Auxois in 1583; died at Dijon in 1661—practised as an advocate at the bar of Dijon. Louis XIII. wished to attach him to his service, but he preferred the studies and the duties of his profession. He became conseiller and agent of the prince of Condé, and of his son the great Condé. He published several works on the canon law, and on the customary law of Burgundy.—His son PIERRE, born at Dijon in 1625; died in 1706; took orders. He founded the public library at Dijon, leaving to it his books and a large sum of money for its maintenance.—J. A., D.

FEVRET DE FONTETTE, CHARLES MARIE, great-grandson of Charles Fevret, born at Dijon in 1710; died in 1772. He early became conseiller to the parliament of Burgundy. He

was director of the Academy of Dijon, and afterwards a member of the Academy of Inscriptions. He commenced a republication of the "Bibliothèque historique de la France," but died soon after the publication of the first volume. The work was continued by Barbeau La Bruyère. Fevret formed a valuable library, and collected a large series of prints illustrative of French history, which are preserved in the imperial library.—J. A., D.

FEYDEAU, MATTHIEU, a celebrated French theologian, was born at Paris in 1616, and died in 1694. He became vicar of Belleville, Paris, in 1646, and of St. Merry a few years afterwards. It was while priest of the latter parish that he, in conjunction with some other ecclesiastics, established the conferences which played so important a part in the theological world of that day. Feydeau held the same doctrine in regard to grace as the Jansenists, who found in him a zealous defender. His "Catechisme de la Grace" (1650) was condemned by the inquisition at Rome, and six years afterwards Feydeau himself was one of the seventy-two doctors whom the Sorbonne expelled for refusing to subscribe to the condemnation of Arnauld. He was forced also to leave St. Merry, and, after several changes, died in exile at Annonay in the Vivarais.—R. M., A.

FEYJOO or FEIJOO, BENITO, a learned Spanish monk, was born in 1676. At the age of fourteen he was destined for the church, and commenced his career by a course of study in theology, medicine, and physical science. In 1717 he entered a Benedictine convent at Oviedo, and devoted himself for forty-seven years to the enlightenment of his countrymen, through the press, in those branches of knowledge which had made such rapid strides everywhere but in Spain. He had mastered the labours of Galileo, Bacon, and Newton, of Leibnitz, Pascal, and Gassendi, and he had reflected deeply on the moral features of the age. He commenced in 1726 a series of essays, similar to those of the Spectator, entitled "Teatro Critico," in which he popularized the teaching of modern science, ridiculed the current notions about astronomy and magic, and sought to raise the social position of woman. In 1742 a second series of similar essays appeared, under the title of "Cartas Eruditas y Curiosas." This series was completed in 1760. His works were denounced to the inquisition, and many controversial replies were published, but with little effect. He died in 1764. "To him," says Clemencin, "is due a great part of the progress in civilization made in Spain in the eighteenth century."—F. M. W.

FIALHO, MANOEL, a Portuguese historian, was born in 1659, and died in 1718. He was a member of the jesuit order from a very early age. His principal work, published in an abridged form after his death, is a history of his native city, under the title of "Evora Gloriosa," Rome, 1728.—F. M. W.

FIALHO FERREIRA, ANTONIO, a Portuguese traveller, was born at Macao in the seventeenth century. In 1633 he was intrusted with the command of a Spanish fleet for the relief of Manila. In 1637, owing to some commotions at Macao, he went to Goa, then the chief seat of Portuguese power in Asia, and was sent by the viceroy Pedro da Silveira to Europe, to expound the grievances of Portuguese subjects in the East. He travelled overland, visiting Constantinople, Greece, Rome, and Madrid. On his arrival at Lisbon he found the kingdom separated from Spain, and the house of Braganza on the throne. He was sent back by John IV. to announce his accession in the East. From this time little more is known of his life. He published, Lisbon, 1643, an account of his voyage outwards, and it is said that a manuscript volume of his travels is in the royal library at Madrid.—F. M. W.

FIAMMINGO, IL (the Fleming), the name by which DENIS CALVERT is known in Italy. He was a native of Antwerp, but was settled at Bologna, and died there in 1619, aged about sixty-five. Calvert was the pupil of Fontana and of Sabatin; he accompanied the latter to Rome, and assisted him in some of his works there. He was completely Italian in his taste, though he painted generally small pictures, and often on copper; and he paid more attention to the landscape than is the custom generally with Italian painters. He enjoyed an immense popularity in Bologna, and had a larger school of art than had been established there since the days of Francia, a hundred years before; he is said to have taught one hundred and thirty-seven painters. Calvert's school was, however, completely superseded by that of the Carracci, established at the close of the sixteenth century; but many of their most distinguished scholars had studied with Il Fiammingo, as Domenichino, Guido, and Albani.

His master-pieces are said to be a St. Michael in the church of San Petronio, and a Purgatory formerly in the Madonna delle Grazzie, but removed to Inola.—(Malvasia).—R. N. W.

FIAMMINGO, IL (the Fleming), is the designation by which a celebrated Belgian sculptor, whose real name was FRANÇOIS DU QUESNOY, is best known. Born at Brussels in 1594, the son of a sculptor of some note, his superior ability early arrested attention, and he was employed to erect several statues for the public buildings of his native place—among others, one of Justice, for the chancellerie; and two angels for the church of the jesuits. He likewise executed some statues for the town-halls of Amsterdam and Hal in South Brabant. Having, in his twenty-sixth year, proceeded to Italy for the study of the great works of art, he was led to change his style and settle in that country. He now chiefly devoted himself to subjects of a bacchanalian and erotic class, and to works of a small size. His special delight was in the representation of young children engaged in sports, to which he was, it is said, led by admiration of the beauty of those introduced by Titian into his pictures. However that may be, Fiammingo soon excelled all his contemporaries in this particular branch of art; and his bas-reliefs of children at play (Cupids, &c.) still remain quite unrivalled. Nothing, indeed, can exceed the infantile grace, delicacy, healthy, happy vivacity and infinite variety of these groups; their beauty of form, admirable arrangement, and refinement of execution. A large proportion of these compositions are carved in ivory, and probably Fiammingo was one of the most successful workers in that material of modern times. He also wrought in marble and bronze, and sometimes in wood. Among the most famous of his larger works are the "Susanna" in the church of La Madonna di Loretto at Rome, which, as well as the celebrated colossal statue of "St. Andrew" in St. Peter's, he executed for Pope Urban VIII.; the tomb of Gaspard de Vischer in the church del' Anima, and a large bas-relief in that of the Apostles, at Naples; a bronze group of "Apollo and Mercury," &c. His bassi-relievi of children are found in most of the great collections. The museum at South Kensington possesses a series of half a dozen exquisite little ivory tablets of children in Fiammingo's very best manner; and the private collections of this country are rich in this class of his works. Fiammingo died at Leghorn, July 12th, 1643, just as he was about to embark for Paris, whither he had been invited by Cardinal Richelieu in order to take the direction of a school of sculpture. The manner of his death was not known at the time; but some seven or eight years later, his younger brother, Jerome du Quesnoy, having been condemned at Ghent to be strangled, and his body burnt, confessed before his execution that he had poisoned his brother François.—JEROME DU QUESNOY—born in 1612; burnt in 1654—was a sculptor of very considerable talent, but of extremely irregular life; and he appears to have committed the murder from revenge for his brother having turned him out of his house on account of his debauched habits.—(Bellori, *Vite*, &c.; *Archives de L'Art Français*, vol. iv.)—J. T.-e.

* FIBIGER, JACOB SCAVENIUS, Danish general of artillery, and military author, younger brother of J. H. Tauber Fibiger, was born at Snoghöi, 23rd January, 1793. In 1806 he entered as cadet the artillery-cadet institute, became officer of artillery in 1809, and in 1827 received his captaincy. In 1812 he took the post of teacher in the land-cadet corps, and afterwards in the artillery-cadet institute, and the military high school, which posts he held, with an interval of two years employed in travelling, till 1842. By his works, partly published in the journals of military science, and partly distinct, he has succeeded in elevating the artillery practice to a height which it had not hitherto attained. In the war of 1848 he commanded the artillery. In 1851 he became minister of war, which post, however, he soon after resigned, and became major-general, and in 1856 commander of the whole artillery forces.—M. H.

FIBIGER, JOHAN ADOLPH, Danish lieutenant-colonel and military author, born 13th May, 1791, at Snoghöi. He served some time in the navy, but entered the army in 1806. From that time till 1842 he occupied various posts in the military and naval colleges, when he retired with the rank of lieutenant-colonel. Before retiring from these military duties, Fibiger furnished a great number of articles, some original, others translated, in the *Military Journal*, of which he was for many years co-editor, as well as in the *Magazine of Military Science*, and various other publications of the same class. He was co-editor

of F. H. Jahn's unfinished Politico-military History of Denmark under the United Crowns, from King Oluf and Margarethe to the death of King Hans. He died 26th August, 1851.—M. H.

* FIBIGER, JOHANNES HENRIK TAUBER, born at Nykjøbing, 27th January, 1821, left the school of Roskilde in 1837, became theological candidate in 1845, and chaplain of the hospital of Hadersley in 1851, and colleague of the high school there, where he acquired a reputation for various tragedies founded on scripture history, as, "Jephtha's Daughter," "Jeremiah," and "John the Baptist," in which he displays real pictorial power and a profound and earnest spirit. In his "Kors og Kjerlighed," a domestic tragedy, he has endeavoured to open a new path for his genius, and has succeeded in giving the tone and spirit of the northern Kjempeviser, or heroic ballads.—M. H.

* FIBIGER, MATHILDE, daughter of Lieutenant-colonel Fibiger, born at Copenhagen, 13th December, 1830, is well-known in Danish literature as the author of "Clara Raphael," a work which produced a great effect. The young and gifted author advocated in its pages, with the inspiration of genius and truth, the necessity for a freer scope being given to woman, so that she might work out an independent career for herself, according to the gifts which God has given her, and be able more fully to develop a higher life in the sphere both of religion and art. Her succeeding works—"Et. Bosog" (a Visit), a sketch from real life, and "Minona," have not excited equal attention, but they evidence the rich natural powers of the author.—M. H.

FICHET or FISSET, GUILLAUME, a theologian and rhetorician of the second half of the fifteenth century. The precise dates of his birth and death are unknown. Authorities differ as to his birth-place; some fixing it at Anay, near Paris, and others at Petit Bornand in Savoy. He became a doctor and prior of the Sorbonne in 1454, and rector of the university of Paris in 1467, where he taught rhetoric, philosophy, and divinity. Louis XI. employed him in several important negotiations. Bessarion dedicated to him his Exhortation to the Christian princes to make war against the Turks. He was chamberlain of Pope Sixtus IV. Being zealous for the advancement of learning, he brought over from Germany the printers Crantz, Gering, and Friburgher, and established a printing-press in the Sorbonne. His treatise on "Rhetoric" and "Epistles" is now a rare book, and has been sold as high as £50.—W. A. B.

FICHTE, JOHANN GOTTLIEB, one of the greatest names in the history of modern philosophy. He was born at Rammenau in Upper Lusatia on the 19th May, 1762. The chief wealth of his father seems to have been a high and noble character. Though Fichte was even more a man of action than of thought, yet his life was singularly uneventful. As the descendant of a Swedish officer who had settled in Germany at the time of the Thirty Years' war, Fichte, from his aggressive temper and valiant persistency, might not unfitly be called the soldier of philosophy, and it is the individuality more than the genius which he threw into philosophy which marks his connection with it. At an early age he attracted the attention of the Baron von Miltitz, by whose help he was enabled to enjoy the benefits of a liberal education. Some ill-treatment which he had to suffer at the college of Schulporte induced him, when about fourteen, to form the resolution of becoming a second Robinson Crusoe; and he was already on the way to Hamburg to find the distant and solitary island, when the thought of his mother caused him to renounce his project. He was, however, destined to be a kind of Robinson Crusoe in metaphysical science. This romantic incident apart, Fichte was a hard student, finding time for the chief authors of his own country as well as for the foremost writers of antiquity. His university career commenced at Jena, and was continued at Leipzig and Wittenberg. The death of the Baron von Miltitz threw him on his own resources; and for nine years he was a tutor principally at Zurich, where he formed a friendship with Pestalozzi—many of whose ideas on education he adopted. At Zurich he was likewise introduced to a lady of the name of Rahn, a niece of Klopstock, who was destined to be his wife. In 1790 he returned to Germany, to seek there work more congenial to his taste than that of preceptor. After a disheartening pilgrimage which extended from Germany to Poland, he arrived in extreme distress at Königsberg, from which, as from a throne, Kant was dominating the world of thought. It is said that Kant received him very coldly, and refused even to relieve his most urgent wants. As Kant was not a heartless man, he was, perhaps, swayed by some prejudice.

In 1792 Fichte's first production appeared; it was entitled "An Attempt at a Critique of All Revelation." It showed the bold inquirer, but not the philosophical revolutionist. About this time Fichte was an enthusiast in favour of the stupendous movement going on in France, which had not yet been disgraced by lawlessness, madness, and butchery. In 1793, having gone for a season to Zurich, he wrote two works in vindication of that grand epic at Paris, which was so soon to change into the bloodiest of tragedies. Fichte accepted in 1794 the professorship of philosophy at Jena, and now began for him a double empire—an elevating, strengthening, transforming influence on the minds of the numerous students at the university; and a direct and daring impulse given to that metaphysical development in Germany, which Kant had begun. It is a mistake to believe that Kant founded a metaphysical system. Kant, though the acutest of logicians, was not properly a metaphysician at all. With his logical weapons he demolished metaphysical systems, but he created none. When, therefore, it is said that Fichte continued Kant, this is no further true than that he was the first who, on the wreck which Kant had made, attempted to build something positive, and that something was a compound of the most exalted idealism, and the most invincible individuality. Fichte was gifted with the most energetic, heroic will, and his doctrine was simply the apotheosis of the human will. There are two kinds of pantheism—that wherein the individual expands himself into the universe, and that wherein he absorbs it; we do not use the word pantheism here in any opprobrious sense. Now, Fichte's pantheism was of the former kind; and hence, also, it has far more of moral than of metaphysical importance. Every eminent philosophical faith expresses three things—a link in the filiation; a point in the unfolding of human thought, the essential being of its author; and that which is deepest in contemporary, social, and political movements. A doctrine such as Fichte taught, arises either in times of brightest hope or of darkest despair. It was to combat darkest despair that stoicism sprang forth; it was in response to brightest hope, to the dreams excited by the French revolution, that Fichte proclaimed an evangel fit for demigods, rather than for men. Afterwards, when disenchantment came, and Germany had to fight for its existence, he gave to his doctrine, without in the main changing it, a religious garb and a mystical spirit. Fichte edited, along with his friend Niethammer, a philosophical journal, in which he inserted an article that brought upon him a ridiculous charge of atheism; as through reason, if not through the heart, no one could be more thoroughly penetrated by the grandeur of Deity. This calumny, against which he strenuously defended himself, led to his resignation. A Prussian, he sought a refuge in Prussia. In 1805 he was appointed professor of philosophy at Erlangen. His work at this time was almost more patriotic than philosophical. Mainly through the incapacity and vacillation of Frederick William III., Prussia took a most craven attitude towards France, and trying in a moment of impatience to break the degrading bondage, was crushed in October, 1806, at Jena. It was during the French occupation that Fichte delivered at Berlin his "Addresses to the German Nation," a truly heroic book, and the most eloquent of all his works. Fichte had often had to battle with adverse circumstances, and the recent war had made him, like the king, a fugitive. But when he finally fixed his residence at Berlin, he was placed high in office at the new university there, the scheme of studies in which had been principally his creation. When the war of liberation burst forth, Fichte flung himself into the contest with the noblest devotedness. His puissant prophetic voice was heard rousing the ancient German memories, the ancient German spirit. If he did not actually gird on the sword, he flashed, himself a sword, before the eyes of his countrymen. So sublime was his disregard of self, that he applied to be an almoner in one of the regiments. In the fulness of his influence, in the height of his renown, in the maturity of his genius, Fichte died. During the war of liberation a number of sick and wounded soldiers had been left at Berlin. Fichte's wife, a woman of a noble nature worthy of his own, ministered mercifully with other excellent ladies to the poor soldiers—many of whom were French. She caught the hospital fever, and communicated it to her husband; she recovered, but the disease carried him off on the 28th January, 1814. Fichte was not tall, but he was strongly built; he had the ample chest, the rugged leonine muscle, the sure glance, and the firm tread of an ancient Roman. He might be

mistaken in his philosophy; but he walked before men with the conscious, commanding rectitude of a warrior of God. The collected works of Fichte, edited by his son, occupy about a dozen volumes. Those of the highest pretensions are the least interesting and suggestive. Indeed, we know not of any more thoroughly wearisome and repulsive books than Fichte's own expositions of the *Wissenschaftslehre*, especially those which the younger Fichte published after his father's death. But his more popular productions, besides their philosophical acumen and their lofty moral tone, have the rarest literary merits. A copious biography of Fichte has been written by his son. Some of Fichte's works have been translated into French; many of them most admirably into English by Mr. William Smith, who has also furnished a careful and elaborate memoir. We wish that Mr. Smith had received encouragement enough to enrich our English literature, our English thought, with one or two more of Fichte's productions, such as his "System of Morals," and his "Addresses to the German Nation." Fichte has written on the philosophy of law and of politics, and with his usual vigour and originality. But here also, we have to applaud, not the metaphysical fruitfulness, but the moral elevation. An athlete, Fichte renders all who draw near him athletic. In an age like this, when the will of the community is so weak, there is no better teacher than Fichte. He can inspire in the very feeblest the pith and the purpose of manliness. Metaphysical systems pass away; one dethrones another; but this brave brow has an immortal light for us—this brave breast, very precious treasures. His volumes may moulder on forgotten shelves; but his godlike deeds lead us from our cant and cowardice to that blessed life which he so enthusiastically celebrated.—W. M.-I.

* FICHTE, IMMANUEL HERMANN, the only child of Johann Gottlieb Fichte, was born at Jena in 1797. The example and instructions of his father led him early into the path of metaphysical speculation. Repelled by Hegelianism, he was attracted by Schelling's gorgeous doctrines. He was afterwards more of an independent inquirer. First placed as a professor of philosophy at Bonn, he is now professor at Tübingen. He is a voluminous writer, and has done much to promote the study of philosophy. His latest philosophical phase is a kind of sentimental spiritualism, which we must regard less as a claim of fresh conquests than as a confession of weariness, and which is not free from credulity and superstition. Of this our readers can judge, as Mr. J. D. Morell has translated one of his recent works. Immanuel Hermann would, perhaps, have done more in philosophy, if he had not borne the great name of Fichte. Neither in mind nor in character does he seem at all to resemble his father; and probably he has been paralyzed by the dread of seeming to be his imitator.—W. M.-I.

FICINO, MARSILO, a physician and philosopher of Florence, was born in 1433. At this era the Platonic philosophy was rapidly gaining favour throughout Europe, but especially in Italy. Gemistius, Pletho, and Bessarion had prepared the way, and the elder Cosmo de Medici resolved upon founding at Florence an academy devoted to the defence and promulgation of Platonism. The execution of this project was committed in 1460 to Ficino, who entered upon his task with zeal and ability. In furtherance of this object he issued Latin translations, not only of Plato, but of the leading Alexandrians—Proclus, Jamblichus, and Plotinus. He wrote also several original works of similar tendencies, such as a "Life of Plato" (*Vita Platonis*), and "Theologia Platonis," in which he endeavours to establish the immortality of the soul by philosophical arguments, and opposes the Averroistic doctrine of a universal intelligence, then generally maintained in the schools. Ficino and his followers belong in many respects to the Alexandrians, rather than to the Academics. They engrafted upon the original system of Plato a variety of neo-platonic, cabalistic, and other oriental doctrines. They regarded the mythic Hermes Trismegistos of the Egyptians as the true originator of the theory of ideas. They believed that Plato had derived many of his tenets from the Jewish philosophy and religion, and hence deemed his system more consonant with Christianity than the dominant Aristotelianism. They did not, however, seek to overthrow the authority of the Stagirate, but rather to harmonize his doctrines, purified from scholastic perversion, with the views of Plato. Hence we perceive the position of Ficino and his school. As opponents of scholasticism they rank amongst the reformers of philosophy. By their cabalistic and theosophic speculations they are connected

with the high philosophic school of alchemists (Lully, Paracelsus, Helmont). But believing that the methods (laws) of nature are not invariable, but subject to the arbitrary interference of spiritual beings, they have also a retrograde tendency. Ficino likewise endeavoured to employ catholicism as an agent in mental progress. His most eminent disciple was Giovanni Pico, count and prince of Mirandula and Concordia. Ficino died in 1499. Complete editions of his works appeared at Basle in 1561, and at Paris in 1641. His life has been written by his friend and pupil Giovanni Corsio, Pisa, 1772.—J. W. S.

FICORONI, FRANCESCO, a celebrated antiquarian, born at Lugano in 1664. He was elected a member of the Academy of Inscriptions, the Royal Society of London, and many other learned bodies; and he founded at Rome the academy of *Gl' Inculti*. His numerous works on archaeology are written in a style considered by Maffei obscure, and even barbarous. Ficoroni died at Rome on the 23rd January, 1747.—A. C. M.

FIDDES, RICHARD, D.D., an English writer of some eminence, was born of respectable parents, near Scarborough, in the year 1671, and was educated at Corpus Christi college, Oxford, where he graduated in 1693. Having been ordained in the following year, he was soon after presented to the rectory of Halsham in Yorkshire, where he continued several years, and attracted attention as an effective and popular preacher; but being deprived by a paralytic affection of the power of distinct articulation, and having obtained a dispensation of non-residence, he went to London in 1712, and devoted himself to literary pursuits. He died at Putney in 1725, and was buried in Fulham churchyard, near his friend and patron Bishop Compton. The work by which Dr. Fiddes first distinguished himself to any considerable extent, is his system of divinity, the first part of which—"Theologia Speculativa" &c.—was published in 1718, and the second part—"Theologia Practica," in 1720. Written in a somewhat elegant style, it was favourably received; but not being marked by much accuracy or depth of thought, it has failed to take a permanently high place among works of the class to which it belongs. To general English readers Fiddes is best known by his "Life of Cardinal Wolsey," published in 1724. This book, which is alleged to have been suggested, planned, and in other respects partly prepared by Atterbury, is characterized by the most violent party spirit; and the unfairness is in many instances so gross, that Fiddes was charged by some of his contemporaries with being in reality a papist, though holding office in the Church of England. Besides the works we have mentioned, and some others of less importance, Dr. Fiddes published—"A general Treatise of Morality;" "A Preparative to the Lord's Supper;" and "A Letter in answer to one from a Free-thinker." Fiddes was ingenious rather than learned; he was a clever rhetorician, but an inaccurate thinker; he was a keen political partisan, and there is reason to believe that, pressed by the *inopia rei familiaris*, he wrote in a way that a man of greater moral courage would have scorned to do.—J. B. J.

FIDELIS, CASSANDRA. See FEDELE.

FIELD, BARRON, an English lawyer and botanist, the son of a medical man in London, was born on the 23d of October, 1786, and died at Torquay on the 11th of April, 1846. He was a lineal descendant of Oliver Cromwell. He was educated for the bar, and entered the Inner Temple. In 1811 he published an "Analysis of Blackstone's Commentaries." In 1816 he was appointed judge of the supreme court of New South Wales, and continued in that office till 1824. In 1829 he was chosen chief justice of Gibraltar. In both these appointments he applied himself to his favourite study of botany. He made a collection of drawings of the plants of Botany Bay, and at Gibraltar he cultivated many interesting plants. He was a fellow of the Linnean Society, and he published "Memoirs on New South Wales," containing some notes by Allan Cunningham on the botany of New Holland.—J. H. B.

FIELD, JOHN, an English astronomer of the sixteenth century. The precise date of his birth and death have not been ascertained; nor is there any account of him in any biographical work, except a very meagre one in Wood's *Athenæ Oxonienses*. He was descended of a good family, and was born probably at London in the early part of the sixteenth century. It is at least almost certain that he was admitted fellow of Lincoln's college, Oxford, in 1555, and the preface to his first publication, which bears the date of 1556, is stamped with evident

marks of youthful vigour and enthusiasm. It is impossible, however, from the scattered facts that remain, to put together anything like a satisfactory account of his career. Certain it is, that in his early life he was devoted to the study of the mathematical sciences, and especially of astronomy; but what cause it was that diverted him to other and less learned pursuits, we are left to conjecture. The publication already referred to was an ephemeris for the year 1557, entitled "*Ephemeris anni 1557 currentis, juxta Copernici et Reinholdi canones fideliter per Joannem Field,*" &c. This work which Field had undertaken at the suggestion of the celebrated Dr. John Dee, was probably the first publication in which any notice was taken of the discoveries of Copernicus, and certainly the first of the kind in which the system of that astronomer was made the basis of calculations for practical purposes. Field published also similar ephemerides for the years 1558 and 1559. These were calculated for the meridian of London, from the tables of Reinhold. He appears to have enjoyed considerable renown at this time, "the Clarencieux king-at-arms having by patent given him to bear as a crest over his family arms, what in the language of heraldry would be described a dexter arm, habited gules, issuing from clouds proper, supporting an armillary sphere or." After this, however, his course can be only imperfectly traced. All we know, indeed, is that he married, and retired some time before 1577 to Ardsley, or Ardslowe, a village of the wapentake of Morley, where he died, probably in 1587. He describes himself as "fermor, sometymes studente in the mathematical sciences."—R. M., A.

FIELD, JOHN, known as Field of Petersburg, a pianist and composer for his instrument, was born at Dublin on the 26th of July, 1782, and died at Moscow on the 11th of January, 1837. He was of a musical family; his father having been a violinist in the orchestra of the Dublin theatre, and his grandfather, who was his first instructor on the pianoforte, having been an organist. He was received by the famous Clementi as an articulated pupil, with a premium of a hundred guineas; and his rapid proficiency did such honour to his teaching, that his master took every opportunity to exhibit his remarkable talent. He complained grievously, however, of the parsimony with which Clementi evaded the obligations to furnish him with food and raiment, which were included in his contract; and that, while he was compelled to remain within doors from week to week for the want of a hat, the veteran virtuoso would receive handsome fees for the discharge of duties, the fulfilment of which he deputed to his scholar. Field accompanied Clementi in his continental tour, on which he started in 1802. He left a lasting impression in Paris of his high qualities as a pianist, especially from his playing of the fugues of Bach; and was also well received in Vienna. There Clementi purposed to leave him under the tuition of Albrechtsberger, but yielded to his persuasion to let him proceed with him to Petersburg. Field arrived in the Russian capital towards the close of 1803, and found there so many admirers, and made so many friends, that when Clementi left at the beginning of the following year, he thought it expedient to remain. When his former master revisited Petersburg, some eighteen months afterwards, he saw his pupil universally esteemed as an artist, and sought at the highest terms as a teacher. His earnings from this time might be accounted princely; but with a reckless improvidence he spent as quickly as he acquired, and was thus none the richer for his success. In 1822 Field went to Moscow, and there established himself with even greater honour and profit than had attended his nineteen years' sojourn in Petersburg. It became a fashion, among the scions of the old nobility, to boast of him as their instructor, and persons came from great distances to receive his lessons, for the sake of saying he had taught them. He made some excursions to Courland and other places; but Moscow was his permanent abode until 1831, when, for the only time, he revisited England, and performed in London. The following year he appeared in Paris. Thence he started on a tour through the Netherlands, and reached Brussels in 1833. He now proceeded to Italy, where the success which had always welcomed, for the first time deserted him. At Naples he was seized with an illness, under which he lingered till the summer of 1835; when, being in extreme poverty, he was glad to accept the offer of a Russian family to convey him back to Moscow. He was scarcely able to regain his former position in this city; probably on account of the intemperate habits which are said

to have caused his death. He published five concertos, and many compositions for the chamber. These are less valuable for their merit than as evidences of his legato style of playing. John Field must not be confounded with Henry Field of Bath—a pianist of great merit who died in 1850.—G. A. M.

FIELD, NATHANIEL, an English dramatist, was born towards the close of the sixteenth century. At an early age he was associated with the boys who enacted plays before the court called "Children of the Chapel." Field acted in this company for some years, after which he was associated with the players at the theatres of the Globe and the Blackfriars, and was one of Shakspeare's company. Field, besides being an actor, was the author, in conjunction with Massinger, of the "*Fatal Dowry*." In addition to this he wrote two comedies—"A Woman's a Weathercock," and "Amends for Ladies." These compositions, though now little read, have considerable merit. The plots are good, the incidents well arranged, and there is much spirit and variety in the conduct of the pieces. Field deservedly holds a place in the old English drama.—J. F. W.

FIELD, RICHARD, a celebrated English divine, was born at Hempstead in 1561, and died in 1616. He studied at Oxford, and for seven years, after taking his degree of M.A., delivered lectures in logic and philosophy in Magdalen hall. He was esteemed one of the ablest disputants of the university, and had a great reputation as a preacher and school divine. Field was afterwards appointed divinity-reader in the cathedral church at Winchester, and in 1594 to the society of Lincoln's Inn. One of the members of that society presented him to the living of Burghclere in Hampshire, where the rest of his life was chiefly spent. Soon after James I. came to the throne, Field was appointed chaplain-in-ordinary to his majesty, and became one of his first favourites. He was nominated canon of Windsor in 1604, and six years later had the deanery of Gloucester bestowed on him by the king. His majesty designed him for a bishopric, and on one occasion desired his promotion to the see of Salisbury, but was frustrated in his wish by the importunate solicitations of his courtiers. At length he promised him the see of Oxford, which it was thought would soon become vacant. Before that event occurred, however, Field was carried off by a stroke of apoplexy. He was a most estimable man; learned, moderate, and conciliating. Hood says, "he was much against disputing about the high points of predestination and reprobation, nor did he like that men should be busy in determining what God's decrees in heaven are. He was one that laboured much to heal the breaches of christendom, and was ready to embrace truth wheresoever he found it." Fuller describes him in his quaint way as "that learned divine, whose memory smelleth like a field the Lord hath blessed." Field is now chiefly known by his great work, entitled "*Of the Church*," four books, 1606. A fifth book was added in 1610, and the whole was reprinted at Oxford in 1628. This work belongs to the same class with Hooker's Ecclesiastical Polity, and Sanderson's Treatises and Sermons. It is an elaborate yet moderate and admirable defence of the constitution and discipline of the Church of England. It was highly esteemed by Coleridge, and has lately been edited in three volumes by the Rev. John S. Brewer. Field was the friend of Hooker; and if he had lived a few years longer, none would have sat more reverently at his feet than the learned and "judicious" Sanderson.—R. M., A.

FIELDING, COPLEY VANDYKE, President of the Society of Painters in Water Colours, was born about 1787. Belonging to a family of painters, art appeared to him as his natural calling. As early as 1810, he contributed a picture to the Spring Gardens exhibition, and having soon secured an honourable position as a teacher of drawing, and somewhat later considerable popularity as a landscape painter, his career thenceforward was one of quiet, uneventful prosperity. He was one of the early members of the Water Colour Society, and for a long series of years one of the largest, most regular, and most popular contributors to its annual exhibitions, and for many years its president. His most successful pictures were scenes on the South Downs, and coast and marine views, which he painted with wonderful facility, and always with great brilliancy of effect; though, perhaps from the almost unlimited repetition of similar subjects, with considerable mannerism and conventionality. He himself heartily enjoyed the broad sunny slopes, and shady hollows of the chalky Sussex Downs and Kentish Weald, and he succeeded in imparting something of the evidence of his enjoyment to his

free, graceful, poetic transcripts of scenery with every phase of which he was thoroughly familiar. But he was occasionally hardly less successful in painting the mountains of Scotland and Wales, and the rivers and moors of Yorkshire. Copley Fielding possessed much originality, some genius, and marvellous manual dexterity, and coming at a time when the art of water-colour painting was emerging from its state of pupillage, he did much to secure its social standing, and had some share in directing its course. But his influence can hardly be regarded as beneficial, and is not likely to be permanent. He died at Worthing in Sussex on the 3d of March, 1855.—J. T.-c.

FIELDING, HENRY, a great English novelist, as well as a dramatic and political writer, was born at Sharpham Park in Somersetshire, on the 22d of April, 1707. The family from which he sprang was an ancient and a distinguished one. They trace their origin from the counts of Hapsburg, one of whom, Geoffry, father of Rodolph, emperor of Germany, came to England and served under Henry III., with whom he became a favourite, obtained large possessions from him, and assuming the name of Fielding, became the founder of the family, which took a prominent part in the wars of the Roses, and attained to the earldom of Denbeigh in 1620. Edmund Fielding was a distinguished soldier in the wars of Marlborough, and became a lieutenant-general. He had six children, of whom Henry was one. After a home-education under the family chaplain, the boy was sent to Eton, where he made creditable progress in the classics, and, what was of no small value, intimate friendships, some of which continued during his life. Of these, George, the third Lord Lyttleton is especially to be noticed, while he numbered amongst his acquaintances the first Pitt, Henry Fox, and Sir C. H. Williams. He left Eton with the reputation of a good scholar, and a lad of lively and brilliant parts; and being designed for the legal profession, he went to the university of Leyden to study the civil law. Here he studied diligently, finding time also to court the muses and compose a comedy, "Don Quixote in England," entertaining a life-long admiration of the cognate genius of Cervantes. Want of funds—which his father was through life better at promising than supplying—forced the young man to return to London, and in his twentieth year to turn author for his daily bread. His first act was to fall in love with his fair cousin, Sarah Andrews. Her friends forbade the union: Fielding attempted to elope with her: the girl was removed and married to a respectable squire, but Fielding took his disappointment much to heart. The portrait of Sophia Western is said to have been drawn from the charms that were never effaced from the lover's memory. And now he is a man of the town, in the best society, and an author—for he was not long in producing a comedy—"Love in Several Masques"—which was put upon the stage in 1728. It was not altogether unsuccessful; which, considering that it followed after the masterpieces of Congreve, was some encouragement. In 1780 he again appeared before the public as the author of "The Temple Beau," a lively and clever piece, though carelessly written. "The Author's Farce," a satirical piece; "The Coffee-house Politician;" and the clever burlesque of "Tom Thumb," succeeded in rapid succession, and gave him a reputation as a dramatic author and a man of wit, while they encouraged his natural proclivity to dissipation and prodigality. Accordingly he continued to write with wonderful celerity, considering the life he led; producing dramatic pieces, thrown off with careless haste, but yet bearing unmistakable marks of genius: thus supplying his necessities, and as rapidly becoming needy again. Between 1781 and 1784 he put on the stage—"The Modern Husband;" "The Mock Doctor;" and "The Miser;" and, following the example of other writers, he opened a booth at Bartholomew fair for the representation of his dramas. Then followed the "Intriguing Chamber Maid," and "Don Quixote in England," one of the happiest reproductions of the hero of Cervantes and his squire. We have now brought Fielding to his thirty-seventh year, when he formed a love-match in 1735 with a beauty of the town of Salisbury, Charlotte Cradock. The London *roue* now resolved to quit the town and its vices, and so he settled on his little patrimony at East Stour; and with the most amiable of women, and a portion which she brought him of £1500, he turned squire. But the old leaven of extravagance worked still within him. He set up a fine establishment; kept open house, a pack of hounds, and a stud of horses, and very soon dissipated his wife's fortune and his own estate and awoke

from his dream of folly one day to find himself penniless and plunged into debt, with a wife and child dependent on him for existence. So ended his squire-life; and he betook himself again to London in the spring of 1736, with a heart as full of repentance and good resolutions as his purse was empty of guineas. The ready wit of Fielding soon discovered an opening, and taking advantage of the political excitement of the times, he hired a company which he dubbed "The great Mogul's company of comedians," and wrote and put on his own stage some of the happiest dramatic satires of the age. "Pasquin," the first of these, embraced the mock rehearsal of two plays, and was a bold assault upon the corruptions at elections, and the abuses then prevalent in the learned professions, mixed with a large amount of personal raillery against Cibber and other public men, which was extremely telling. The piece had great success, was played for fifty nights, and filled the empty purse of Fielding. The next year he tried another piece of the same character, "The Historical Register," and there is no doubt that these performances led to the enactment known as the licensing act, in consequence of which the "Great Mogul company" was broken up, and Fielding abandoned dramatic literature, and put his name on the books of the Middle Temple as a student, in Michaelmas term, 1737. To this new pursuit he applied his mind with great diligence, eking out his scanty means by writing for periodicals, of one of which—the *Champion*—he became part proprietor in 1739, and contributed a series of highly popular essays to the work. In this manner he continued to keep himself above want till in June, 1740, he was called to the bar, and went the western circuit, turning into a laborious and well-informed lawyer and an assiduous attendant at court. But the brand of literature was upon him, as the mark upon Cain, and every attorney in the hall turned from the wit and the writer of dramas and essays. How could such an one master the sublime philosophy of a special plea or the mysteries of a demurrer! And so he had to choose between living down these narrow professional prejudices, and perhaps starving in the attempt, or continuing to sustain his family by writing: he chose, or rather was forced to adopt, the latter course, and so ruined all his chances of legal success. Two or three minor productions appeared in the first and second years of his legal standing; while he was occupied with the first of those novels which was destined to place him at the summit of literary fame. It was in 1742 that "The Adventures of Joseph Andrews" was published. The design of the novel was to expose and ridicule the mawkish sentimentality of Richardson's Pamela, and in this Fielding was eminently successful. It is full of a vigorous, healthy, genial feeling, and the character of Parson Adams is one of the happiest and most delightful, as well as the most natural in its virtues and its failings, that has ever been drawn—a thorough Quixote in cassock. This work was a decided success, despite the wrath of Richardson, who did his best to undervalue the book and to slander the writer. It ran through three editions in little more than a year, besides a pirated impression, which Fielding suppressed by an injunction. In addition, Fielding continued to write pamphlets, and again employed his pen for the stage. He had before this become acquainted with Garrick, who had performed in "The Mock Doctor," and at the desire of the latter, Fielding completed a comedy, "The Wedding Day," which he had partly written long previously. The dangerous illness of his wife, and other circumstances, prevented his bestowing due care on the composition, and despite of the talents of Garrick and other great actors, it was a failure. In 1743 Fielding published three volumes of miscellanies, poems and prose, containing some papers of high merit, and some, it must be confessed, of very inferior. Amongst the former were the "Essays on the characters of man," and "A journey from this world to the next," written in his happiest vein of satirical criticism; and that bitter, revolting, and almost savage portraiture of human nature, in one of its phases of degradation, "The history of Jonathan Wilde." And now the heaviest affliction of his life fell upon him. Worn out by care and sorrow, and all the vicissitudes of the life to which his faults and his follies subjected her, the wife, whom, despite of his temporary defections, he loved in his heart of hearts, sank under her struggles, and died in his arms in 1743. The blow prostrated him for a time, and left his soul dark, lonely, and full of remorse. The recollection of her virtues and fidelity never left his memory, and he has given the world an imperishable portrait

ture of her in his Amelia Booth. But the necessities of life ere long roused him once again to face the world. Again he tries the law, and eschews literature; but the sin of authorship was not yet condoned, and he was still briefless, and so he was flung back once more upon the old labour. The advent of the Pretender, and the rebellion of 1745, threw the whole country into an agony of alarm, and Fielding took up his pen as a political writer in support of the Georgian dynasty. Accordingly, on the 5th November, the first number of the *True Patriot* made its appearance. In this Fielding put forward all the powers of his vigorous mind, all his resources of wit, satire, and ridicule—strong, sound arguments, and shrewd common sense, and thus he continued, without intermission, to render signal service to the dismayed government, nor relaxed his exertions till the danger had passed away. It is pleasant to think that, though the government failed to reward one of its greatest friends, the publication brought Fielding both fame and money. The world were now surprised at the second marriage of Fielding. The woman who had faithfully adhered to his first wife during all her sorrows, and soothed her dying moments, was perhaps the only one in the world who could fill the solitudes of his heart with a material presence without displacing the spiritual mistress that still presided there. So he married Mary Macdaniel; and the world shook its head in condemnation, and its sides with laughter, and the wits quibbled and be-rhymed him; and he laughed at the world with all the hearty contempt of his honest nature.

His next political undertaking was the *Jacobite Journal*, established in December, 1747, with the same object as the *Patriot*, in the course of which he was subjected to bitter personal attacks, which he repelled with spirit and ability, assailing the jacobite party with scathing ridicule and the liveliest humour; nor did he cease from the contest till he had driven his enemies from the field, and then he laid down his pen in November, 1748. Fielding was now over forty years of age. His health was fast failing; his means were small, and, depending on his literary labour, were most precarious. His old and staunch friend, George Lyttleton, now a lord of the treasury, obtained some small recognition of his services, and in December, 1748, the paltry place of a Middlesex justice was given to the man who had done more than any writer of his day for the house of Hanover. The duties of this office were laborious and difficult from the state of crime in the metropolis; and, the emoluments being derived from fees, there was a strong inducement to corruption. To the honour of Fielding, he acquitted himself with an ability and energy that suppressed crime, and an integrity that was proof against every temptation, and his latest biographer has truly observed that "the services which he rendered to the public were of so important a kind as to entitle him to the respect of posterity if he had never written a line."

For many years past Fielding had been preparing the greatest of all his works, and in February, 1749, he gave it to the world. The novel of "Tom Jones" appeared, and gave to its author immortality. "Our immortal Fielding," says Gibbon, "was the younger branch of the earls of Denbigh, who drew their origin from the counts of Hapsburg. The successors of Charles V. may disdain their brothers of England, but the romance of 'Tom Jones,' that exquisite picture of human manners, will outlive the palace of the Escorial and the imperial eagle of Austria." The mere biographer may not indulge largely in criticism, however tempting the occasion. "Tom Jones," like Don Quixote and Gil Blas, is for all times. They are true—and, like truth, they are eternal—pictures hung up in the great gallery of the world's literature, that grow mellow by time; and though the drapery and costume may be out of fashion in after ages, they are all the more precious as records of the past, while the portraits are those of humanity in every age. "As a picture of manners," says one who is the best judge, as he is the legitimate representative of Fielding in our own days—Mr. Thackeray—"the novel of Tom Jones is indeed exquisite; as a book of construction, quite a wonder. The by-play of wisdom; the power of observation; the multiplied felicitous turns of thought; the varied character of the great comic epic—keep the reader in a perpetual admiration and curiosity." The popularity of this work was, as might be expected, great and immediate. It was to be found everywhere in Britain, and ere a year, was translated into French, and has since passed into every European language.

In May, 1749, Fielding was elected chairman of sessions by his brother magistrates, a post which he filled with credit and

ability, giving abundant proofs that the man of letters was also an accomplished man of law. Besides some able charges, he published in January, 1751, "An inquiry into the causes of the late increase of robbers, with some proposals for remedying the growing evil," which was highly esteemed. Notwithstanding the engrossments of professional duties, and the constant interruption of health, Fielding found time to compose another novel, and in 1751 he published "Amelia." It is a tribute of undying love and veneration for his first wife, whose character is faithfully portrayed in Amelia, as his own is, to a great extent, in that of Booth. In this the world was somewhat disappointed, for what author is there who ever wrote two chefs-d'œuvre? Not Homer, nor Milton, nor Cervantes, nor Le Sage, nor yet Henry Fielding. It is too didactic, and has less of incident and humour than its great predecessor, and yet it is a fine work, abounding in pathos and the true sentiments of morality. It had, however, a large sale, and elicited the highest commendation from Johnson. The same year Fielding started a new periodical, the *Covent Garden Journal*, which involved him in literary warfare with Hill, who conducted the *Inspector*, and drew upon him an unworthy attack from Smollett.

Fielding's health was now almost shattered, yet he seems to have relaxed little in the discharge of his duties. At length, in 1754, he resolved as a last hope to try the effects of a warmer climate, and on the 26th of June he went on board a vessel bound for Lisbon, accompanied by his wife and eldest daughter. The incidents of the journey are given in his posthumous work, "A Journal of a Voyage to Lisbon." He reached that city in August, and died on the 8th of October, 1754, in the forty-eighth year of his age.

As an author, we must look at Fielding in the three departments of literature in which he has written. As a dramatist, he cannot be said to have succeeded, but he failed as did other great writers of fiction; as a political journalist, he ranks higher than most of his contemporaries, both for vigour, skill, acumen, and wit; but as a novelist, he stands pre-eminent in English literature—without an equal up to his own times—without a superior up to the present. Scott justly called him "the first of British novelists;" who shall say that he has lost that place yet? Who has surpassed him in photographic portraiture of character, in felicitous conduct of a story, in descriptive power, in force of expression, in grave irony, and a Cervantic species of pleasantry? There are, no doubt, faults in his novels, as there are faults in his moral nature, but in each his generosity of nature, his love of truth, his brave, pure, fearless, incorruptible spirit, and his genial manly heart, redeem his errors and endear his memory. Mr. Thackeray thus gives an outline of his person—"His figure was tall and stalwart; his face handsome, manly, and noble-looking; to the very last days of his life he retained a grandeur of air; and, although worn by disease, his aspect and presence imposed respect upon the people about him."

There have been many editions of Fielding's works. The best is that by Thomas Roscoe, fourth edition, 1851. Several biographies have also appeared, to which, especially that by Mr. Lawrence, 1855, we acknowledge ourselves indebted.—J. F. W.

FIELDING, HENRY B., a distinguished botanist, died 21st November, 1851. He was the possessor of one of the most extensive collections of dried plants in England. He purchased the Prescottian herbarium, which contained a large number of Russian plants, and he also became possessor of the Peruvian collection of Ruiz and Pavon. In 1844 he published, along with Dr. Gardner, a volume entitled "Sertum Plantarum," which contains figures and descriptions of seventy-five species of new and rare plants from his herbarium. His herbarium and books were bequeathed to the university of Oxford. He was a fellow of the Linnæan Society.—J. H. B.

FIELDING, SIR JOHN, son of Lieutenant-general Fielding by his second wife, and half-brother of the great novelist, Henry Fielding, whom he succeeded in the office of justice of Westminster. He was blind from his youth, but early displayed mental powers of a superior order. His excellent moral qualities, in after life, exercised a beneficial influence on those with whom he associated. In those days the office of a metropolitan justice was in very low repute. Fielding, however, discharged his magisterial duties with such uprightness and ability that he earned unbounded praise for himself, and enhanced the reputation of the office. He received the honour of knighthood in October, 1761. He was a liberal supporter of several charitable

institutions. His death occurred in September, 1780. He is the author of several works, namely—"A Plan for preventing Robberies within twenty miles of London, with an Account of the Rise and Establishment of the real Thieftakers," 1755, 8vo; "An Account of the Origin and Effects of a Police established by the Duke of Newcastle," 1758, 8vo; "A Plan of an Asylum for Orphan and other Deserted Girls," 1758, 8vo; "Extracts from such of the Penal Codes, as relate to the Peace and Good-will of this Metropolis," 1768, 8vo; "The Universal Mentor," being a collection of moral sentiments and examples, and of miscellaneous essays from the best writers, 1762, 12mo; "A Charge to the Grand Jury," 1763, 4to; "A Description of the Cities of London and Westminster," 1776, 12mo.—W. A. B.

FIELDING, SARAH, third sister of Henry Fielding the novelist. She was born in 1714. She had the reputation of possessing a cultivated mind. Among the literary ladies of her age she held a good standing. In 1732 she published a novel, in two volumes, 12mo, entitled "The Adventures of David Simple," containing an account of his travels through London and Westminster in search of a faithful friend. A third volume of this book appeared in the following year. She is also the author of "The Cry," a new dramatic fable, 1754, 12mo; "Xenophon's Memoirs of Socrates, with the Defence of Socrates before his judges, being a translation from the Greek," 1762, 8vo; "Familiar Letters among the Characters in David Simple;" "The Governess, or Little Female Academy;" "The Lives of Cleopatra and Octavia;" "The History of the Countess of Delwyn;" and "The History of Ophelia." She died unmarried at Bath in April, 1768.—W. A. B.

FIENNES appears in French history as the name of an old baronial family, which belonged to Guines, and dated its nobility from Eustace, first baron, in the tenth century:—

ROBERT DE FIENNES, Baron de Fiennes and de Tingry, inherited the lordship towards the middle of the fourteenth century, and was created constable of France in 1356 after the disastrous battle of Poitiers, in which his predecessor De Brienne had fallen. In that office he maintained the cause of John II. against Navarre, was sent ambassador to England in 1360, and latterly held the governorship of Languedoc.

MAXIMILIEN FRANÇOIS DE FIENNES, Count de Lumbres, fought at Fleurus and took a prominent part in the struggles which preceded the peace of Ryswick in 1697. In the beginning of the following century, he served against the Dutch, distinguished himself in Spain and Portugal under the duke of Berwick, and succeeded the duke de Noailles in the command of the army of Roussillon. His death occurred a few years after the treaty of Utrecht.

JEAN BAPTISTE DE FIENNES, born in 1669, became an eminent oriental scholar, and was attached to the consulate of Alexandria as chief interpreter. He subsequently filled the same office at Cairo, and after his return was appointed professor of Arabic in the college of France. In 1718 he assisted in renewing the commercial treaties with the Barbary states. He composed a grammar and a vocabulary of the Turkish language, and translated two oriental works, a History of Egypt, and an account of the taking of Canisa by the Turks.

JEAN BAPTISTE HELIN DE FIENNES, son of the preceding, born in 1710, was sent into the East at the national expense to study the Arabic, Persian, and Turkish languages. He taught these languages after his return in the college Louis-le-Grand; and in 1742 he was sent to negotiate a treaty with the bey of Tunis. Having been appointed professor of Arabic, he again visited Barbary to demand the suppression of piracy at Tripoli. A translation of a Turkish history of the discovery of America was executed by him. He died in 1767.—W. B.

FIENNES, NATHANIEL, second son of William Fiennes, noticed below, was born at Broughton in Oxfordshire in the year 1608. He was at Winchester school, and afterwards, being of founder's kin, became fellow of New college, Oxford, where he resided five years. Leaving the university, he entered at the inns of court, and studied law, and probably also, according to Wood, spent some time in foreign travel. Drawn back to England, like Milton, by the universal ferment which preceded the meeting of parliament in 1640, he was elected, probably through family interest and connection, to sit in the house of commons for Banbury. Like his father, he was at this time a rigid presbyterian and deeply engaged in the puritan scheme

for abolishing episcopacy. When the civil war broke out, Fiennes received a commission as colonel of a regiment of horse under the earl of Essex, the lord general of the parliamentary forces. Bristol having been secured for the parliament, he was appointed governor of that city, and made proof of his godly zeal by turning surpluses, organs, and choristers out of the churches, and sending the episcopalian clergymen about their business. But when Rupert appeared before the city, Fiennes capitulated with such celerity, that he was tried by a court martial at St. Alban's, and sentenced to death for cowardice; and it was only through the intercession of his father and friends that his life was spared. He was trusted no more in military matters, but rendered good service to the cause as an active member of parliament. He was among the presbyterian members of whom Colonel Pride "purged" the house of commons in 1648. Fiennes, who was not wanting in tact, perceived the error into which he had fallen by sticking too closely to presbyterianism: he now became an independent, and diligently worshipped the rising sun of Cromwell. He was a member of nearly all Oliver's parliaments; was speaker of the Protector's upper house as Lord Fiennes; held the office of lord-keeper of the great seal in conjunction with Major Lisle, and zealously promoted the scheme of the kingship. After the Restoration he was allowed to retire to his seat at Newtown Tony in Wiltshire, where he died on the 16th December, 1669. Several speeches and tracts of his writing are preserved.—(Wood's *Athenæ*.)—T. A.

FIENNES, WILLIAM, an English statesman, who took a prominent part in public affairs during the great civil war, was born in 1582. He was the son of Sir Richard Fiennes, the head of an old English family, and the first Lord Saye and Sele under a new patent granted by James I. William Fiennes was educated at Winchester, and at New college, Oxford, of which he became a fellow. On completing his education he went abroad, and served with great distinction in the war of the Palatinate. He succeeded to his father's title and estates in 1613, and in 1624 was raised to the dignity of viscount by James. Lord Saye, however, was a strenuous defender of the constitutional rights and liberties of the country, and united with Pym, Hampden, and other chiefs of the popular party, in resisting the arbitrary measures of Charles I. When the king, on the impeachment of Strafford, resolved to try the effect of conciliation, Lord Saye was made master of the court of wards, in the room of Lord Cottingham, who, along with several other placemen, abandoned his post through fear of the parliament. Lord Saye, however, remained true to his principles, and when Charles quitted Whitehall on the eve of hostilities with the parliament, and ordered (February, 1642) the officers of his court to repair to him at Oxford, his lordship at once refused, and was in consequence declared a traitor by the irritated monarch. His office of master of the court of wards was abolished in 1646 by the parliament, who, however, granted him £10,000, and a part of the marquis of Worcester's estate, as a compensation for the loss of his place. He continued faithful to the parliament throughout the whole of the civil war, and on the total overthrow of the royal party, was appointed one of the commissioners to treat with the king at Newport in the Isle of Wight. After the death of Charles he abandoned the presbyterian party with whom he had hitherto acted, and joined the independents. He accepted from Cromwell a seat in his remodelled house of lords; but, if Echard may be believed, when the Protector expelled the Rump parliament and virtually assumed despotic authority, Lord Saye retired with indignation to the almost inaccessible Isle of Lundy, on the coast of Devon, and remained there in strict retirement until the death of Cromwell. At the Restoration, Lord Saye was appointed lord privy seal and lord chamberlain by Charles II., whose avowed maxim it was to "caress his foes and trust his friends." Anthony Wood, who no doubt expressed the sentiments of the old cavaliers, complains bitterly of the favour thus shown to one who "had been a grand rebel for twenty years, while others who had been reduced to a bit of bread for his majesty's cause were left to pine and languish under insult and disappointment." Lord Saye died 14th April, 1662. Whitlock says "he was a man of great parts, wisdom, and integrity." Clarendon, who admits the truth of this commendation, affirms that he was "ambitious, the enemy of the church, and a violent and dangerous leader of the discontented party." Lord Saye was the author of "The Design Discovered," and of several pamphlets against the quakers.—J. T.

FIENUS or FYENS, THOMAS, an eminent physician, was born at Antwerp in 1567, and died in 1631. He studied medicine at Leyden and Bologna, and was in 1593 appointed to a medical chair at Louvain. He was president of the college of Breughel in that city when he died. Fienus wrote amongst other things, "*De Viribus Imaginationis Tractatus*," 1608; "*De Cometa Anni*," 1618; "*De Vi Formatrice Foetus Liber*," in quo ostenditur animam rationalem infundi tertiâ die," 1620. The publication of the last engaged him in a controversy with a professor at Douay, called Louis du Gardin.—R. M., A.

FIESCHI, Counts of Lavagna, one of the most ancient among the feudal families of the Ligurian Apennines, who, in the eleventh and twelfth centuries, vainly strove to maintain their privileges against the democracy of Genoa. The counts of Lavagna were the last to yield; and they preserved a certain amount of independence on their mountains, even when the republic obliged them to submit to its laws. They were among the most factious of their class, and their numerous retinue of followers made them formidable both in town and country. Their estates and strongholds covered the Riviera di Levante from Chiavari to Sarzana. In the time of Frederick I. (Barbarossa), and the Lombard League (twelfth century), they were among the Ghibelline lords, who countenanced the pretensions of the former in Italy. Afterwards, when one of their clan, Cardinal Sinibaldo, was raised to the pontifical dignity, and became famous under the name of INNOCENT IV. (1243-54), they gave their support to the papal interest against the Emperor Frederick II. Another member of the family was created pope in 1276, taking the name of ADRIAN V. Through their connection with the papacy, the Fieschi thus became the chiefs of the Guelph party in the Riviera. In the fourteenth and fifteenth centuries they were the ringleaders of all the riots which disturbed the republic, first through the factions of the ancient nobility, headed by Fieschi and Grimaldi, on the one side; and by Doria and Spinola, on the other; then through the competition for power of the new mercantile aristocracy under Adorni and Fregosi. These continual feuds compelled the people of Genoa to seek peace and security in the protection of foreign masters; and thus it was that the republic was placed under the rule first of the kings of France, then of the dukes of Milan. It was during the dominion of the latter, towards the close of the fifteenth century, that IBIETTO DEL FIESCO and his brother, GIAN LUIGI I., who had been banished from Genoa, attempted to return and to restore French influence; but they failed in the attempt, and Ibietto was made prisoner, whilst Gian Luigi, with his partisans, was routed by Gian Jacopo Triulzio in 1477. They were enabled, however, again to retire to their castles, where they continued to be powerful for a time. The influence of the Fieschi in Genoa was entirely extinguished under the sway of the famous Andrea Doria and his close alliance with Charles V. This Ghibelline restoration—headed by their old enemies, the Doria—and the great popularity acquired by Andrea, who preferred to be the first citizen of the republic rather than its tyrant, could not fail to provoke the pride, and excite the ambition of the counts of Lavagna. This will explain the origin of the conspiracy which we have now to relate. The chief representative of the family at that time was—

GIAN LUIGI II., who, young, handsome, and outwardly the mildest of men, appeared to have no other ambition than that of excelling amidst his noble friends in manly exercises and private luxury. His palaces both in town and country were seats of festive entertainments and liberal hospitality. He was compared to Alcibiades in the variety of his talents and the elasticity of his mind, as well as in his external gifts. But a deeper and fiercer nature lay dormant within, and some offence which he received from Giannettino Doria, the overbearing nephew of Andrea, called it forth into action. The mother of Fieschi, a proud and ambitious lady, was ever urging him on to retrieve the rank and honour of the house of Lavagna; and the fear entertained by the people of Genoa that Giannettino Doria would, at the death of his uncle, usurp the power, added a public pretext to the personal motives of Gian Luigi. Active accomplices—one Verina among others—joined in the plot. Pope Paul III., and his son Pier Luigi Farnese, secretly helped the conspirators, whilst France, on her side, was encouraging them. The arts and dissimulation of Gian Luigi were so great that the Doria had to the end no suspicion of the conspiracy, and they considered him a friend. An attempt to poison them at a banquet having failed,

owing to their having been prevented from attending it, Gian Luigi summoned his friends on the evening of the 1st of January, 1547, at a secret meeting in his palace, and opened to them the plan of action. He had managed to introduce into the town some hundreds of men from his feudal states, and with these and all the discontented spirits in Genoa, they were to seize at once, on that very night, the gates of the town, the palace of Doria, and his ships in the harbour. For the accomplishment of the latter part of the enterprise, some galleys had been bought by Fiesco, and made to approach the entrance of the port. Having by an eloquent appeal roused the minds of the conspirators, he proceeded to act, and, in the first instance, with success. The gates were taken, the Doria palace was invaded, and Giannettino killed on the spot. Andrea had a very narrow escape, as he was old, and lying ill in his bed. Some faithful servants, however, succeeded in placing him out of the reach of danger. Genoa was nearly in the hands of Gian Luigi, when an unforeseen event cut short the undertaking. He had headed the nightly attack on the navy, and was already master of the whole fleet, when, "as he was going to step," says Muratori (*Annali d'Italia*), "on board the flag-ship, the plank that he was upon having given way, he fell into the sea, and unable through the weight of his armour to rise again, he there miserably perished." His absence first, then the suspicion of his death, spread doubt and consternation among his followers. When at daybreak the truth was ascertained, the rest of the leaders—among whom were the brothers of Gian Luigi, Ottobuono and Gerolamo—lost heart; whilst the opposite party, together with the majority of peaceful citizens, gathered strength. The conspirators abandoned their enterprise; the chiefs saved themselves by flight; and the Doria government was reinstated. An amnesty was granted to the relatives of Gian Luigi, but it was not carried out; for when they had retired to their castle of Montobbio, Doria obliged them to surrender, and many of them were put to death. The house of Lavagna then lost, and has never recovered, its historical individuality. Schiller has immortalized this episode of Genoese history in his tragedy of the conspiracy of Fiesco.—A. S., O.

FIESCHI, JOSEPH MARIE, who acquired notoriety by his attempt to assassinate Louis Philippe, was a Corsican by birth. Having abandoned the occupation of a shepherd to enter the army, he accompanied his regiment to Naples in 1813; but finding that as a foreigner he could not hope for promotion in the service of Murat, he returned to his native island. When the attempt of Francischetti to restore the Bonapartean monarchy failed, Fieschi along with others fell into the hands of Ferdinand IV., and being given up as a French subject, subsequently regained his liberty. After being imprisoned for forgery and wandering about for some years in destitution and profligacy, he was attracted to Paris by the revolution of 1830, and there a plausible tale of sufferings in the cause of freedom procured for him a subaltern's commission in a company of veterans. His attempt on the king's life was made in the Boulevard du Temple, during a military procession, and the "infernal machine" which he employed was composed of twenty-four musket barrels loaded with ball. Louis Philippe escaped, but seventeen persons were killed and twenty-two wounded by the explosion. The assassin was caught, and executed with two of his accomplices, 19th February, 1836.—W. B.

FIESOLE, FRA GIOVANNI DA, commonly called Fra Angelico, and also Il Beato Angelico, was born near the Castello di Vicchio in the Mugello in 1381. He is scarcely known by his own name of GIOVANNI GUIDO. He was taught painting by his elder brother, Fra Benedetto, who was an illuminator of MSS., and Fra Angelico commenced his career in the same branch of art. He joined the predicants at Fiesole in 1407; in 1409 he left Fiesole and settled in Cortona as a fresco painter, but in nine years returned to Fiesole, and dwelt there until he was invited to Florence in 1436 to decorate the new convent of St. Mark, then given to the predicants. In this convent are Fra Angelico's greatest works. In 1445 he was invited to Rome by Pope Eugenius IV., for whom he executed some works in the Vatican, where he also painted a chapel for that pope's successor, Nicholas V. He died in Rome in 1455, and was buried in the church of Santa Maria sopra Minerva. During his residence in Rome he commenced some extensive frescos for the chapel of San-Brizio in the cathedral at Orvieto, but left them incomplete. They were finished long afterwards by Luca Signorelli, whose vigorous designs have made this one of the most celebrated

chapels in Italy. The most characteristic works of Fra Angelico are those of the convent of St. Mark, illustrating the passion of Christ, some of which are still in a good state of preservation; and there are many admirable small specimens preserved in the academy of Florence. The national gallery of London possesses only one unimportant example of this painter. Cortona still possesses some of his best works, and the frescos of the chapel of San Lorenzo, executed for Nicolas V., are also well preserved. They were neglected and forgotten for about two centuries, owing to the loss of the key of the chapel. Attention was first drawn to them early in this century by Hirt, the Prussian architect and antiquary, and they are now well known and appreciated from the prints published in 1810 by Giangiacomini. The works of Fra Angelico are conspicuous for their sentiment and expression of piety. They are exclusively religious or ecclesiastical; and their piety is so palpable and genuine, that they became in a great measure the type of character for religious art during his own and subsequent generations. The sincerity of his sentiment was justified by the simplicity of his life. His character was so high that Nicolas V. offered him the archbishopric of Florence; but he declined the dignity, on the plea that to govern or to lead were alike incompatible with his nature. He was remarkably methodical in his habits, and was of such fervent piety that he never commenced painting without prayer. It was his persuasion that he who would represent the works of Christ, must live in accordance with Christ's teaching, and go to him for his inspirations; and in this spirit he invariably carried out his first impression, treating it as an inspiration accorded to his prayer. Though not canonized, Fra Giovanni is a *Beato*. Beatification for eminent piety is a solemn distinction conferred by the church, second only to canonization.—(Vasari, *Vite*, &c., Ed. Le Monnier; Marchese, *Memorie dei più insigni Pittori*, &c., *Domenicani*).—R. N. W.

FIEVÉE, JOSEPH, born in 1767; died in 1839. His childhood was past at Soissons; from Soissons he went to Paris, where we find him first as a compositor in a printing-office, then a writer in a newspaper conducted by Condorcet. He was for a while connected in politics with the jacobins, and then with the royalists. In 1802 he was a zealous Bonapartist. In this year he was sent on some secret mission to England, and published an absurd book about the country. Through the period of the consulate and empire he edited government journals, and succeeded in obtaining one valuable appointment or another. In 1814 he writes in praise of the allied sovereigns. On Bonaparte's return from Elba in 1815, Fievée for a while disappears. From this time till 1830 he lived by obscure journalism, and is described as having contributed to the revolution which placed Louis Philippe on the throne. For the next nine years we have him puffing and pamphleteering incessantly. He wrote some lively novels, and one or two successful comedies.—J. A., D.

FIGRELIUS, GREIPENHELM or GREIFFENHELM, a native of Sweden. The date of his birth is not recorded. He died in 1676. His character for erudition was such, that he was selected to superintend the education of the prince who afterwards became King Charles XI. He was ennobled, and took the name of Greiffenhelm. He was appointed chancellor and councillor of state. He published some books on Roman law, and some speculations on unfulfilled prophecy.—J. A., D.

FIGUEIREDO, A. PEREIRA. See PEREIRA.

FIGUEROA, CHRISTOBAL SUAREZ DE, a Spanish writer of some consideration in his time, born at Valladolid in the beginning of the seventeenth century. His principal works are—"La Constante Amarilis," an amorous poem, praised by Cervantes; a life of Garcia Hurtado de Mendoza, in which he supplies the omissions which Ercilla had been induced to make, owing to his personal quarrel with his commander; a history of the labours of the jesuits in the east in 1607 and 1608; "Spain defended," a heroic poem; "The Mirror of Youth," &c.—F. M. W.

FIGUEROA, FRANCISCO DE, a Spanish poet, born in 1540 at Alcala de Henares. When young he entered the military profession, and while serving in Italy acquired a taste for the Tuscan style of poetry, which he may be said to have transplanted into his own country. He soon returned to Spain, and married there. In 1579 he went into Flanders with Don Carlos of Arragon, but returning to Alcala, devoted himself to literary pursuits. Some of his verses are still preserved in the best collections. His elogue of "Tirsi," says Ticknor, "is the first really good blank verse I have met with." He was honoured

with the friendship of Cervantes. Such was his modesty, that shortly before his death, in 1620, he destroyed all his writings, which had been circulated in manuscript as early as 1572; but some of them were afterwards, in 1626, published at Lisbon. Specimens may be found, with a memoir of the author, in Sedan's *Parnaso Español*.—F. M. W.

FIGUEROA, GARCIA DE SILVA Y, a Spanish statesman and traveller, born in 1574; died about 1626. He was a page to Philip II., and distinguished himself in the war in Flanders. In 1614 he was sent as ambassador to the shah of Persia, to negotiate a treaty. He was detained at Goa two years by the jealousy of the viceroy, and it was not till 1618 that he arrived at Ispahan. But he did not succeed in negotiating the desired treaty, and after further delays on the way home, he arrived in Spain in 1624. There exists in French an account of his expedition (Paris, 1667); we have also a letter on Persian affairs addressed by him to the marquis of Bedmar, and some other unpublished works.—F. M. W.

FIGUEIRA, GUILLEM, born at Toulouse about 1190. A tailor, and the son of a tailor; but gifted with imagination, with powers of expression, and, acquiring some skill in music, he got him glee-maiden and harp, and set up the trade of troubadour and jongleur. Guillem was a witness of the cruelties of the crusade against the Albigois, and poured out vehement denunciations against Rome. His own orthodoxy was doubted, but on no sufficient grounds. Several of his serentes are preserved. Petrarch is said to have imitated some of them. He proposed to expiate his sins by a pilgrimage to the Holy Land, which there is no record of his having performed.—J. A., D.

* FIGUIER, LOUIS GUILLAUME, the son of Pierre Oscar Figuiet, druggist at Montpellier, was born at Montpellier February 15, 1819. He took the degree of doctor of medicine, and was appointed professor at the école de pharmacie of Montpellier in 1846. Here he remained up to 1853, when he was promoted to the professorship of chemistry at the pharmaceutical school of Paris. M. Figuiet has written several interesting works connected with chemistry and general science, of which the principal are—"Exposition et histoire des principales découvertes scientifiques modernes," 3 vols., Paris, 1851-55. "L'Alchimie et les Alchimistes," "L'Année Scientifique." He is also the author of various researches on the compounds of gold, of a new method of analysing blood, of a research on lignin, on the origin of sugar contained in the liver, and of the existence of sugar in normal blood.—C. E. L.

FIGULUS. See NIGIDIUS.

FILANGIERI, GAETANO, a name holding an illustrious place among the political philosophers of the last century. Although in many points a follower of the French school of philosophy in the eighteenth century, still, through his own genius and the Platonic tradition restored at Naples by Vico, he followed out that ideal of legislation which gives a prominent place to moral training in the government of man and society. He was born at Naples in August, 1752, of a noble family, which traced its origin to a companion in arms of the Norman Count Roger, in the eleventh century, of the name of Anger; whence the appellation of Filangieri (Fili Angeri) was given to his descendants. While yet a boy, Gaetano was destined to the army, and the pedantic instruction of those times seemed to have blighted his intellectual powers. It happened, however, one day that one of his brothers failing to explain a problem of geometry, he, the younger, who, though not taught in it, had daily listened to the lessons, suggested the right solution. This first revealed his capacity. At the age of seventeen he resigned his commission; and, having applied himself to the study of classics, as well as to modern languages, he read all ancient and modern works bearing on social science. The evils of the old system of law urged his noble mind to conceive the plan of his "Scienza della Legislazione," the object of which was to suggest rational rules for the reform of legislation. The first book contains the theory of the *absolute* and of the *relative* goodness of laws; namely, the principles of their conformity to universal justice, and of their adaptation to the political, moral, and physical peculiarities of different countries. On these topics Filangieri followed the same path as Montesquieu, more as an independent judge than as a disciple—witness his observations on the British constitution (chap. xi.), and on the influence of climate (chap. xiv.). In the second book, treating of population and social wealth, he upholds many a sound doctrine of the new political economy

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